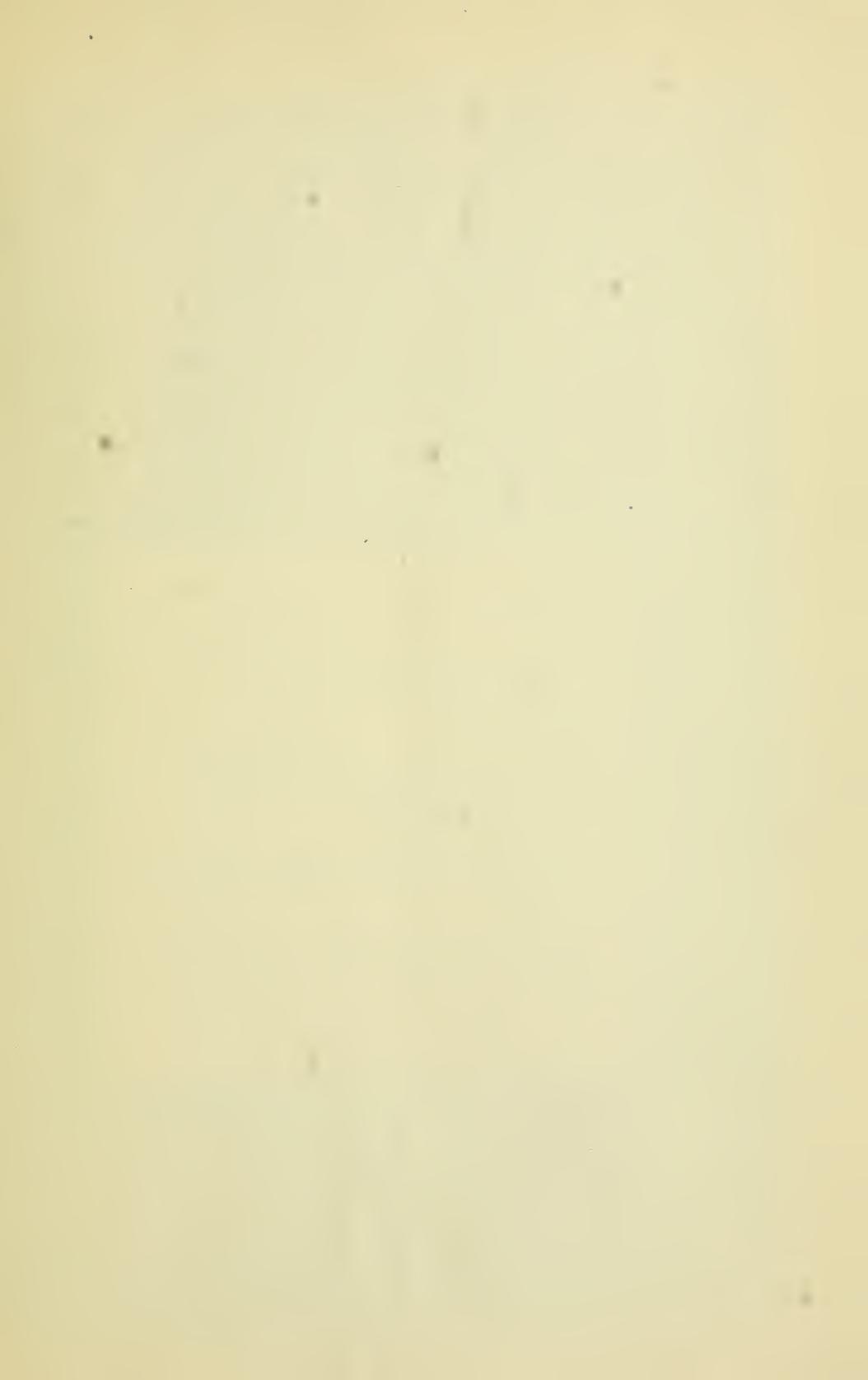




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APRIL, 1906

VOL. LXXX, NUMBER 1

# THE HOME MISSIONARY

1826

SAMUEL J. MILLS,

Home Missionary Statesman,

THOS. C. RICHARDS

AARON FOSTER,

Father of the National Society,

ELIZABETH FOSTER KELSEY

WESTERN NEED AND BENEVOLENCE,

AUSTIN RICE

PROGRESS OF FINANCIAL CAMPAIGN,

D. O. SHELTON

1906

## EIGHTIETH ANNIVERSARY

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For APRIL, 1906.

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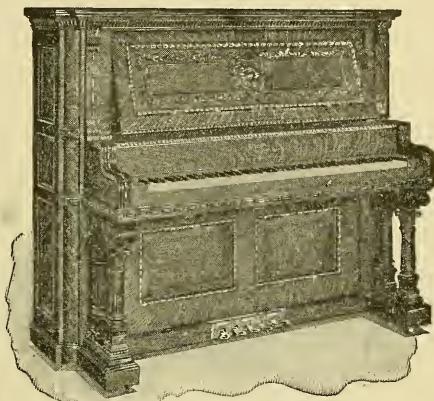
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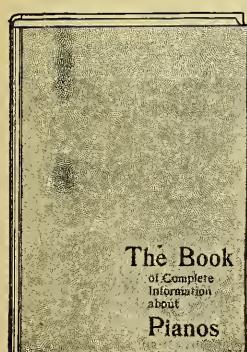
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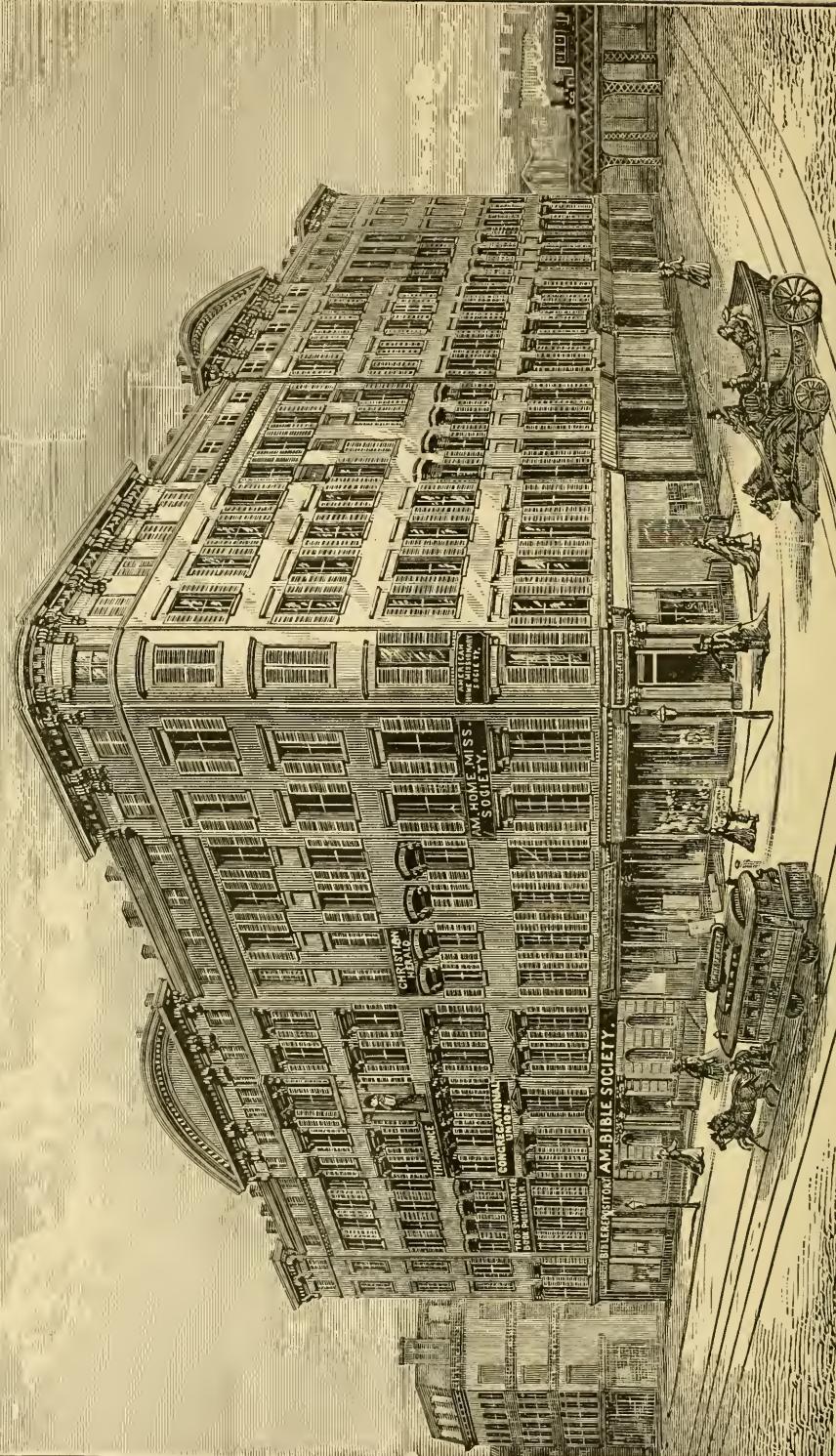
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# THE HOME MISSIONARY

VOL. LXXX

APRIL, 1906

No. 1

## SAMUEL J. MILLS

*Home Missionary Statesman*

BY REV. THOMAS C. RICHARDS, TORRINGTON, CONNECTICUT

“I INTEND, God willing, that the little influence I have shall be felt in every state in the Union.” So wrote Samuel J. Mills in a letter declining an invitation to settle in the Western Reserve. That intention was carried out and he became, not only a home missionary, but a home missionary statesman of high rank.

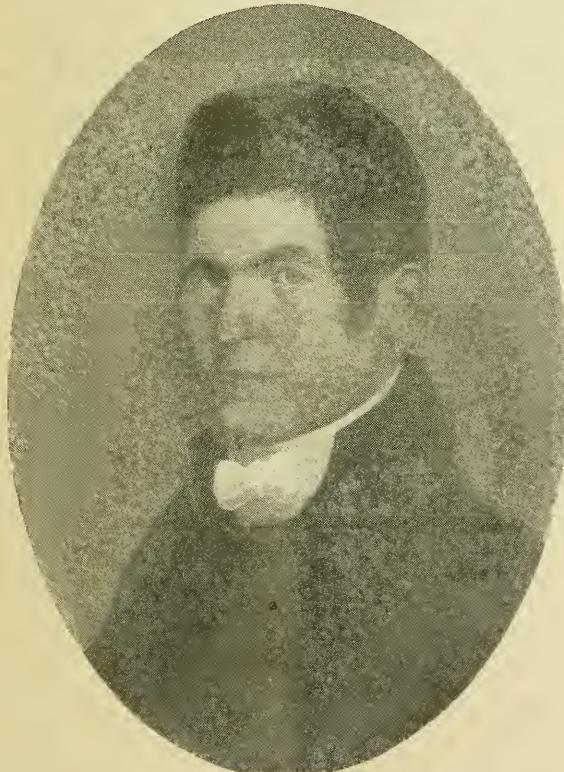
His plans for missions had always included the West as well as the East. The hero of the haystack had talked with the Brethren (the secret foreign mission-society formed at Williams) about a mission “to our own con-

tinent” and “to the heathen tribes to the westward.” When he made his imperial projects for the Kingdom of God and planned with Gordon Hall, sometimes it was of “cutting a path through the moral wilderness of the west to the Pacific,” and sometimes it was of Africa and South America.

This is not the place to discuss the question why Mills did not go out with the first foreign missionaries. But before they were ordained Prof. Moses Stuart of Andover wrote to the Missionary Society of

SALMON GIDDINGS  
First resident pastor, St. Louis

By courtesy of “The Congregationalist”



Connecticut in regard to Mills and a companion, J. F. Schermerhorn.

## THE HOME MISSIONARY

Their plans included a missionary tour through the West as far as New Orleans. They not only expected to preach, but to "collect accurate and extensive information respecting the state of religion and the church in all the new settlements."

How daring the plan was is readily seen when we remember that Vermont and Western New York were the usual home missionary fields at this time. Less than nine years before the entire trans-Mississippi region had been transferred to the American flag and was largely an unknown country to Protestant-

ism. Young Mills, only twenty-nine years old, set out on horseback July 3, 1812, from his home in Torrington, Connecticut, determined that whether the Constitution followed the flag or not the Bible should. He went by the way of Albany and the Mohawk valley to the Great Lakes, then south to Marietta, Ohio, where he met Schermerhorn. They followed the Ohio valley, visiting Cincinnati and the towns of any size on either side of the river in Indiana and Kentucky. After just touching Illinois they made their way to Nashville, Tennessee. Here they met

"Old Hickory." General Jackson, with 1,500 Tennessee troops, was making ready to go down the river to Natchez. He offered the young missionaries passage on his boat. They accepted and went to work among the officers in behalf of the Tennessee Bible Society. These rough and ready back-woodsmen understood this manly appeal made in the name of God and native land and made a subscription of one hundred dollars for the Bible Society. Mills wrote: "As these volunteers had little prospect of contending with the bayonet and the

sword we endeavored to bring them to act against principalities and powers and spiritual wickedness in high places, and as you see, sir, not without some success. We were treated with great attention by the general and officers and were more obliged to them for their subscription made to the Tennessee Society than if it had been made to us."

Mills' next meeting with these soldiers was on his second visit to the Southwest—just after the battle of New Orleans. There were hundreds of sick and wounded, besides all the British prisoners. There was not



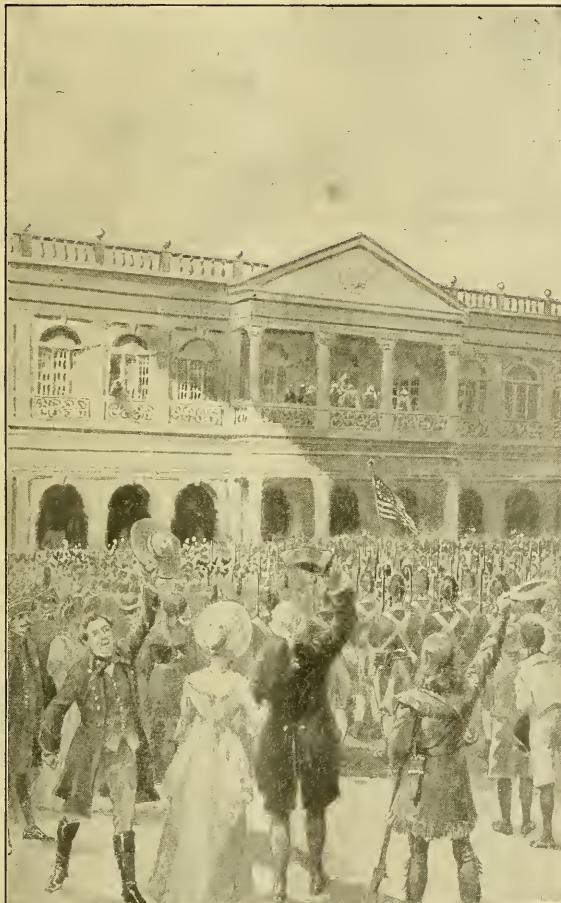
SYLVESTER LARNED  
First pastor First Presbyterian Church, New Orleans  
Died of yellow fever on his 24th birthday  
By courtesy of "The Congregationalist"

a single chaplain with the Kentucky troops. The young minister visited the sick, wounded and prisoners, preached to the living, ministered to the dying and buried the dead. Unspareingly he gave himself to the work and there was real meaning in the "God bless you" that came from the lips of men who usually spoke God's name only to profane it.

New Orleans, with twenty-four thousand people, had not a single Protestant church. The Roman Catholic bishop, Dubourg, told these missionaries that he had been all over France and had never seen so wicked a city. In his opinion, there were not ten Bibles in all the Catholic families of the state. Sunday was one carnival of dancing, gambling and theater. More actual sin was committed on that day than all the week besides. Mills and Schermerhorn stayed in the city several weeks preaching in the court-house. Under the French and Spanish régime Protestant worship had been banned. Under the new government Governor Claiborne and twelve

members of the legislature signed the call which Mills drew up for the organization of a Louisiana Bible Society. Father Antonio and the bishop promised their co-operation in the circulation of the Scriptures. Thus was started a new force for righteousness in the Queen City of the Southwest.

The journey home across Mississippi and Georgia was strenuous, indeed, through swamps and savannahs, canebrakes and creeks, on half fare and sometimes no fare at all. Apparently they touched at no post-office from New Orleans to Athens, Georgia, a journey of more than three weeks. Mills reached his home July 6, 1813, after an absence of a year and three days. He had covered a distance of about three thousand



AMERICAN OCCUPATION OF NEW ORLEANS, 1813

By courtesy of "The Congregationalist"

and miles and had traversed nearly every state and territory in the Union. Swimming his horse across creeks, sleeping on the deck of a flat boat, tramping through nearly impenetrable canebrakes and swamps, he had kept steadfastly on. In log house, schoolhouse and state house,

in rude church and no church at all, he had preached the gospel. To the pioneer hungry for the bread of life and to the prodigal who had tried to get beyond the reach of God and the gospel, he had spoken the word in due season. His eye had been quick to see the spiritual and moral desolation in all that region that promised so much worldly prosperity. His ear had been quick to hear the great cry from the prairies of the West and the savannahs of the South for the Bible, that their children should not grow up ignorant, godless heathen. He came back to God's country to make God's people see the sights and hear the cries that he had.

For the next year he made his headquarters at Andover. He was busily engaged writing to Bible societies and missionary societies and urging them to send men and Bibles to this "God-forgetting and God-provoking portion of our country." When Governor Claiborne took possession of New Orleans in 1803 it was not until after a long search that a Bible could be found to administer the oath of office to the new United States officials; the one used was a Latin Vulgate procured from one of the priests. It was to remedy such a condition and distribute five thousand French Testaments as well as English Bibles and tracts that Mills set out with Daniel Smith from Philadelphia in August, 1814.

They went through Pennsylvania to Ohio; thence by the way of Vincennes, Indiana, and Shawneetown, Illinois, to St. Louis, which they reached early in November. St. Louis at this time was a tumble-down French village of 2,000 people, about one-third of whom were Americans. Though probably not the first Protestant preachers, they were among the earliest and were the first to see the strategic importance of what they felt was to be a mighty city. In spite of the revelry and drunkenness, in spite of mock celebrations of the Lord's Supper and the burning of the Bible, there were a num-

ber of people who were anxious for a Protestant preacher. They would have gladly kept this modern Saul and Barnabas, but the missionaries could not leave the wider work undone. Mills wrote back East, however, urging the sending out of "a young man of talents, piety and liberality of mind." Smith pressed on to Natchez, where he helped dedicate the First Presbyterian Church, and Mills went on to New Orleans to supervise the distribution of Bibles and do a heroic work among Wellington's veterans, who were prisoners, and the backwoodsmen, wounded and sick, who had won the battle of New Orleans.

Every letter the missionaries wrote home was full of appeal. The whole country from the Lakes to the Gulf seemed to them like the valley of the shadow of death. Darkness and gloom rested on it. Would not the people of the East send out light and truth? "Surely, if there be any bowels of mercy, their cries will not be heard in vain. It is not the voice of strangers and foreigners. They



ELIAS CORNELIUS  
Founder of First Presbyterian Church  
New Orleans

are members of the same civil community with us. Many of them are fellow citizens with the saints and of the household of God. Some once enjoyed with delight the Sabbath, the sermons and sacraments of New England. And their hearts still retain their relish. Their eyes are constantly looking toward the East. Their prayers ascend daily that God would incline the hearts of their brethren to remember them and send some one to break the bread of life."

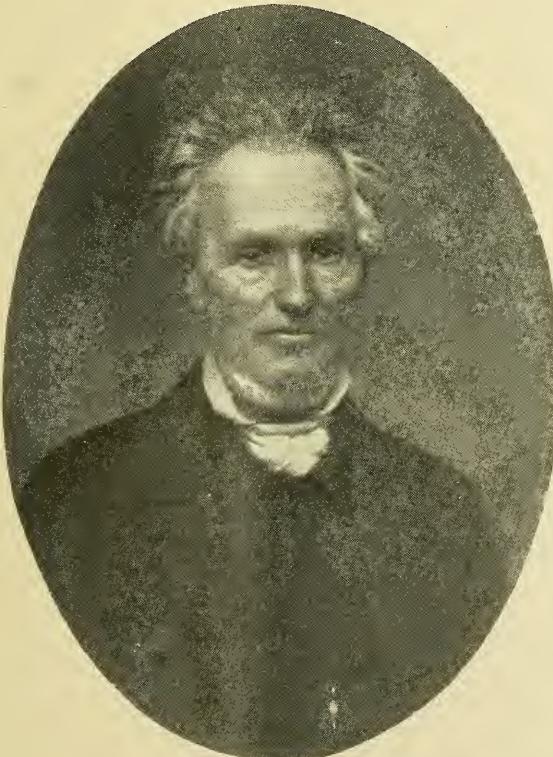
The report of Mills and Schermerhorn, a pamphlet of fifty pages, "sheds more light on the state of the destitute parts of our country than any or all other documents then in existence."

It was read and discussed in Europe by such men as Dr. Chalmers. Mills followed up the reports with personal appeals to the young men of Andover Seminary. The first year ten or twelve heroic souls responded to this bugle call, "Forward!" Mills' enthusiasm was highly contagious. His friend, Salmon Giddings, graduate of Williams and Andover, reached St. Louis in

souri, organizing fourteen churches in twelve years. Elias Cornelius went on to New Orleans and organized a church only to welcome as pastor the eloquent and chivalrous Sylvester Larned, who died at his post of yellow fever on his twenty-fourth birthday. Daniel Smith went back to Natchez and Robinson went out to St. Charles.

The synod of Pittsburg were so wrought up by Mills' report in the *Connecticut Evangelical Magazine* that they began at once "vigorous measures for the education of promising young men, with a view to their becoming ministers of the gospel and missionaries."

Prof. Ebenezer Porter wrote from Andover, July 24, 1815, to the secretary of the Missionary Society of Connecticut: "We are so disturbed with calls for missionaries and pastors, which we cannot supply, that I have delayed until the last mail before your August meeting. Indeed, brother, we know not what to do but to pray the Lord to raise up more laborers. Under the solemn pressure of this subject we are



JOHN M. PECK  
Pioneer Baptist in Missouri  
Courtesy of "The Congregationalist"

April, 1816. He became, not only first resident Protestant pastor in St. Louis, but the apostle of Mis-

now building two education societies in Boston and vicinity on the Connecticut plan."

# THE FATHER OF THE NATIONAL SOCIETY

BY ELIZABETH FOSTER KELSEY

**A**T the end of eighty years of home missionary history it is a grateful duty to call up to memory the men who, with prophetic wisdom, laid foundations on which their successors have been building for fourscore years. Three names deserve special mention: Nathaniel Bouton, Aaron Foster and John Maltby, all of them students at Andover in 1825.

The "stage coach incident" is familiar in which Bouton, Foster and Hiram Chamberlain, also a student at Andover, took part. Without doubt the idea of a national home missionary society was conceived in that conference between these three earnest young men on the way from Andover to Newburyport. To one of them, however, Aaron Foster, belongs the special honor of having first outlined the scope and function of such a society. This he did in an address delivered before the Porter Rhetorical Society in the winter of 1825, in which he advocated earnestly the necessity of a national society for sending out missionaries, and especially for the *settlement of pastors* in distinction from itinerant workers. A few days later the Andover Society of Inquiry held a special meeting at which John Maltby of the senior class read

an essay on the "Necessity of increased exertion to promote missions in our Western states," and pleaded especially for the unification of all agencies of philanthropy, patriotism and Christian endeavor "into one vast reservoir from which a stream shall flow to Georgia and to Louisiana, to Missouri and to Maine." In these two addresses by Aaron Foster and John Maltby the idea of a national home missionary society was first embodied in speech, and under the providence of God the minds of many home missionary leaders had been prepared for the message.

We are pleased to present to the readers of the HOME MISSIONARY a sketch of the career of Aaron Foster, the father of national home missions, prepared by his daughter, Mrs. Elizabeth Foster Kelsey. Mrs. Kelsey remarks in a private letter: "Dr. Bouton was a frequent visitor at my father's house in East Charlemont during my girlhood, and the American Home Missionary Society and its beginning were often the theme of conversation. Dr. Bouton, there, always attributed to my father the conception and first suggestion of such a society." —ED.

**A**ARON FOSTER was born in Hillsboro, New Hampshire, in 1794. He fitted for college at Kimball, Union Academy, and graduated from Dartmouth College in 1822 and from Andover Seminary in 1825. In the autumn of that year he entered the service of the American Home Missionary Society, in whose creation he had so honorable a part, and was one of its first missionaries, sailing for South Carolina, where he



AARON FOSTER

ministered to two churches, Lawrence and Abbeville, forty miles apart. The third year, Pendleton being added to his charge, he rode sixty miles from end to end of his parish.

In 1829 he rode north in company with his parishioner, Vice-President John C. Calhoun. From Philadelphia he writes: "My average has been a little more than fifty miles per day and my horse is full of life." Purchasing a covered buggy in Boston he drove to Cornish,

New Hampshire, and, on August 12th, married Dorothy Ashley Leavitt. Their wedding journey was a drive of six weeks with this same horse to their parish in Pendleton, South Carolina.

In 1832 they returned North. In connection with that event Mr. Foster writes: "We left the South after a residence of seven years, coming away from the midst of more tears than I have ever seen on any other occasion at the parting of pastor and people. Eighteen slaves were received into the church on the last Sabbath. My influence there was much broader than it has been in any place in the North, and I am reconciled at the idea of not having spent the ministry of my life there, only when I consider the condition of slavery in which to leave my children."

His health being greatly impaired he went on a farm in Northern New York, but directly continued his ministry in Fort Covington and Constable. After ten years he went to the Robinson church in Plymouth, Massachusetts, and subsequently to East Charlemont, Massachusetts, where the last twenty-two years of his long ministry of forty-four years were passed. Here he was known as

the beloved "Father Foster" of all Franklin county.

In 1851 he was sent by the American Peace society as delegate to the World's Peace Congress in London. In 1855 he was sent to Boston to the convention called to amend the constitution of the state, where he devoted himself successfully to secure for women their property after marriage.

His acquaintance with the statesmen and public men of his time, both in this country and Great Britain, was extensive. For many years he was a correspondent of Seward, Sumner and Dawes, but most of his life was passed in small country parishes from choice, "because," he said, "having a small property he could afford to preach the gospel for little pay where other men could not."

After coming North he was not again in the employ of the Home Missionary Society, but he preserved through life an unflagging interest in its welfare. He was a man of great energy, of broad views and wide interests, of intrepid faith in God and His providences, and in Jesus Christ his Saviour. He died April 10, 1870.

**T**HE HOME MISSIONARY WORK, MORE THAN AUGHT ELSE, HAS BEEN THE UNDERGIRDING OF THE SHIP OF STATE IN THE WRENCHING SEAS OF HISTORY.—  
*James L. Whiton.*

**I**N THE FINAL SUMMING UP OF FORCES WHICH HAVE GONE TO THE MAKING OF THE NATION WHAT IT IS THE FIRST PLACE WILL BE GIVEN TO HOME MISSIONARY ENTERPRISE. IT WILL BE A SAD DAY FOR OUR COUNTRY WHEN THE CHURCH WITHHOLDS HER AID FROM THIS WORK.—*Thomas B. McLeod.*

**T**HE CONGREGATIONAL HOME MISSIONARY SOCIETY STANDS FOR THE HIGHEST AND FINEST PATRIOTISM. I PLACE IT FIRST AMONG OUR BENEVOLENT SOCIETIES AND KNOW OF NOTHING MORE HELPFUL TO THE WHOLE COUNTRY AND THE WORLD.—*S. B. L. Penrose.*

# EDITOR'S OUTLOOK

## Eighty Years

THE home missionary "movement" antedates its organized form as a national enterprise about forty years. As early as 1788 the Congregational churches of Connecticut were sending their best pastors into the new settlements as missionaries four months at a time. Soon the general association of the state relieved the churches of the burden and continued to bear it, until, in 1798, the Connecticut Missionary Society, the first of its kind in history, assumed and expanded the work. Massachusetts followed in 1799, and, before 1826, other societies in New England and New York had multiplied, each of them working independently and with the inevitable result of overlapping, confusion, and unequal distribution of missionary funds.

The time for the first *unification* of home missionary agencies had come, and their consolidation took effect in the spring of 1826 when one hundred and twenty-six delegates, representing all interests, met in New York and constituted the American (now the Congregational) Home Missionary Society.

That this historic body was made up of wise, far-sighted men, finds proof in the fact that the constitution, then framed, survives to this day almost without change. That they were guided by a higher wisdom than their own is demonstrated by the wonderful fruitage of the past eighty years; \$23,000,000, contributed by the churches and disbursed by the society and its auxiliaries for national evangelization; ten states, after different periods of dependence, brought to strength and self-support; every state and territory

of the Union entered by its missionaries, and four-fifths of all our Congregational churches the direct fruit of its fostering care. Here is a record to make glad every Christian heart and deserving of a grateful and jubilant celebration at the coming anniversary.

In the judgment of the churches the time has now come for a second *unification* of home missionary forces. Whether "too long deferred" or not, it has come by a natural evolution. Its demand does not spring from any failure of earlier methods, but is due to their abundant success. As, one by one, states have graduated from missionary dependence to self-support, the original area of the national society has contracted until more than half a million square miles of territory, once its natural field of labor, have passed over from its care to independent state control. Many times that area, however, remains, to be entered and subdued by the national society, and, in time, to be developed and brought to the goal of self-support. More than seven hundred devoted men are still bearing the society's commission in the newer settlements of the land—four times as many as were employed by the society in the first year of its history. These men are on the front line of Christian civilization and appeal to every Congregational church in the country for loyal sympathy and generous support.

So much for the past. What of the future? The key note of the new constitution is *unification*. In the spirit of unification the society was born eighty years ago. In this fresh demand of the churches for another unification of home missionary forces many hope and believe

they see the promise of new birth to this honored society, its wider opportunity, its grander victories, and a more honorable share than ever in the evangelization of America. So may it be!

## Home Missionary History

It is a fitting moment, in connection with our eightieth anniversary, to remind state home missionary societies and state associations of the supreme importance of systematic effort to preserve, each state for itself, the current annals which are one day to make up the complete story of national home missions. Even to-day, at the end of only eighty years, that story would be vastly richer and more inspiring had more care been early taken to preserve, not only documents, but a continuous narrative of events not officially recorded, but which supply the necessary light and shade of any true home missionary story.

Some state bodies, we believe, recognize in their constitutions the office of a state historian. Would it not be well to make that custom universal? What nobler service could any man or woman covet than to be keeper of the rolls, the chronicler of God's dealings with the churches for the inspiration of children and children's children?

This work has been well begun. "The Iowa Band," by Dr. Adams, is a finished record of a great event. Its value must grow with the years. Michigan, Minnesota and California have kept their semi-centennials and the facts are enshrined in volumes of permanent value. Oklahoma did wisely to mark the ten-year limit with a celebration, the fragments of which, though historically rather in-

complete, will be welcome matter to the future annalist.

The latest successes in this line belong to Kansas and Nebraska. The facts, figures, portraits and comments in Dr. Dougherty's "Memorial Volume" on the occasion of the Kansas Semi-centennial are a specially rich mine for the future explorer, who will cordially bless the careful hand that labored before him. The first fifty years of Nebraska Congregationalism have been lately summed up by Rev. Motier A. Bullock of Lincoln in a bound volume of 357 pages crowded with information of the highest value, which, but for this splendid memorial, would in a few years have been lost forever.

All these states have done well and others might be included in the roll. If possibly anything is left to be desired in many of these state monographs it is a little more flesh for the bones; not that statistics can be avoided, but that something more of narrative to moisten their dryness would be acceptable. And how easily done! There is nothing more romantic than early state history and no class of men or women have had a larger share in clothing it with romantic interest than home missionaries and their families.

## Congratulations

THE HOME MISSIONARY, entering its eightieth year, to *The Congregationalist*, passing its ninetieth year, sendeth greeting. The birthday number is a joy to the eye and a feast of pleasant memories. Most heartily we wish to our *Congregationalist* increasing years, perennial youth and abundant entrance into the Congregational homes of the land.

**W**HO THAT KNOWS THE LABORS OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY DOTH NOT LOVE IT! ITS RECORD IS A SHINING PAGE OF AMERICAN HISTORY.—*Charles E. Jefferson.*

# WESTERN NEED AND BENEVOLENCE

BY REV. AUSTIN RICE

*Walla Walla, Washington*

“**I**S the West of age?” Should not “the Golden West” cease to need aid from the older states? Probably many visitors to the Pacific this year asked themselves such questions and answered them in the affirmative. In contrasting the vast and growing prosperity of Washington with the barren hills and close economy of New England, one feels surprised and indignant that the hard-earned money of the older section should be asked for the support of the gospel in the new region. Most ministers recently from the East are thus astonished and indignant. I confess to much sympathy with the position that the West should be self-supporting in a religious way. I should like to see the recent editorials of *The Congregationalist* widely read in the West. They are needed and wholesome. But I am afraid that they will do harm in the East, and they are founded on a considerable misapprehension of real conditions here. They do us an injustice, and they may dampen missionary contributions from stronger states.

To begin with, the traveler sees the prosperous places beside the railroads; he sees Tacoma, Seattle and Spokane. He does not see the small hamlet, the mining camp, the new settlement, or the homesteader’s cabin. When our Eastern friends visit us we eagerly place our best before them; we gather chickens and melons; we polish the silver and we boast of our state, until perhaps they draw wrong inferences concerning our daily fare.

Are we doing so little for ourselves in the support of religion? Let us compare Washington and Massachusetts, using the Year-Book of 1905

as the standard. Obviously the only fair test is on the basis of church membership. Others may give to philanthropy, but the mainstay of the gospel must be from Christians.

In Massachusetts the average Congregationalist paid \$15.02 for the support of his local church; in Washington, \$13.60. For benevolence Massachusetts gave, per capita, \$5.16; Washington, \$2.45. Total for the work of the Master in the Bay State, \$20.18; in the Pacific state, \$16.05. The difference, while considerable, is not overwhelming.

## NO RENTED PEWS

Look now at some things which make the situation more difficult in the new region. Compare systems of money raising for local church support. In the wealthier churches of Massachusetts, the home expenses are met by pew rentals and the parish system. Thus, persons who desire to attend church—and naturally in an older region the desire both religiously and socially is stronger—pay a large sum even though they may not be Christians. On the other hand, in Washington, every church of every denomination has the free pew system. We believe this is truer to the spirit of the Saviour. At any rate no other plan is practicable here. The state exempts from taxation only free churches, and there is not a rented pew in Washington! But if the churches of Massachusetts were dependent solely for home support on voluntary contributions, as we are, it may be questioned whether they would raise, per capita, even the meager dollar and a half more a year than their sisters in Washington. Perhaps they might not raise so much.

## THE AGE OF THE CHURCHES

The oldest church in this state is only in its forty-first year, and of the nearly 150 churches the average age is between ten and fifteen years. Of the slightly over 600 churches in our mother state, more than a third are over a century old, and an additional forty are over two centuries of age, or about 250 that have seen more than a hundred years. A church in which children, grandchildren and great-grandchildren have been nurtured, has an entirely different hold on the community, and can make a far more effective appeal to Christian and non-Christian givers than one not fifteen years old. Deep roots bring greater fruit. Churches, like colleges, depend upon accumulated love. Is it fair to expect a college like Whitman, with exactly twenty men who have been graduated long enough to attend a decennial reunion, to have the same financial resources as Amherst or Williams?"

The East has a great advantage over the West in its more staple and steady pastorate. According to the Year-Book, only about a tenth of the Congregational churches of Massachusetts were without pastors, but in Washington nearly a third were pastorless. A far larger proportion of our ministers have to spread themselves very thin over two, three, and sometimes six places, but the large distances and small membership make this unavoidable. Our Western churches, with an average membership scarcely of sixty, with an intermittent, and often a non-resident pastorate, are at a great disadvantage compared with a state whose churches average nearly two hundred in membership, and have a permanent and resident ministry. And this hindrance is particularly marked when, having raised the local expenses, we attempt outside benevolent effort.

Our wealth is exaggerated. I do not mean our natural resources.

These are boundless. Our confidence is strong. But these resources are undeveloped. Our greatest income is from agriculture. This is of small relative rank in Massachusetts. Yet according to the Federal census of 1900 the gross value of the agricultural products of Washington was less than those of Massachusetts. The last five years have undoubtedly changed these proportions in the one item of agriculture, but it is probably true, to-day as then, that the manufacturing output of the older state is nearly twelve times as great, and twice as much per capita. A standard magazine recently published a map, showing the geographical distribution of millionaires throughout the nation. Washington had only six. They were thick indeed near Boston and New York. Vast as our resources may be, the accumulated wealth of the country is still in the great banking and manufacturing centers of the East.

I think also that the casual visitor fails to realize what real effort the West is making toward religious self-support.

## PROGRESS TOWARD SELF-SUPPORT

During the administration of Superintendent Scudder in Washington, between half a dozen and a dozen churches have come to self-support annually. Forty churches ask no aid to-day. Many more consent to harsh doubling up of fields to save home missionary grants. For such no aid is asked. We do not plead "geography," but opportunity. New places are opening faster than we can handle them. If ten churches bravely rally to self-support this year, there are at least twice that number of new fields needing the preacher. Whatever may be the rightfulness of asking the poor of New England to give to the West, we know there are splendid spiritual investments in these opening calls for the accumulated and surplus wealth of the East.

## THE HOME MISSIONARY

We are striving to help ourselves. Doubtless some fields do far too little for themselves and lean too readily on missionary aid. But that failing is not confined to the Pacific slope.

I once heard a church member in the Empire State say: "If the Home Missionary Society wants a Congregational church here, let them pay for it!" We hope in Washington to follow Northern California to self-support, perhaps within a decade.

And are there not other standards of devotion besides those of the pocketbook? Other tests of efficiency? Take rate of gain. In increase of gain over last year in gifts to foreign missions, the Pacific slope led the whole country! Is it not much to be bringing young and old to a confession of the Lord Jesus? In additions to church membership by confession Washington did proportionately more than twice as well as Massachusetts. Is it not something to be fashioning ideals in a

region so young, so critical, so big with promise? A noted educator, not of this state, has said: "Washington is to be the conscience of the Pacific coast." A former United States senator from Washington is reported as declaring: "The group of young men who came out under the Home Missionary Society in the early nineties, have done more to raise the educational standards of the State of Washington than all other human agencies combined."

If such investments appeal to the Christians of New England as still well worth while, surely they will continue to aid the West liberally during the brief time in which we are seeking ability to stand on our own feet. If the time should ever come when Massachusetts should need help from Washington to meet her problems, the younger state will be found helpful.—*The Congregationalist.*

**T**HE MORE I SEE OF AMERICA AND THE WORLD THE MORE CONVINCED I AM THAT THE HOME MISSIONARY HOLDS THE KEY TO THE SITUATION.—*Francis E. Clark.*

**T**HE NATION OWES A DEBT TO THE HOME MISSIONARY SOCIETY WHICH HAS NEVER BEEN FULLY UNDERSTOOD AND WHICH WILL APPEAR GREATER THE MORE THE CONDITIONS OF OUR NATIONAL DEVELOPMENT ARE STUDIED.—*Albert J. Lyman.*

**T**HIS CENTURY OF HOME MISSIONS IS THE SALT WHICH HAS SAVED THIS COUNTRY, THE MORAL DYNAMIC WHICH HAS GIVEN POWER TO ALL OTHER FORCES THAT HAVE MADE A GREAT SELF-GOVERNING PEOPLE.—*Albert E. Dunning.*

# THE PROGRESS OF THE FINANCIAL CAMPAIGN

THE PROMPT AND EARNEST CO-OPERATION OF  
EVERY CONGREGATIONALIST REQUIRED

BY DON O. SHELTON

THE financial campaign in behalf of a fund to free the Congregational Home Missionary Society from debt, goes forward with encouragement.

But energetic action is still required on the part of hundreds of pastors and churches. All responses thus far received show that in no instance, where effort has been put forth in behalf of a special offering, has there been other than a cordial and liberal response.

The securing of an extra special offering equal to fifty cents per resident member, has not been found difficult. Even when conditions for the taking of a special offering have seemed to be unfav-

orable, the response has been gratifying and more than the sum aimed for has been secured.

Churches in many states have made or are about to make special offerings. The offering of the Broadway Tabernacle, New York, was equal to the regular annual church contribution, with an average special gift of \$1 per member, added.

The First Congregational Church, Springfield, Mass., Rev. Dr. F. L. Goodspeed, pastor, not only made its regular annual offerings to the state and national home missionary societies, but a special offering to the national society amounting to more than \$500.

The Church of the Re-

deemer, New Haven, Ct., Rev. Dr. W. L. Phillips, pastor, made an offering of over \$450 in excess of the amount contributed last year.

The offering of the Congregational Church at Plainfield, N. J., Rev. C. E. Goodrich pastor, was \$300 in excess of that of 1905.

The Congregational Church, Brighton, Mass., made an extra offering equal to more than \$1 per resident member.

The First Congregational Church, Walla Walla, Wash., the Rev. Dr. Austin Rice, pastor, made a special gift amounting to about \$300, or more than \$1 per resident member.

The offering of the Tompkins Ave. Church, Brooklyn, at this writing, March 20, is reported as being fully \$1,600 more than in any recent year, and other sums are to be added.

The Italian Church at New Haven, Ct., secured an extra gift equal

to fifty cents per resident member.

The German Church, Brooklyn, whose membership is made up largely of people of limited means, obtained a special offering equal to more than \$1 per resident member. This church has thirty members, all of whom are laboring people. The pastor of the church received last year as salary \$294, out of which he supported himself, his wife and two children. When asked how he did it, he said that they had had one meal every day, some days two meals, and occasionally three meals. *This little church has contributed, unsolicited, \$34 toward the payment of the debt, an amount equal to more than \$1 per resident member. One of the women scrubs floors for a living, aside from taking care of her own children. She gets for this \$4.50 per week. Her contribution was \$1.*

The pastor of a church in Illinois expresses the sympathetic action of members of his church in these words:

Your appeal for funds received and I am glad to state we can forward a small contribution from our church. Our annual meeting was held yesterday and a fund of \$———has been raised and the ladies of the committee recommended that it be set aside for a kitchen, which we need. But when it was ascertained that the work of the Congregational Home Missionary Society was suffering, it was voted to send the money to your society and also \$———additional, that had been handed to me for missionary purposes. Therefore, I enclose a draft for \$———, and only wish it was more.

The Secretary of one of our denominational Theological Seminaries, who sends a generous offering, writes:

I have received and read your earnest appeals for special contributions towards the debt of your society with painful interest. It is sad to think of the blessed work of the society being crippled, when it is so greatly needed. In 1847 I was ordained as a home missionary in my native village in Connecticut, Secretary Badger preaching the sermon. And I came the same year to Chicago with a commission from the society to find or make a place for service in Illinois or Wisconsin. I served under that commission one year when it was renewed, but not needed, as the church of which I was the pastor came to self-support. As a resident for fifty-nine years, I can testify to the great, blessed work of the

society in this great West, and have gladly made annual contributions to its work, either through the national or state societies. The church of which I am a member will take its annual collection in March. Please find enclosed a contribution towards the debt.

From a growing town in Colorado, this suggestive letter comes:

Though my means are very limited I feel it my duty to send the enclosed \$———in response to the appeal in recent numbers of *The Congregationalist*. There is no church here yet, but we have a rapidly growing community. We need a church badly.

Another friend, enclosing a contribution, says:

I am sorry to send this small amount when your need is so great, with such a heavy burden of debt. If I had a million dollars to give, it should joyfully go for the work in this our dear native land, where it is so much needed.

A pastor of a home missionary church in Pennsylvania, writes:

I beg to thank you for the articles in THE HOME MISSIONARY presenting the condition of the Home Missionary Society financially, and pleading for a better support from the churches of the denomination. It has been hinted, and there is a great deal of truth in it, that pastors of churches are very slow in their efforts to bring such matters before their congregations, and plead with them for liberal con-

tributions toward the Home Missionary Society. My present charge never made an effort along this line, and since my advent here a few months ago, I have been trying to sow among them the seed of mission work and spirit, and though a small charge yet we reaped a harvest of \$———last Sunday, and I expect to be able to garner in more again in the near future, in order to free the society from the "shackles" that bind it at present. Would to God that pastors would arouse their congregations from this lethargical sleep! That is all that's needed; they have the means and I believe that thousands of Congregational people throughout the country would be up and doing. THE HOME MISSIONARY is sent to pastors of churches, while few, if any, of the congregations know anything about the condition of the Home Missionary Society. I will read that article "The Christian Conquest of America," at our next Christian Endeavor meeting. I am in sympathy with the Home Missionary Society and will do my very best for it, not because I receive aid from it, but because it is the teaching of our Master for the promulgation of His Kingdom.

The present urgent financial needs of the Congregational Home Missionary Society, if known to every Congregational church in America, would unquestionably result in a response that would entirely liquidate the debt and afford a generous sum for the beginning of the work of the new year.

We again invite the earnest co-operation of every pastor and worker in behalf of the speedy completion of this campaign.

At this writing (March 20), \$218,000, is required. If this matter is taken up promptly in ALL the churches it will still be possible to secure the whole sum before the annual meeting at Oak Park in May.

THE CAMPAIGN MUST GO ON UNTIL THE WHOLE BURDEN OF DEBT IS REMOVED. UNTIL THEN THERE WILL BE NO CONGREGATIONAL HOME MISSION ADVANCE. UNTIL THEN EVERY PHASE OF THE WORK WILL BE RESTRICTED.

WILL YOU HELP AT ONCE TO THE UTMOST OF YOUR ABILITY?

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Please cut out this slip and mail with your contribution to the CONGREGATIONAL HOME MISSIONARY SOCIETY, 287 Fourth Avenue, New York.

Herewith find \$\_\_\_\_\_,  
being a special contribution to  
the work of the Congregational  
Home Missionary Society.

Name. \_\_\_\_\_

Street. \_\_\_\_\_

Town or City. \_\_\_\_\_ State. \_\_\_\_\_

Church. \_\_\_\_\_

## THE LOST SIXTY PER CENT

BY GRACE C. WHITE

*West Brookfield, Massachusetts*

IT WAS the time of the annual conference of churches, and the members and delegates of one particular group of twenty-one churches in the south part of Winchester County had assembled in the newly built church in Gilbertledge for the two days' conference. The weather was perfect, the season not the busiest, the invitation to come to Gilbertledge urgent, and the fine new edifice inviting. What wonder, then, that attendance, not only of ministers and delegates, but of others from the various churches, was unusually large.

Reports of the work and the strength of the churches were in progress and all had seemed to be in a blessed condition of usefulness until Rev. Mr. Markley, the new minister at Whitton, who had been settled just fourteen months, rose to give his report.

An attitude of expectancy awaited the splendid report he could give. His face seemed to sadden as he returned the cordial greeting of the conference, and then simply made the following statement: "My church seems to be the only one yet heard from that has not grown in power as well as in members. I can only report twelve additions by profession, two by letter, and a loss in the power of the church of sixty per cent." He sat down and buried his head upon his hands.

The effect of this statement and his manner can hardly be described. His two delegates, Deacon Harper and Mrs. Professor Mason, looked and felt bewildered, confused, mor-

tified. What could he mean? A loss of sixty per cent in their church? They could think of only four members who had died, and those had been elderly people who had not been active in church work for years, and the active membership of the church was 360! Explanation of this startling statement would surely be forthcoming, but the next report had been called and was being given.

Shortly before noon Deacon Harper received by the usher a note from Mr. Markley saying that he had heard since coming there that an old school friend of his chanced to be in town that day at the bedside of a sick sister, and he felt that he must speak a word to his friend; should not remain for dinner at the church, but would return at the opening of the afternoon session. Deacon Harper read and handed it to Mrs. Mason who quietly took her pencil and wrote below it: "Then there is nothing for us but to go somewhere else, too; we can't stay here for dinner and be asked about a condition in our church which we know nothing about, neither can we put him in an equivocal position by saying that we do not know. I think if he goes we must, but where?"

Deacon Harper turned the paper over and wrote: "We'll go to my cousin Kate's, just a little out of the village; there's nobody else here from Whitton, and minister, delegates and church will be safe there."

Very early in the afternoon services the moderator called upon Mr. Markley, asking him in behalf of the people, many of whom had urgently

requested to know more about the Whitton church, to come forward and speak upon the subject.

Stepping to the front he was handed one of the slips of paper bearing the request which read: "Please ask Mr. Markley to tell us about the calamity that has befallen Whitton. Nobody seems to have heard of it."

As he read it aloud the house was almost painfully still. How sad and pale he looked as he laid the paper down and said: "My friends, the calamity that has befallen my church is Death! It has veritably been a 'destruction that wasteth at noon-day,' and worse than a 'pestilence that walketh in darkness,' for it has crept steadily forward in all the light of day, and laid low its victims unresistingly, until the Whitton church has suffered, as I reported this morning, a loss of sixty per cent."

An audible moan swept through the audience, and eyes were filled with sudden tears. "Death," he continued, "has sorely afflicted us, and its destructive hand is not yet stayed; and, moreover, it is of that kind which is most heartbreaking, for it is not the death of the body; that we have been spared from remarkably, but it is the death of the soul's interest in God's work; that interest that must live and grow in order to uphold and advance His kingdom in the dark corners of the earth. Though this condition in a neighboring church may have been unknown to you there is not a corner of the far-away land that has not felt the blow and been in a measure crippled by it; for, as I said, sixty per cent of my church have become, I don't know when, nor why, nor how, but I do know that they are now dead to the promises they made to further God's kingdom and spread His gospel. Only forty per cent of my church now give

anything to missions, home or foreign. But the loss is not simply the sixty per cent—it is a threefold loss; first, the loss of growth to our own souls; second, the loss to the people who are hungering and thirsting for a knowledge of the way of salvation our money could bring to them; third, the loss to every church in the conference that they do not have in us the stimulus of a burning and shining example of a church whose members all give as the Lord has prospered them. The sixty per cent I mentioned is only the loss to our church; it is as great to the missionary cause; it is as great to this conference. How can we stand before God, accountable for a loss to His cause of three times sixty per cent?"

He would have ceased speaking, but there was a clamor for him to continue. Never had a plea for missions so laid hold upon a conference. Each minister and his delegate wondered what their report would have been if they had heard this talk first. Each seemed to remember how urgent had been the calls from mission fields and feared lest they were heeding them too late. The report of the afternoon meeting spread rapidly, for the second day's meeting was still larger than the first, and from Whitton, eighteen miles away, came a great delegation, all members of Mr. Markley's church; among them were ten business men who seemingly had long ago forgotten the cries from mission fields.

When the usual missionary collection was taken near the close of the services it surpassed any conference collection on record, and, on a sheet of paper pinned to a large check from the Whitton church delegation, were the words: "For very love of our minister physician, whose heroic treatment has roused their consciences and will save his sixty per cent."

# CONGREGATIONALISTS AND THE KINGDOM

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## EIGHTIETH ANNUAL MEETING

OF THE

# Congregational Home Missionary Society

OAK PARK, ILL., MAY 8, 9 AND 10, 1906

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## PROGRAM

SUBJECT TO CHANGE

### TUESDAY EVENING, MAY 8th

- 7:30 DEVOTIONAL EXERCISES  
7:45 EIGHTY YEARS OF ACHIEVEMENT Washington Choate, D.D., Secretary C. H. M. S.  
8:10 ADDRESS: HOME MISSIONS AND THE KINGDOM Henry Churchill King, D.D., President of Oberlin College  
9:00 THE COMMUNION SERVICE . . . In charge of the General Association of Illinois

### WEDNESDAY FORENOON, MAY 9th

#### BUSINESS SESSION

- 9:00 DEVOTIONAL SERVICE  
9:15 BUSINESS: Reports; The New Constitution; Election of Officers

The annual meeting of the Women's Home Missionary unions will be held in the Second Congregational Church.

## AFTERNOON

*Topic: Our Opportunity. Things we ought to do*

- 2:15 HYMN AND PRAYER  
2:25 ADDRESS: OUR OPPORTUNITY IN THE NEW WEST Rev. Frank K. Sanders, Ph.D., Boston, Mass.  
2:55 ADDRESS: OUR OPPORTUNITY IN THE NEW EASTERN FRONTIER Rev. F. E. Emrich, D.D., Secretary Mass. H. M. S.  
3:20 ADDRESS: OUR OPPORTUNITY IN OUR CITIES Rev. Josiah Strong, D.D., New York,  
President American Institute of Social Service  
4:10 ADDRESS: AMERICA A CHRISTIAN NATION . . . Professor Edward A. Steiner,  
Iowa College, Grinnell, Iowa

## EVENING

*Topic: Inspiration from Life*

- 7:30 DEVOTIONAL SERVICE  
7:50 ADDRESS, Rev. J. D. Kingsbury, D.D., Missionary Superintendent of Utah,  
Idaho, etc.  
8:10 ADDRESS, Rev. Chas. Stelzle, Superintendent of Department of Church and Labor,  
Presbyterian Board of Home Missions, Chicago, Ill.  
8:30 ADDRESS . . . Rev. William G. Puddefoot, Field Secretary C. H. M. S.  
8:50 ADDRESS . . . President George A. Gates, Pomona College, Claremont, Cal.

## THE HOME MISSIONARY

THURSDAY FORENOON, MAY 10th

*Topic: Our Co-operating Agencies*

- 9:00 DEVOTIONAL SERVICE  
 9:20 THE CHURCH BUILDING SOCIETY  
 9:50 THE S. S. AND PUBLISHING SOCIETY  
 10:20 THE EDUCATION SOCIETY  
 10:50 THE AMERICAN MISSIONARY ASSOCIATION  
 11:20 FEDERATED CO-OPERATION

The speakers for this session will be selected by the secretaries to represent the work of home missions as undertaken by each organization

## AFTERNOON

*Topic: Our Undeveloped Resources*

A Rally Session for Pastors, Church Officers, Sunday School Officers and Teachers and Young People's Societies

- 2:15 DEVOTIONAL SERVICE  
 2:25 THE CHILDREN . . . Rev. Henry H. Kelsey, Fourth Church, Hartford, Conn.  
 2:50 THE YOUNG PEOPLE Rev. Ernest Bourner Allen, Washington Street Congregational Church, Toledo, Ohio  
 3:15 THE MEN, Fred B. Smith, Secretary of Religious Work, International Committee, Y. M. C. A.  
 3:50 THE WOMEN (Speaker to be announced)  
 4:15 THESE FORCES ORGANIZED Don O. Shelton, Associate Secretary C. H. M. S.

## EVENING

*Topic: The Purpose and the Power of God*

- 7:30 DEVOTIONAL SERVICE  
 7:50 ADDRESS Rev. A. Z. Conrad, D.D., Park Street Congregational Church, Boston, Mass.  
 8:30 ADDRESS Rev. Newell Dwight Hillis, D.D., Plymouth Church, Brooklyn, N. Y.

Presentation of diplomas to the graduating class of Chicago Theological Seminary by President Joseph H. George, D.D.

We have come to a *Crisis Year*. It is hoped by the many friends of the society that the adoption, this year, of the plan approved last year at Springfield, will help, but it will not mark and open a new era of aggression unless the pastors and the churches of the whole country respond.

The eightieth annual meeting of the Congregational Home Missionary Society, to be held at Oak Park, Illinois, May 8, 9 and 10, comes at this crisis. Shall we not then face forward and shall not the resolve spoken there be repeated in all the churches? Will you not make this question personal?

I believe we shall have the greatest home missionary meeting of our history, and that it will mark the beginning of a new era. My faith is in the churches in which there is the blood and faith of the Pilgrims. They have never yet failed in a crisis. To insure such a meeting and issue one thing is necessary, namely, the attendance of a great number of pastors and representative laymen from all parts of the country.

HENRY H. KELSEY,

*Chairman of Committee on Annual Meeting.*

## GO FORWARD!

WITHIN the last few years two new demands for home missionary service have made themselves felt, but thus far the Congregationalists of America have paid but small heed to them compared to the magnitude of the necessity.

The first is the duty of meeting the immigrant at the new frontier, which is the port of New York, and so bringing him into contact with Christian civilization that he may become a patriotic, God-fearing American citizen.

The second is the duty of heeding the cry of the great cities and establishing the church, with all its ministry of varied service, among the throngs of poor, oppressed and neglected workers who crowd the tenements and lodging-houses in every great center of population.

For eighty years the Congregational Home Missionary Society has been a potent force for enlightened civilization and patriotic citizenship. Following the ever-receding frontier from the Hudson river to the Rocky Mountains, and westward to the shores of the Pacific, the money of Eastern Congregationalists has been transmuted into churches, Sunday-schools and Christian colleges. No hardships have been too great for the missionaries of this society, and their record of high achievement is written large in every state and territory. There is yet great need for home missionary service in the West, but the old frontier has disappeared, and one after another each state will assume the burden and privilege of caring for its own organized church work in all the country districts.

The immigrant and the city are now, and will constitute for years to come, the great home missionary problem, to be dealt with along the lines of patriotism and Christian civilization.

More than a million people, from all the countries of Europe, have landed in New York during the past twelve months. A few of them have received welcome and help at the time of their arrival as the result of organized philanthropy. So far as we know, however, no home missionary organization or church society is taking upon itself any special responsibility at the new frontier. Yet there is an opportunity and a responsibility for prompt and generous action almost boundless. The ten million dollars which a single man has given for educational work in the South would erect and operate for a score of years in New York a welcoming home for immigrants that would achieve results whose value to the America of this century cannot be computed. Practically speaking, the cost of meeting every immigrant who lands at this port and introducing him in some helpful way to the church-going community in which he is to locate, would be comparatively insignificant as relating to the individual.

We are merely inviting attention in this article to these two great opportunities and responsibilities, the immigrant and the city. They are intimately associated. The need is steadily growing more acute. Home missionary responsibility at the beginning of the twentieth century is infinitely greater than it was in 1826 when this society was organized.

Let us go forward!

W. B. H.

## FROM THE FRONT LINE

### The Latest from the Arctic

MANY readers are in close sympathy with Mr. Burnett and with his work at Valdez, Alaska. Very few probably appreciate how invaluable is such sympathy to a Christian worker away out beyond the front line even and on the very rim of the frozen north. Says Mr. Burnett in a recent letter:

We have done nothing this quarter. It has been one continuous storm of wind and snow and the cold has been extreme. For two whole weeks we missed services altogether. The people could scarcely go out of doors and it was impossible to heat the church to a temperature above zero. Even in my own cabin I could feel no heat three feet away from the stove. I have to pull all my work close up to the fire, sleep in my clothes, and never let the fire go out to keep from freezing. It has been gloomy enough, both inside and outside, yet there is always some hopeful feature that prevents complete despair. The last meeting of the quarter was full of interest. Here is a mystery that I cannot understand. Interest will sometimes go down until the spiritual atmosphere is twenty below zero; then, all at once, it will jump up to boiling point. During the bad weather our attendance was reduced to about seven, but last Sunday morning it was pretty well filled and the weather was as bad as ever.

We believe this field is going to be much enlarged this coming spring. Two railroad camps are being established, one two and the other four miles from town. They will have about two hundred men in each. There we must arrange to have services at least once a month. The managers seem to sympathize with that plan. I have been trying also for some time to get permission to hold a short service in the dance hall Sunday evenings after our regular church service. I think I shall make it go. There is no other way to reach these poor fellows than to go and preach to them where they are. They will not come to us.

### Bearding the Lion in His Den

The following Colorado experience is another illustration of the wisdom of not being too much afraid of lions in the way. Says a Colorado pastor concerning one of his out-stations:

We tried to hold our meetings in an old abandoned schoolhouse which served as a dance hall, but the people said that they did not like to go there and so they stayed away. The new schoolhouse was convenient and centrally located, but everybody said the school board would never give their consent, and, as one of these men was said to be very profane and an avowed skeptic as well as a Roman Catholic, we somehow hesitated to approach him. No one of the few who attended the meetings would undertake to interview the board, and, feeling that something must be done, I mustered up courage to do it.

I first met a member of the board who had been at our services two or three times and he gave his consent so far as he was concerned. Next I went to a second member who gave his consent with equal readiness, and so, gathering courage, I proceeded to the next and bearded the lion in his den. Everyone had said it would do no good, he would never consent, and he would most likely give me a volley of abuse seasoned with profanity. So meeting him with fear and trembling I said: "Mr. \_\_\_, I have been trying to have a Sunday school in this place for the last year, but have not been able to gather one in the old schoolhouse. I should like to give it a trial up in the new house if I can get your consent, and I should like, also, to hold a preaching service there twice a month." He straightened himself up and looked me full in the face and I expected to hear him turn loose as had been predicted, but to my surprise he said very earnestly and kindly: "You have more than my consent. Go ahead and use the building and help yourself to the fuel, and if anyone objects I'll bring you a load of coal myself. Sunday school and preaching is just what we need here, and as soon as my baby gets a little older I will

bring her to Sunday school." So the Lord had gone before and opened the way, and we organized the school next Sunday with thirty present. There are only six professed Christians in the community. Most of the younger people have been reared without the gospel and are very godless.

### Christmas Among the Slovacs

It may be new to some of our readers that there is anything possible in the way of Christmas that is not, in some particular, Christian. The following report reveals a difference. It also discloses some of the special difficulties on the part of converted Slovacs in making their confession of their new faith before the world. Says Miss Antonia Bartunek of McKeesport, Pennsylvania:

I am glad that I can give a few encouraging facts. First, the work of our Martha Woman's Sewing Society. This last quarter was of great interest. We were working very hard to have a bazaar before Christmas. Having so few real workers we had to bear some self-sacrifices. But our bazaar took place on December 14 and the result was quite encouraging. We cleared forty-six dollars which were given to missionary work. This success stirred up our ladies for better things and they are talking of another bazaar in the spring.

We also had a very happy Christmas because five of our young people joined the church. We rejoiced when these young people gave themselves to Christ. Just lately some young people who were afraid to testify before others have done so, not only with words, but with deeds. We receive great blessings in our Christian Endeavor meeting and we cannot but rejoice when we see the difference between our young and our older Christians and those who are not yet converted. Our people celebrate Christmas time the same way as American Christians, but some of our people who are not Christians celebrate it quite differently. I heard of one man who had twenty-five boarders. He bought twenty-five barrels and three boxes of beer for Christmas, also three gallons of whisky and a whole pig which weighed one hundred pounds. First they went to church in the morning and then kissed each other in the family; that is what they call a Christmas love kiss; after that they begin to drink and eat as long as there is anything in sight. The result of it all is fight, woe, sorrow, as stated in Proverbs 23:29.

### The Southern Prospect

The following from Rev. George E. Bates of Birmingham, Alabama, tends to confirm the hopeful views of Drs. Jenkins and Kirby and Major Evans as expressed in the February number of *THE HOME MISSIONARY*. Says Mr. Bates:

There is a great future for our churches in the South under wise leadership and inspiration. Perhaps our greatest immediate need is a strong church in Birmingham, the strategic center of the state, to serve as headquarters for our denomination. Central church, Atlanta, is doing this effectively in Georgia. Every church of our order in the state is stronger for the presence of that splendid edifice and pastor and people. A similar institution in Birmingham will do more for Alabama than any other one thing could do, but it will cost considerable money at the start. In a few years, however, such a church would be self-sustaining and able to contribute to other churches. All it needs is the right kind of a start. We are a unit so far as membership is concerned and in our purpose to secure a central location. Several excellent families have come to us and there is promise of several more.

### The Plague of Sectarianism

We all know what it is, we all condemn it, but no one has been wise enough yet to discover the sufficient remedy. No missionary pastor wants it. It is a curse wherever it is found. The following picture is a fair illustration of the widespread feeling among missionary workers upon this unspeakable evil:

Thanksgiving brings union. With glad hearts we worshiped together and for a while we forgot all our sectarian differences. Ours is not a large city, but large enough for one minister of the gospel. The Roman Catholics have a church and a priest comes once a month. The M.E. church has a building and a minister on the ground twice a Sunday. The constant conflict of sectarian feeling is seen every day and to a sensitive mind it is almost intolerable. Federation or no federation, the continuous conflict in the name of Christ goes on between parties who do not seem to belong either to Peter or Paul. I cry out with weeping and with groans: "What shall we do?"

# THE DESTINY OF AMERICA

## III. A BLOT ON THE NATION

BY REV. WILLIAM W. JORDAN, D.D.

*Clinton, Massachusetts*

SALT LAKE City, in its fertile valley, 4200 feet above the sea level, is the principal community of one of the strongest religious sects ever founded upon error. Their history has led many at a distance to ask: What is the truth concerning them? Have they been misrepresented? Why, if founded on error, have they grown and become a power in the land? To these questions, by inquiries of friends and citizens who have lived for years among them, and in a long conversation with a prominent Mormon, during my brief visit in Salt Lake, I endeavored to learn the answer, and give you the results:

1. One reason for the growth, power and permanency is found in their agricultural possessions.

2. Another is found in the large income of the church from its tithing system. A tithe of all the income of all its people is faithfully paid into the church and, with this large income, they have been able not only to build an important ecclesiastical establishment, but to send their missionaries all over the world. The annual tithe is said to be over \$1,700,000. Salt Lake City, their principal center, has grown from 6,000 in 1853 to 65,000 in 1905. While not such a paradise as Mormon literature portrays, it is a prosperous city, with many handsome buildings. Rows of poplars line its streets, and along the curb in all its streets run continually streams of clear water brought from the neighboring Wasatch Mountains.

The principal buildings of the

church are contained in the Temple Block, a space of ten acres in the center of the city, enclosed with a high wall. In different ways they have attempted to reproduce ancient Jerusalem. The great temple, its largest building, covers an area of 21,850 feet, and its highest tower is 222½ feet. It cost \$4,000,000 and was twenty years in building. Beside the temple is the tabernacle, the place where worship is held every Sunday afternoon. This is one of the most remarkable auditoriums in the world; can hold 10,000 people, and its acoustics are so wonderful that at one end we distinctly heard a pin drop on the gallery over 200 feet away, and understood whispered words. The great organ in the tabernacle has been called the finest in the world. It has 5500 pipes, and cost \$115,000. The regular choir number about 500 voices. Near the tabernacle is the assembly hall for smaller gatherings. There are three other and smaller temples elsewhere in Utah. All this ecclesiastical stronghold is made possible through the tremendous income from a well administered system of tithing.

3. Another reason for their growth is found in the perfection of their organization. Their government is hierarchical, and ecclesiastical authority is supreme. They seem to combine the old and new dispensations in a singular way. There are two priesthoods, the Aaronic, which they mildly claim was conferred on Joseph Smith, their original prophet, by John the Baptist; and the Melchizedek, which was

also conferred on Joseph Smith by the Apostles Peter, John and James, who came from heaven and laid their hands upon him. The supreme authority is vested in the First Presidency, consisting of a president and two counsellors. Then come the twelve apostles, bishops, priests, patriarchs, seventies and elders. In Salt Lake City there are twenty-four ecclesiastical wards, each of which is presided over by one bishop and two helpers. A relief society of women visit the poor and sick in each ward. There is a chapel in each ward where morning service of the nature of Sunday school is held, and an afternoon service of worship is held in the central tabernacle. The first Sunday in each month is Fast day, and the people give the price of the breakfast and dinner which they do not eat, to help the poor and sick in their own ward. There is something impressive about this organization, which is said to work with the accuracy and regularity of a machine, and to exercise a careful supervision over the religious and political life of the people. Years ago the Mormons were accused of many dark and secret deeds in support of their system. The machine was said to work in the dark. It is a system of well-nigh absolute authority, which makes them religiously and politically a unit; though they deny that they are banded politically. And in their perfect organization we find an added reason for their power.

4. Another reason for their growth is their active missionary effort, by which they are continually adding to their numbers. These people constantly maintain an energetic propaganda through literature and preaching. Two thousand missionaries are continually in the field. Many are in the South and West of this country. Some in the East. Last year one was preaching on Boston Common. But it is from the continent of Europe most converts come; won, many of them, by golden promises of the privileges of

the new world; some by misrepresentation. Steamers from Europe bring groups of these converts, guided by a Mormon missionary. To-day the Mormons are said to number 300,000, and to be constantly increasing. They reside principally in Utah and in adjoining states. Surely they teach lessons to the true church by the generosity and faithfulness of their giving; by their perfect organizations; by the earnestness with which they propagate their cause.

5. We naturally ask: What are the beliefs of these people? Some articles of faith, the atonement, repentance, baptism, etc., they hold in common with a large part of the church universal; but they have beliefs peculiar to themselves. They believe the Bible to be of God; and the Book of Mormon also of divine origin; the one written for the old world, the other for the new. The prophet of the 19th century was directed by an angel of God to the spot where the records from which the Book of Mormon was written were hidden. They claim to have revived early Christianity by divine authority, and to possess the gifts of tongues, prophecy, visions, healing, all the miraculous powers found in the early church. They are the Latter Day Saints. Early Christianity became corrupted. "The Father and Son appeared again in these latter days," to quote their words, "and revealed anew the gospel." They account for their origin in the following remarkable manner: Joseph Smith, a young man, became exercised in mind during a religious revival. One of his parents was a Methodist, the other a Presbyterian. Falling into a trance he heard a voice say: "Do not ally yourself with either," and was told that he was to be the leader of a restored Christianity. "The hands of divine personages were laid upon him," and he became Prophet Joseph Smith, through whom the church of Christ was to be re-established! In spite of

the irrational claims it contains, there is much of beauty of power in their statement of faith.

6. But the chief question is: What is the moral character of Mormonism, and its influence to-day.

A—It is founded upon error, if not upon deception. Whether Joseph Smith was sincere and self-deceived we cannot tell. It is difficult to believe that the intelligent leaders of Mormonism actually think to-day that the hands of John the Baptist and the apostles were laid on Joseph Smith or that their church really possesses the gift of tongues, prophecy, healing, etc. There seems to be among them a considerable acceptance of the principle that the end justifies the means, if they can but gain and retain power over the people. Mormonism is a corruption of Christianity; a mingling of truth with error. The revelations which their leaders claim to have received have often borne more resemblance to earth than heaven. As, for instance, that which permitted a plurality of wives or "celestial marriages," as they are styled in their statement of faith. It was a striking coincidence that when it became known that Utah could not be admitted to statehood while polygamy was practiced, their leader, Woodruff, immediately had a revelation from heaven that polygamy should be "suspended indefinitely."

B—To do full justice we must say that Mormonism lays emphasis upon honesty in business, mercifulness, kindness and such virtues. People of Salt Lake say that Mormons are at least as honest in business as other men; many of them agreeable friends, neighbors, citizens, that some had delightful homes and are upright in character. It is probable that the best phases of Mormonism are to be seen in the cities. They emphasize what we

sometimes call "practical, every day religion." But we feel that these lives and characters are, in spite of their system, not because of it. Every sect founded on error contains many members who are better than their beliefs. It is apt to contain, also, some who join it from evil motives only. No sect is to be judged either by its best or worst representatives alone.

C—The chief question of all is: What of the polygamy which is under the ban of law, both human and divine? A moment's reflection tells us that it is contrary to the truth of God, an evil which must be essentially destructive of the divine institution of marriage, of the home and of the best character of children. Its corrupting influence is said to be apparent to-day in a degree in the life of the young people of that city. It is indefensible and under the ban of the law. Has it actually been abandoned? By the masses of the people it has been, we are told; many of the leaders are said to still practice it, but not openly. Testimony before Congress confirmed this last year. And the newspapers of Salt Lake recently said that the prophet, who had been on a journey, had "returned to his homes." Notice the plural! Mormonism is an institution which is fairer outwardly than it is inwardly. And yet it is a mysterious, perplexing fact that some qualities so good should exist among them in common with other qualities so different.

The hopeful fact for the future is this: that under influences of true Christianity and civilization, which constantly increase about them, they are gradually being emancipated from error. In spite of themselves they will inevitably become educated out of wrong conditions. The truth will make them free!

# WOMEN'S WORK AND METHODS

## Home Missionary Literature for Children

*To the Editor of the Home Missionary:*

I HAVE been much interested in the reference made, in the last two numbers of your magazine, to literature for children. I have felt the want very keenly, and in writing in different directions and to different societies I have been surprised and disappointed at the lack of literature fitted to excite missionary interest in small children. I have also been surprised to learn that my own work seems to be quite unusual.

For some time we have had a Young People's Missionary Society, which studied both foreign and home missions. There was no age limit; consequently it was hard to interest all ages at the same time. For this reason we decided to make two separate societies. I took all under nine years of age. We meet once a week and carry it on with kindergarten methods. We have enrolled about fifty boys and girls from two to nine years of age, with an average attendance of twenty-five or thirty. We meet for one hour. The first fifteen minutes are devotional, with a short talk about missions, appropriate stories and songs. Then we have marching and kindergarten games. Next, some work is done, pasting pictures, streaming papers, etc., with the idea of doing this work for some one else. Plenty of opportunity is given for personal work, and with our closing exercises there is always a feeling of pleasure and profit to old and young.

The children bring voluntary contributions and it seems wonderful what we have been able to do. We furnished oranges for a mission Sunday school for Christmas, gave a large basket of provisions to a hospital for Thanksgiving, provided din-

ners for several poor men, collected pictures, toys, cards and clothing for a Southern school. The Ladies' Missionary Society sent two barrels and at least one-third of the contents came through our kindergarten.

Perhaps the greatest result has been seen in the interest aroused among mothers. Many homes that we could not interest in missions have been attracted through their children and we are gaining numbers for the older societies. We have no lack of helpers in this work, for the mothers bring their little ones and find the work so interesting that they come regularly and assist us greatly. Two young ladies are deeply interested; one is our treasurer and the other presides at the piano. Of course, we do a great deal of singing, for this is what children like. But for outside help in preparing for the meeting there has been very little, and here is where I have felt the need of literature suited to the very young. They are so eager to learn and listen so intently and report at home what they hear that I have longed for more facts from our national societies to tell them.

Pardon the length of my story. It is written with the hope of mutual helpfulness. Perhaps others will be led to follow our example, beginning with the tiniest children, and have them grow up with knowledge and interest in our missionary work.

E. F. N.

NEWBURG, N. Y.

## Again "What of These?"

I was much interested in the article "And What of These?" in the January HOME MISSIONARY. May I commend it for earnest consideration and add something in the way of describing definitely what one worker feels she needs?

From observation of successful work conducted with material prepared for the children by the W. B. M., let me ask why we cannot have in books of forty pages or less, courses of ten or twelve lessons on definite fields, as for example, the Southwest or Spanish-speaking citizens? Begin with the history of the territory, its climate, resources, native peoples, their customs, superstitions, advantages or their lack of them. Then let the pioneer missionary work be introduced, leading up to what is being done by our own denomination for education, for planting Sunday schools, for organizing churches, for social reform. Let some mention be made of other forces in the field, whether better equipped than we; if our work lies close to theirs, how we co-operate; if together we do not at all adequately cover the ground, let that be manifest. The closing lesson may give the special kind of work most needed and the special appeal that field makes to American patriotism. Add a bibliography of interesting, available reading for the class leader. Put a flag upon the cover and there is no doubt in my mind of its enthusiastic reception.

We cannot depend on stories of particular children, nor particular schools and churches—too much dependence is put upon that sort of material already. A touching story may appeal to the heart at the time, as no far-reaching presentation of facts would, and such appeals are legitimate, but in the long run we are a reasoning people and certainly to lay foundations for the future we need definite knowledge of the whole field, as carefully presented as any like material in our best public schools, that there may be built into the lives of our young people a reason for the faith that is in them and this faith manifest itself in works. "He cannot love his country who does not work for it." We may be making history fast in the United States, let us have the truth about the present in the broad-

est and sanest sense of the term. Children have respect for the things they have to study. Provide a map, let the teacher explain, drill over and over again on the facts and then use as much time as she wishes in story and biography. She may duplicate her questions on thin paper which the children may at each lesson paste into their books between the leaves. They will enjoy being expected to remember what they have learned. Why can we not know a little more of the workers in these fields? A pamphlet for the leaders describing the workers should accompany each course. We learn to name the workers on the foreign field and pray for them as the women's names appear in the calendar, why may we not know as much of the workers on the home field? Are they not as heroic and as worthy?

There are an increasing number of interesting and valuable concert exercises for children and young peoples' societies, and these are to play an important part in home missionary work, because the parents and the uninterested will the more readily come out to hear such exercises, than if the facts were otherwise presented; but for the children themselves there enters into all public exercises so much of the element of showing off that these exercises can in no sense take the place of regular meetings for the reverend and thoughtful study of the coming of the kingdom of God in our own native land.

Two objections meet this appeal for new material. A card to each of the five homeland societies will bring an abundance of material, some of which give the historical background. Has not the minister a basket full on the attic floor, a drawer in his desk full and a pile on his bookcase? Why more? Because we women workers are most of us engaged in Sunday school work, in foreign missionary work, in women's clubs and our own home-making.

It is quite too much to ask that we arrange and digest all this material, which, when so arranged cannot be put into the hands of the children, which is an important point I am sure. The distribution to them of leaflets without sequence or logical connection cannot answer.

Secondly, it is said that the societies are overburdened and have no extra money or men to use in the preparation of this work. It is not so much that we are asking. Each society might undertake one course, one in which its work was most concerned perhaps. An arrangement might be made with other denominations by which the Young Peoples' missionary movement could prepare the major part and each denomination complete with the account of its own work. The cost of the books would be paid in part at least by those who used them and a great deal of material now sent out by the societies would be saved. That the results would not be far and away beyond those obtained from present methods seems certain. It is a mistake that we need to wait or search far to find some one to do such work. Any of our representatives on the field could furnish material for those lessons for which the material already printed by the societies and the books of any good public library would not suffice. The preparation would not be difficult, and with one course a year prepared, the expense would not be great.

At present we older people study the Negro, the Immigrant, the Indian, the Mormon, Alaska, the Island possessions, each of them every year, and repeat the process indefinitely. How much will the children and young people know if we propose to use the same method with them? The boys are the ones to reach, because as yet they are unorganized, and because they are the citizens of the future. We can reach them from the standard of patriotism if we have the material. The societies will act gladly when there

is a clear demand for a particular line of material. Why cannot the women (whom I presume will do almost all the teaching in children's mission study classes) come to some agreement through these columns as to what they do need? In the meantime, perhaps the societies will cooperate to the extent of preparing for us a bibliography complete, and perhaps annotated, of all material now available, grouped by subjects and not societies.

#### ANXIOUS WORKER.

### The Evolution of a Church

I have been in the home missionary work almost ten years, but this is the most difficult work I have ever found. Were it not for the splendid opportunity ahead, I might feel inclined to give it up, but with so manifest an opportunity before, there is no turning back. Forward is the word. We arrived on the 4th of November, and were met at the depot by a few friends and taken in out of the sunshine. The climate is simply delightful. Here we are in the midst of winter with our streets dry and dusty, no frost in the ground and the sun shining like a June day. I have traveled over nearly every part of this country, but I have never found the climate and surroundings that approach this place.

I found that preaching services and Sunday school have been suspended for months. The people never had a prayer meeting of any kind. It is a new experience. Moreover, they have no place for services. I began to look about to find one, and a Christian business man went with me. The only place on the hill, that is, the residence part of the city at all available, was a building erected for an armory at the time of the Spanish-American War. We were told that this was held at so high a rent that we could not afford to take it. However, it was the only place, and we drove out into

the country to see the owner. When I made known our errand he said at once, "You can have it and welcome." We did not think that too exorbitant a price and commenced at once to put it in shape for the following Sunday. Meanwhile the matter had been widely advertised, and a goodly company came out. We held two services. The following Sunday we organized a Sunday school and had twenty-three at the first session. We also commenced a meeting that has developed into a Christian Endeavor society. The work has continued to grow from the first day. We found some twenty-two names on the list as members when we arrived. We have now thirty-six, and I have a list of nearly fifty more, many of whom will soon come to us. Our Sunday school has grown to nearly ninety. We have two Endeavor societies and a cradle roll of twenty-three and a Ladies' Aid Society of sixteen. We are planning to erect a church in the spring and have about \$1,200. We hope to have a plant that will cost four to five thousand dollars. The people are enthusiastic, though some hang back, but when we get the band wagon at the top of the hill they will be all ready to jump in.

S. B. C.

IDAHO.

### Her Chief Business

*A True Incident*

The shadows of death were falling around a Christian woman. In less

than three hours she must enter the hospital and submit to a critical operation in which her life would hang in the balance. She had attended to all earthly business; her will was written; messages were left her friends, and putting the thoughts of possible disaster out of mind, or (which is more probable), feeling that there was no better place in which a departing pilgrim should be found she hastened to the missionary meeting.

In a few hours she was to depart and be with Christ. What could be more fitting than parting fellowship with his people as they met to plan the wider extension of his kingdom. She had always felt that the missionary work was supremely important, and the glad hours spent with the Christian workers would be an inspiration to her as she went forth to her fate. With tender prayers for the redemption of our land and sweet mission hymns ringing in her ears she breathed the prayer of trust: "What time I am afraid I will trust in Thee," and, falling asleep on the operating table, she passed peacefully, as victors pass, to be forever with the Lord.

"We who are about to die salute thee, O Caesar," said the gladiators of old as they passed into the arena before the emperor. The heroines are yet with us. Blessed are they who pass hence with words of love and loyalty to Christ on their lips. Thrice blessed those whose last thoughts are for the spread of the kingdom!

E. P. H.

**N**O MISSIONARY ORGANIZATION THAT WAS EVER FORMED HAS, TO MY MIND, A NOBLER RECORD THAN THE CONGREGATIONAL HOME MISSIONARY SOCIETY. IT HAS MADE THE PILGRIM POLITY NATIONAL AND CARRIED THE SPIRIT OF NEW ENGLAND ACROSS THE CONTINENT. ITS MONUMENTS ARE IN A THOUSAND CITIES AND HAMLETS AND IT IS NOT DEAD. ITS BEST WORK IS IN THE FUTURE.—*Fritz W. Baldwin.*

# APPOINTMENTS AND RECEIPTS

## APPOINTMENTS

February, 1906.

*Not in commission last year.*

Berry, John Erving, N. E. Brainerd, Minn.; Butler, Jesse C., Tallassee, Ala.

Cameron, Donald, Lakeside and Chelan, Wash.; Carlson, Chas. G., New Brighton, Minn.; Coffin, Joseph, Atlanta, Ga.

Gafert, Fred., Sioux Falls, So. Dak.; Gasque, Wallace, Gilmore, G<sup>4</sup>.

Jenkins, Richard L., Shenandoah, Pa.

Jones, W. C., Pittsburgh, Pa.

Kendall, Robert B., Sanford, Fla.

Payne H. C., Marion, Litchfield and Fingall, No. Dak.

Snyder, Harry A., Forks and Quillayute, Wash.

Waldron, Geo. B., New Smyrna, Fla.

*Re-commissioned.*

Bolger, Thomas F., Pearl, Idaho.

Chase, Samuel B., Lewiston, Idaho; Cram, Elmer E., Renville and outstations, No. Dak.; Crawford, Otis D., Granada, Minn.

Deakin, Samuel, Cowles, Neb.; Dowding, Henry W., Monterey, Pa.

Greenlee, Clyde W., New Plymouth Idaho.

Jones, D. L., Ipswich, So. Dak.

Knapp, Geo. W., Riverton Neb.; Knight, Plutarch S., East Salem and Willard, Or.; Knudson, Albert L., Barstow and outstations, Cal.

Ludlow, T. V., Lawnview, Okla.

McKay, Chas C., Atlanta, Ga.; Michael, Geo., Walker, Minn.; Miller, Henry G., Jerome, Ariz.

Nichols, J. H., Drummond and Turkey Creek, Okla.

Perry, Augustus C., Suches, Ga.

Reid, Dwight H., General Missionary and Evangelist, Wash.

Single, John, Alliance, Neb.; Spalding, Geo. B., Red Lodge, Mont.; Spanswick, Thos. W., North Branch, Minn.; Stover, W. B., Alva, Okla.

Tillman, William H., Atlanta, Ga.

Upshaw, William L., Portland, Or.

Waldo, Edwin, Mt. Dora and Tangerine, Fla.; Winslow, Jacob, Interlachen, Fla.

## RECEIPTS

February, 1906.

*For account of receipts by State Auxiliary Societies,  
see page 33.*

MAINE—\$577.52.

Bangor, Mrs. W. G. Duren and Miss M. F. Duren, 2; Bath, Central, special, 52; Cornish, 5.80; East Baldwin, 5.47; East Machias, 5; Holden, 13; Machias Center St., 7.75; Maine, 20; Minot, Martha and Delia Washburn, 10; Portland, State St., 400; Scarborough Benev., 5; Bethel, 6.50; Skowhegan, A Friend, 10; South Berwick, D. B. Sewall, 35.

NEW HAMPSHIRE—\$788.61; of which legacy, \$500.

Clarendon, H. Sentes, 10; Deerfield, Ch., 10; Epping, 9.78; Hampstead, S. S., 5; Hanover, Miss F. G. Cowles, 1; Hudson, Estate of Esther A. Warner, 500; Keene, 1st, 50; Mrs. B. H. Britton, 1; A Friend, 20; Langdon, Mrs. C. B. Holmes, H. L. Prentiss, E. B. Prentiss, 2; Manchester, Franklin St., 100; H. P. Huse, 25; A Friend, 10; Milford, R. Converse, 5; Oxfordville, 2.50; C. E., 1; Portsmouth, E. P. Kimball, 25; West Concord, M. C. Rowell, 2; West Lebanon, 9.33.

VERMONT—\$156.69.

Brattleboro, Swedish, 1.50; Barton Landing, Miss A. B. Jones, 1; Essex, Mr. and Mrs. W. Marrs, Mrs. C. Williams and Mrs. C. E. Greene, 3; Fairlee, A Friend, 100; Hyde Park, 1st, 1.80; Milton, S. S., 1.60; Montpelier, E. B. Rublee, 10; Proctor, Mrs. B. F. Manley, .50; Richmond, C. E., 6.50; Saxtons River, Mrs. R. J. Petten-gill, 5; Vermont, A Friend for the debt, 20; Wallingford, Miss C. M. Townsend, 2; Wilmington, Mrs. H. F. Barber, 1.20; Wolcott, 1.50; Woodstock, A Friend, 1.

MASSACHUSETTS—\$4,168.28; of which legacies, \$1,500.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas.: By request of donors, 555.40; Amesbury, Union, 1.21; Amherst, E. F. Barrow, 1; Andover, M. W. Bell, 5; A Friend, 1; A Friend, 25; Ashby, A Friend, 25; Ashfield, E. M. Howes, .50; Attleboro, S. S., 13.75; Berkley, Two Friends, 55; Beverly, Mrs. E. B. Foster, 5; Blaflord, Mr. and Mrs. C. B. Hayden, 2; Boston, C. M. Ziegler, 5; Bridgewater, M. C. Dingwell, 5; A. Radzamroski, 2; Brookton, Mrs. E. J. King-bury, 2; Centerville, L. H. M. S., 5; Chicopee, 3rd S. S., 18.63; Danvers, Mrs. O. L. Carleton, 1; Dennis, C. E., 4; Dorchester, Central, 10;

Fall River, M. K. Lincoln, 5; Foxboro, "Whatsoever" Circle of King's Daughters, 5; Hatfield, Estate of S. H. Dickinson, 475; Haverhill, Class No. 11 West S. S., 4; French, 10; Leominster, F. A. Whitney, 15; Leverett, Miss H. Field, 1; Lincoln, Miss J. A. Bemis, 10; Lowell, O. M. Bancroft, 2; C. A. Lathrop, 5; Mrs. E. F. Wheeler, 3; Ludlow, Life Member, 1; Lynn, Central, 56; Malden, 1st, A Friend, 25; Mattapoisett, 18.50; Medford, Mystic Ch., Mrs. M. A. Hildreth, 10; Methuen, A. M. Reed, 1; Middleboro, Central S. S., 10; Needham, Sherman and his little friends, 20; New Bedford, Trin. People's Christian Alliance, 5; Trin. Mission Guild, 10; No. C. E., 25; Newburyport, Prospect St. S., 7.70; Belleville Progressive Miss. Club, 4; Newton Center, Lady Friend, 50; Northampton, Mrs. L. S. Sanderson, .50; No. Andover, Trin., 10; Mrs. A. M. Robinson, 2; North Cambridge, Mrs. M. E. Hidden, 10; Petersham, "A. D. M.", 100; Pittsfield, Pilgrim Mem. S. S., 5; E. D. Davis, 2; W. R. A. Wilson, 10; Roxbury "Mother and Son," 700; Mrs. G. M. Babcock, 2; Salem, A Friend, Tab. Ch., 25; So. Hadley, A Friend, 2.50; Southampton, S. S., 4.24; Southbridge, 3.46; South Weymouth, Mrs. M. A. Fearing, 5; Spencer, Mrs. M. T. Hunter, 1; Springfield, 1st Ch. of Christ, 200.99; Miss C. E. Coe, .50; T. H. Hawks, 25; Mrs. E. J. Wilkinson, 30; Sudbury, Mrs. L. S. Connor, 25; Swampscott, A widow's mite, 3.50; O. B. Ames, 10; Taunton, C. M. Rhoades, 50; Templeton, A. D. T., 5; Ware, Estate of Mrs. Miranda H. Lane, 1,000; Waverly, D. H. Holmes, 10; Westboro, Mrs. S. Converse, 2; West Boxford, 2nd, 3.63; Westfield, Miss E. M. Beebe, 1; West Medway, C. A. Adams, 2; Westminster, C. E., 5; Williamstown, Estate of Mary E. Woodbridge, 25; Worcester, "In remembrance of J. E. and S. E. P. S.", 5; C. E. Hunt, 25.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: For Salary Fund, 215; Brighton, 1st Aux., 25; Lexington, Miss J. E. Johnson, 1; Natick, Aux. add'l, 2; Needham, A Friend, 4; Randolph, Miss A. W. Turner, 100. Total, 347.

RHODE ISLAND—\$153.55.

Bristol, S. P. Hasbrouck, 2; Central Falls, Mrs. E. L. Freeman, 5; Peacedale, 20.25; Mrs. M. E. Bushnell, 20; Providence, Pilgrim, 52.44; Union, 25; Plymouth S. S., 18.35; Miss M. E. Fowler, 5; A. G. Thompson, 5.

CONNECTICUT—\$5,312.28; of which legacies, \$1,325.52.

Miss. Soc. of Conn., by Rev. J. S. Ives, 28.86; Salaries

## THE HOME MISSIONARY

of Western Supts., 675; Bridgewater, S. S., 10.63; Canterbury, 1st, 3.50; Champlin, J. W. Crosby, 5; Chaplin, 6.79; Connecticut, In memory of S. P. C., 25; Coventry, 1st, 19.72; J. P. and F. J. Kingsbury, 5; Deep River, 25; Derby, 2nd, 50.78; S. S., 15; Elmwood, 5; G. T. Goodwin and friends, 2; Fairfield, J. F. Burr, 1; Farmington, S. S., 8.24; Gilead, S. S., 5; Greenwich, J. P. Kelley, 10; Groton, 35.13; Guilford, 1st Friends, 2; Hampton, 1st, 10.12; Hartford, Asylum Hill, A Friend, 15; Windsor Ave., 1,178.04; Miss A. M. Stearns, 5; Ivoryton, A Friend, 500; Ledyard, 8.62; Mansfield Center, C. E., 10; Monroe, A. Wheeler, 10; Middletown, Mrs. H. L. Ward, 5; New Britain. From Estate of Rev. L. H. Pease, 150; South, 15; New Haven, Mrs. C. H. Curtiss, 10; S. E. Daggett, 35; Mrs. G. P. Hawk, 1; New London, Estate of Newton Fuller, 200; 1st, A Friend, 25; 2nd, 10; Mrs. L. E. Learned, 5; M. T. Gridley, 10; New Milford, 1st C. E., 10; Newtown, 25; C. E., 7; Norwalk, Estate of Julius Seymour, 1,125.52; Norwich, 1st C. E., 12.60; W. S. Palmer, 19.50; North Woodstock, Friends, 2.50; Plantsville, "A. E. U." 5; Pomfret Center, Individuals in Cong. Ch., 15; Putnam, 2nd, 67.11; Stafford Springs, A Friend, 1; Stratford, S. S., 15; Tolland, 32.60; Wallingford, 1st, 150; Waterbury, Rev. W. T. Holmes, 5; West Avon, C. E., 5; West Stafford, 3.58; Wethersfield, S. S., 12; Windham, 18.52; Windsor, "Friends," 40.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas., 498; Hartford, Mrs. M. E. Stone, 10; 1st, Special, 20; Centre, Y. W. H. M., 40; Norwalk, Special, 25; Total, 603.

## NEW YORK—\$1,608.80.

Angola, Miss A. H. Ames, 5; Bangor, 1st, 18.70; Brooklyn, Willoughby Ave., Chapel of Clinton Ave. Ch., 16.18; E. J. Dickinson, 1; H. Hentz, 5; G. W. Mabie, 10; A Friend, 25; Buffalo, Mrs. S. C. Whittemore, 20; Carthage, 1st, 10; Clifton Springs, Mrs. A. Peirce, 10; Clinton, M. E. Fuller, 1; Cortland, H. E. Ranney, 50; Dongan Hills, E. P. Foote, 10; Fairport, Mrs. E. M. Chadwick, 25; Fishkill-on-Hudson, Mrs. M. T. Kellogg, 25; Fredonia, H. T. Fuller, 10; Gloversville, 1st, 161; M. D. Mills, 1; Lake Grove, Mr. and Mrs. C. Brown, 3; Middle Island, 1; B. Wilder, 1; Moravia, 1st, 32.35; Munsville, Miss M. C. Gaston, 10; New York City, Christ Cong. Ch., 22.10; Mrs. S. F. Blodgett, 25; H. E. Boardman, 5; "Little Morris" Birthday Gifts. In Memorium, 10; E. McKeon, 2; Mrs. L. B. Paisley, 5; Mrs. A. P. Smith, 10; Mrs. C. L. Smith, 25; W. Taylor, 5; A Friend, 50; Northfield, 22.43; Norwich, 1st, 37.15; Oxford, 10.56; Portland, 1st S. S., 2; Riverhead, Sound Ave., 35; Rochester, Mrs. A. E. Davison, 2; Rodman, Mrs. C. B. Dodge, 1; Salamanca, 20; Spencerport, Mrs. S. L. Bush, 1; Syracuse, Mrs. I. C. Rhoades, 10; Union Square, Rev. J. Sharp, 2; Utica, A Life Member, 5; Wantagh; Nemo, 10; Warsaw, 66.67; Wellsville, M. F. Lewis, 3; Woodhaven, 1st, 11.80.

Woman's H. M. Union, Mrs. J. J. Pearls, Treas.: Binghamton, 1st, 50; Brooklyn, Clinton Ave. L. G., 54; Tompkins Ave. L. B. S., 50; Park, 10; Ch. of the Pilgrims, 500; Buffalo, Pilgrim, 10; Canandaigua, 50; New York City, Broadway Tab. S. W. W., 35; Orwell, 11; Poughkeepsie, 25; Syracuse, Plymouth Bible School, 14.18. Total, 80.91.

## NEW JERSEY—\$292.18.

East Orange, 1st, 40.38; Swedish Free, 2.50; Glen Ridge, 50; Haworth, S. S., 4.30; Jersey City, A Friend, 1; Newark, Miss K. L. Hamilton, 2; Plainfield, J. L. Jenkins, 2; Upper Montclair, Christian Union, 170; Vineland, W. E. Bates, 20.

## PENNSYLVANIA—\$131.35.

Received by Rev. C. A. Jones, Blossburg, S. S., 1; Horatio, Mrs. T. Griffiths, 1; Kane, S. S., Primary Dept. "Nest Egg," 5; Meadville, 6.60; Scranton, Providence, 15. Total, 28.60.

Allegheny, Slovak, 19; Bangor, Welsh, 8; Corry, Ch. Friends, 2.50; W. M., 5; Delta, Welsh, 5; Duke Center, Rev. J. Cunningham, 5; Ebensburg, So. Ch., 5; Fountain Springs, Christ Ch., 2.50; Pittsburgh, Swedes, 4; Ridgway, 1st S. S., 6.25; Shenandoah, 3; Susquehanna, 15.50; Titusville, Swedes 2; Warren, Scand. Bethel, 5; West Pittston, 1st, 5; Wilkes-Barre, 2nd, 5; 1st Welsh, 5.

## DISTRICT OF COLUMBIA—\$34.

Washington, 1st, 25; Mrs. E. D. Bliss, 4; Mrs. A. F. Ellis, 5.

## VIRGINIA—\$1.

Hampton, Miss M. T. Galpin, 1.

## NORTH CAROLINA—\$22.

Tryon, Ch. of Christ, 22.

## GEORGIA—\$27.

Augusta, "A Friend," 25; Mineral Bluff, 2.

## ALABAMA—\$50.

Stroud, Rev. L. P. Culpepper, .50.

## LOUISIANA—\$10.

Jennings, 1st, C. E., 10.

## FLORIDA—\$5.46.

Careyville, .25; Destin, East Pass, 1.85; Ormond, Mrs. M. E. Tupper, 2; Potolo, Carmel, Westville, 1st, 1.36.

## TEXAS—\$2.

Denison, 1st, 1; Florence, E. Barnes, 1.

## INDIAN TERRITORY—\$50.

Received by Rev. J. H. Parker, Sulphur, Rev. L. B. Parker, .50.

## OKLAHOMA, \$74.

Received by J. H. Parker, Cashion, add'l, 1; Kingfisher, Union, in part, 50. Total, 51.

Coldwater, Rev. L. S. Childs and family, 5; Hennessee, 18.

## NEW MEXICO—\$31.80.

Received by Rev. J. D. Kingsbury, D.D., Los Ranchos d Atreiso, 21.80; Seboyetta, Miss O. E. Gibson, 10.

## ARIZONA—\$130.

Arizona, A Friend, 100; Mesa, Mrs. O. J. Greene, 30.

## KENTUCKY—\$2.

Berea, Ch., 1.80; S. S., .20.

## OHIO—\$144.37.

Cincinnati, J. W. Hall, 5; Elyria, "Ladies of 1st, 25; Greenwich, A. M. Mead, 1; Oak Hill, Welsh, 6; Oberlin Mrs. L. G. B. Hills, 10; Mr. and Mrs. W. V. Metcalf; to const. H. P. Smith an Hon. L. M., 50; Oxford, "K," 5; Painesville, M. A. Murray, 25; Toledo, Wash. St., 11.87; Friends, 5; Friends, .50.

## INDIANA—\$193.41.

Indianapolis, Rev. A. G. Detch, 3.

Woman's H. M. Union, Mrs. A. D. Davis, Treas.: Anderson, S. S., 1.50; Angola, 5; Cardonia, 2; Caseyville, 6; Elkhart, 13.50; Indianapolis, Plymouth, S. S., 6; King's Daughters, 10; Ladies Union, 77.25; Trinity, 8.91; Peoples, 23; Mayflower, S. S., 7.38; Orland, S. S., 3.30; Ridgeville, C. E., 1; Shipshewana, 5; Terre Haute, 1st, 20; S. S., 3.77; West, S. S. class, J. Pedler, 1.50; C. E., 1.50. Total, 206.61. Less expense, 16.20. Bal., 190.41.

## ILLINOIS—\$615.15.

Ill. Home Miss. Soc., by Rev. A. M. Brodie, D.D., by request of donors, 235; received by Rev. M. E. Eversz, D.D., Bownaville, 7.60; Chicago, Rev. G. S. F. Savage, 25; Mrs. T. M. Turner, 1; Elmwood, 8.25; W. M. S., 4.81; Leland, Mrs. S. L. Lord, 3; Lexington, E. F. Wright, 5; Lyonsville, 43; Onarga, Miss R. M. Kinney: 4; Ontario, S. S., 4; Pecatonica, Rev. J. Wilcox and wife, 5; Polo, Mrs. L. H. Barber, 25; Princeton, J. B. Allen, 10; Rockford, 1st S. S., 10; 2nd, 17.16; Mrs. L. C. Rose, 2; Roscoe, Mrs. M. Ritchie, 2; Roseville, 15.64; Wheaton, College, 10; Woodburn, Ladies Soc., 5; Two Friends, 2.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas.: Elgin, 16.60.

## MISSOURI—\$452.84.

Graaby, 1st, by Rev. A. F. C. Kirchner, .76; Kansas City, Rev. F. L. Johnston, 9.62; Kidder, C. E., 6; Meadowville, W. M. S., A member, 4; St. Joseph, Tab., A member, 25; Tab., H. N. and E. S. Keener, 2; St. Louis, Fountain Park, 44.31; German, 1st, 10.86; Reber Place, 16; Ridgewood, 1st Ch. and S. S. add'l, 5.60.

Woman's H. M. Union, Mrs. A. D. Rider, Treas.: Aurora, 1.65; Bonne Terre, 25; Cole Camp, 2.15; De Soto, 2; Eldon, 1; Green Ridge, .60; Hannibal, 1.15; Kansas City, 1st, L. U., 20; Clyde, 30.55; Beacon Hill, 3; Prospect Ave., 2; S. W. Tab., 2.47; Kidder, 3.75; Lebanon, 6.50; Maplewood, 12; Meadville, 2.40; Neosho, 8; Old Orchard, 3.90; Pierce City, 2; St. Joseph, 24.75; St. Louis, 1st Sr., L. M. S., 50.40; Y. L. Asso., 9; Compton Hill, 3.30.

# APPOINTMENTS AND RECEIPTS

33

Fountain Park, 8.85; Immanuel, 1.10; Memorial, 4.30; Pilgrim, W. A., 76.44; Reber Place, 3; Union, L. A., 2; Sedalia, 1st, 10.43; 2nd, 2; Vinita, I. T., 3. Total, 328.60.

**MICHIGAN**—\$2,139.75; of which legacy, \$2,000.

Allendale, Estate of Amanda A. Cooley, 2,000; Ann Arbor, S. B. Chickering, 2; A Friend, 1.25; Benzonia, Mrs. M. E. C. Bailey, 1; Detroit, 1st Woman's Assoc., 10; A. B. Lyons, 5; A Friend, 5; Grand Rapids, V. A. Wallin, 10; Hudson, Mrs. C. B. Stowell, 100; Olivet, Two Friends, .50; Saginaw, Mrs. A. M. Spencer, 5.

**WISCONSIN**—\$21.80.

Beloit, Rev. H. W. Carter, 1; Miss S. Blaisdell 1; Clintonville, Scand., 4.35; Eau Claire, C. A. Bullen, 2; Elkhorn, Mrs. L. M. Greene, 5; Milwaukee, G. E. Loomis, 2; Platteville, Mrs. B. Beardsley, 5; Waupun, 1st S. S., 1.20; Whitewater, A. Friend, .25.

**IOWA**, \$88.06.

Iowa Home Miss. Soc., Miss A. D. Merrill, Tres.; 41.71; Council Bluffs, G. S. Rice, 5; Glenwood, C. E. Carey, 5; Grinnell, Alice Hostetter, 1; Emma Hostetter, 1; Maquoketa, 8.35; Newton, Miss B. E. Smith, 10; Ralerville, Mrs. W. K. Kimball, 5; Salem, W. M. S., 5; Walker, Miss S. A. Trevor, 1; Waterloo, Rev. E. Adams, 5.

**MINNESOTA**—\$930.69.

Received by Rev. G. R. Merrill, D.D., Freeborn, 6; Medford, special for debt, 10; Minneapolis, Fremont Ave., 43.75; Mayflower, 12.50; Park Ave., 15.00; Pilgrim, add'l. 12.28; Plymouth, 10; Vine, add'l., 4.45; New Ulm, 7.76; St. Paul, Atlantic, 4; Cyril Chapel, Bohemian, 47; People's, 65; Sherburn 10; Stewart, S. S., 2; Wayzata, 6. Total, 347.66.

Alexander, C. H. Raiter, 10; Bclview, 3.31; Cannon Falls, 23; Chokio, 17.75; Clarissa and Bertha, 1st, 1.70; Felton, 2.50; Glencoe, Mrs. F. L. Thoeny, 1; Granada, C. E., 2.50; Kasota, Sweden, 3; Lydia, 1st, 50; Lamberton, Union, 7; Minneapolis, Plymouth, 25; Mrs. I. E. Hale, 50; Miss M. Mason, 1; Rev. S. V. S. Fisher, 10; New York Mills, 5.81; St. Paul, Plymouth, 25; Silver Lake, F. R. C. E., 10; South St. Paul, C. W. Clark, 10; Stillwater, Grace, 6.25; Ulen, 2.50; Verndale, C. E. McMillan, .50; Winona, 1st, 75.

Woman's H. M. Union, Mrs. W. M. Bristoll, Treas.: Austin, 10.05; Bagley, 2; Benson, S. S., 1.65; Faribault, 5; Lake City, 20; Lamberton, 2; Mantorville, 2; Minneapolis, 1st, 9; Plymouth, to const. W. M. Wadsworth an Hon. L. M. 50; Park Ave., 28.46; Como, 10; Lyndale, 23; Tremont Ave., 5; New Ulm, 1.15; Spring Valley, Friend, 20; St. Paul, 50. 240.21.

**KANSAS**—\$20.

LaCrosse, J. H. Little, 10; Sabetha, Dr. H. Reding, 10.

**NEBRASKA**—\$04.50.

Brewster, G. H. Brewster, Mem., 2; Burwell, S. S., 3.50; Camp Creek, 7.80; Center, 1st, 1.25; Crete, L. E. Benton, 2; L. P. Matthew, 5; Grand Island, Mrs. H. E. Clifford, 2; Hemingford, 3; Holdrege, 33.75; Inland and Liberty Creek, German, 22; Loomis, 6; Minersville, 2.20; Waverly, Swedish Emanuel, 4.

**NORTH DAKOTA**—\$180.27.

Received by Rev. G. J. Powell, Amenia, 102; Elbowoods, Indian, 3; Glenallen, 15. Total, 1.20.

Coldwater, Salem, German, 18.77; Haase, 50; Harvey, 1st, 7; Michigan City, 22.50; Mohall, Rev. J. E. Jones, 3; Pratt, Pilgrim, 1; Renville, Rev. E. E. Cram, 5; Rose Hill, 2.50.

**SOUTH DAKOTA**—\$188.45.

Received by Rev. W. H. Thrall, Badger, 11; Belle Fourche, W. M. Soc., 5; S. S., 5; Pastor and wife, 5; Bowdle, 7.50; Carthage, Rev. M. Doty and wife, 5; Duncan, 7.50. Total, 45.

Columbia, C. E. Soc., 3; De Smet, 4; Estelline, 20; Henry, 2.75; Lake Preston, 5; Milbank, Ch., Rev. A. Murman, received by Rev. J. D. Kingsbury, D.D., 16; Mission Hill, 12; Red Heights, A. Friend, 10; birthday box, 1; Sioux Falls, German, 4.25; South Shore, 12; Troy, 3; Valley Springs, 6.25; Wessington Springs, 26.70; Winfred, 5; A. Friend, 2; Worthing, 10.50.

**COLORADO**—\$320.82.

Received by Rev. H. Sanderson, Coal Creek, 10; Flagler, Rev. E. A. Blodgett, 1; Rye, 4.65. Total, 15.65.

Boulder, Mrs. H. D. Harlow, 25; Colorado City, 1st, 4; Colorado Springs, Hillside, 15.25; and Fountain, 20.75; Mrs. F. Hobbs, 8; Denver, Pilgrim, 25.10; Fort Collins, German, 5; New Castle, 1st, 5; Nucla, C. F. Wood, 1; Otis, 8.25; Pueblo, Irving Place, 10.

Woman's H. M. Union, Miss I. M. Strong, Treas.: Colorado Springs, 2nd, 8; Denver, Plymouth, 85; 2nd, Jr., 5; Boulevard, 41; S. S., 6; Fruita, 6; Montrose, 5; Pavonia, C. E., 1.77; Rye, 5; Silverton, 6.45; Telluride, 5.60. Total, 177.82.

**WYOMING**—\$4.

Cheyenne, 1st Ch. Jr. Miss. Band, 4.

**MONTANA**, \$112.55.

Received by Rev. W. S. Bell, Aldridge, Dr. W. P. Reynolds, 5; Billings, 53.30; S. S., 2.43; Columbus, 5; Helena, 24; Red Lodge, S. S., 10; Wibaux, 1.57. Total, 101.30. Wibaux, 11.25.

**UTAH**, \$89.

Salt Lake City, Phillips, 87; Sandy, 2.

**IDAHO**, \$118.

Received by Rev. J. D. Kingsbury, D.D., Challis, 10; Ladies' Miss. Soc., 40; Weiser, Woman's Aux., 10. Total, 60.

Burke, Union, 14; Gibbonsville, 1st, 6; Mountain Home, 1st, 26; Mullan, Mr. and Mrs. C. T. Cooley, 2; Pearl, 10.

**CALIFORNIA**—\$802.90.

Southern Cal. Home Miss. Soc., by S. H. Herrick, Treas., Los Angeles, 1st, 200; Ladies' Aid, 11.57; East Side, 5.50; Plymouth S.S., 13.25; National City, 3.50; Ontario, Bethel C. E., 14; Ventura, 35.53. Total, 283.35.

Woman's H. M. Union, Mrs. E. C. Norton, Treas., 359.55. Final total, 652.90.

Compton, 47.50; Eagle Rock, 1; Los Angeles, R. Primer, 1; Oakland, Mrs. E. S. Morse and Miss Morse, 1; A Friend, 2; Pasadena, Rev. O. Anderson, 5; Miss M. L. Barton, 10; Mrs. E. S. Baldwin, 2; Pacific Grove, Mayflower S. S., 25; San Diego, Mrs. S. H. Townsend, 10; San Jacinto, 4; Little Lake, 2; San Louis Obispo, 1st, 25; San Rafael, Mr. and Mrs. E. D. Hale, 10; Stockton, M. Hardy, 4.50.

**OREGON**—\$20.72.

Beaverton, 8.72; Hubbard, Miss. Ave., 3; Portland, H. N. Smith and family, 1.50; Sherwood and Tualatin, 2.50; Stafford, German, Mr. Keller, 5.

**WASHINGTON**—\$354.62.

Washington H. M. Soc., Rev. H. B. Hendley, Treas.: Bethel, 2.56; St. John, 5; Seattle, Columbia, 7; Union, 24.60; Tacoma, 1st, 239.90. Total, 279.06.

Aberdeen, Swedes, 4.50; Chewelah, 1st, 20; Clear Lake, 5; Everett, 1st S. S., 2.26; Hilliard, Miss M. Lancaster, 8; Newport, Hope, 16; Tolt, 12.80; Washtucua, Plymouth, 7.

**ALASKA**—\$7.50.

Valdez, Alaska C. E., 7.50.

**CUBA**—\$4.33.

Matanzas, Cuba; El Re dentor, 4.33.

## FEBRUARY RECEIPTS.

Contributions .....	\$15,107.73
Legacies .....	5,325.52
Interest .....	\$20,433.25
Home Missionary .....	1,106.26
Literature .....	98.30
	45.61
Total .....	\$21,683.42

## MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in February, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Acton, South, C. E., 15; Amesbury, Estate of Abby R. Webster, 236.65; Ashland, 7.33; Attleboro Falls, Central, C. E., 1.40; Bedford, 16.12; Boston, Charlestown, Wintthrop, 13.83; Dorchester, Romsey, 6.20; and, 10; Ellis Mendell Fund, 135; Roxbury, Walnut Ave., 16; S. S., 25; Italian Hall, 15; R. H. Stearns, 100; Bradford, Ward Hill, 6; Income of Brimbecom Fund,

## THE HOME MISSIONARY

20; Brockton, Porter, S. S., 10; Burlington, 9.85; Chelmsford, Central, 21; Chelsea, 1st, 18.19; Cohasset, 2nd, 8.44; Dedham, "B.", 10; Dover, 11.57; Dunstable, Evang., 38.50; Fitchburg, Finns, 7.92; German, 2; Globe Village, Evan. Free, 2.97; Gloucester, Trin. C. E., 5; Groveland, 12.82; Hanover, 2nd, 2.50; Harvard, 7; Hawley, 1st, 1.50; Holliston, 1st, 28.45; Ipswich, Essex No. Conf., 25.30; Lawrence, Trin. 3.42; United, 16; Littleton, 6.50; Lowell, 1st, Trin. 16.04; Lynnfield, South 2.25; Marion J. Pitcher Fund, 45.63; Middletown, 4.85; Millbury, Estate of Lydia A. Morse, 135; New Bedford, Estate of J. A. Beauvais; 2,000; North, 19.58; Oxford, 1st, 60; Peabody, 5; Pittsfield, French, 10; Quincy, Finn, 2.37; The Cape, 7.80; Income of D. Reed Fund, 60; Rochester, 1st, C. E., 1; Sandwich, 1; Sharon, 16.01; Swampscott, Miss S. A. Holt, 10; 1st, 22.25; Income of Sweet Western Fund, 50; Walhalla, No. Dakota, Miss H. E. Spear, 31; Walpole, Estate of Clarissa Guild, 1,000; Westhampton, 20; West Hartford, Vt., Mrs. F. P. Wheeler, 1.11; Westminster, Friend H., 3.25; Westport, Pacific Union S. S., 26.50; West Springfield, Park St., 36.13; Weymouth Heights, 1st, 53.72; Income of Whitcomb Fund, 50; Whitingville, Extra Cent Day Band, 14.73; Wilkinsville, Miss D. W. Hill, 30; Winchester, 1st, 23.33; S. S., 15; Worcester, Estate of Mrs. H. W. Damon, 2.41.

Designated for Andover School of Theology, Boston, A. S. Johnson, 15; H. H. Proctor, 15; Holyoke, 2nd, 15; Springfield, South, 15; West Newton, H. B. Day, 15; Designated for Italians, Atlanta, 5; Brookline, Miss White, 3; Designated for the C. H. M. S., Boston, Brighton, 313.24; Roxbury, Eliot, 50; Walnut Ave., S. S., 25; Roxbury, 14; Fall River, Broadway, 4; Granby, 32.50; Haverhill, West, 15.75; Lynn, North, J. C. E., 5; South Royalston, 2nd, 8.50; Springfield, Olivet, 45; Warren, S. J. Arnold, 5; Worcester, Adams Square, 5; Liquidation of 1st, Nat'l, 500; Freetown, Assonet, 12.50; Boston, 3rd. Nat'l Bank, 16.

## THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in February, 1906.

Ward W. Jacobs, Treasurer, Hartford.

Goshen, S. S., 10.56; Killingworth, 5; New Canaan, Junior C. E. for C. H. M. S. for Junior work in Cuba, 5; New Haven, United, 200; Redeemer, for Italian work, 25; Westville, 18.67; Norwalk, S. S., 19.25; North Guilford, 25; Norwich, 1st, 51.02; Old Saybrook, 8; for C. H. M. S., 8; Ridgefield, 1st, C. E., 9; Somers, 3.50; Stamford, Long Ridge, 6; Thomaston, 1st, special, 9.18; Torrington, Center, for Italian work, 110.35; Wethersfield, 57.75; Woodstock, 1st, 12.25; C. E., 17.64.

W. C. H. M. U. of Conn., Mrs. George Follett, Sec., Hartford, 1st, S. S. Home Department for work among Italians in Hartford, 11.80; The Litchfield Northwest Conference, for C. H. M. S., 15.86; A Friend, 25; M. S. C., 634.87; C. H. M. S., 28.86; Total \$663.73.

## NEW YORK HOME MISSIONARY SOCIETY.

Receipts in February, 1906.

Clayton S. Fitch, Treasurer, New York.

Buffalo, Plymouth, 8; Gasport, 12.34; Homer, 22.85; S. S., 20; Lockport, East Ave. Y. P. S. C. E., 19; Middletown, North, 5; Roland, S. S., 5; Syracuse, Good Will, 31.79; Good Will S. S., 5.06.

W. H. M. U., as follows: Brooklyn, Plymouth W. H. M. S., 50; Tompkins Ave., Pri. S. S., 15; Buffalo, 1st K. G. W. C., 5; Middletown, 1st, L. G., 8; New Village, W. H. M. S., 5; Oswego, W. H. M. S., 10; Syracuse, Plymouth B. S., 1; W. H. M. U., 180. Total, 403.04.

## OHIO HOME MISSIONARY SOCIETY.

Receipts in February, 1906.

Rev. C. H. Small, Treasurer, Cleveland.

Brighton, 1.50; Brookfield, 10; Bluescreek, 2.10; Centennial, 4.34; Coolville, 10; Cincinnati, Storrs, W. M. S., 5; C. E., 5; Jr. C. E., 3; Boy's Club, 3; Per., 2.50; Chagrin Falls, C. E., 2; Cleveland, Union, 10; S. S., 11; Pilgrim, 160.61; S. S., 5; Hough Ave., C. E., 5; Trinity, 5; North, C. E., 2; Columbus, South, 9; Eagleville, S. S., 1; C. E., 1.25; Granville, 3; Ireland, 3.16; Kellingsville, 3.55; Lima, 1st, 3; Lodi, 18.25; C. E., 5; Mantua, 130; Newark, 1st, C. E., 5; Oberlin, 1st, Prof. Currier, 6; Pierpont, 2.25; C. E., 4.15; Jr. C. C., 50; Rochester, 2; Saybrook, 3.10; Toledo, 1st, 80; Birmingham, 6.45; Twinsburg, S. S., 5.14; Wakeman, C. E., 10. Total, 547.85. Cleveland, Pilgrim, for Bohemian Work, 160.61.

## OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in February, 1906.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, 1st, W. M. S., 42;	Ashtabula, 1st, W. M. S., 5.50;
Brownhelm, W. M. S., 5;	Chatham, W. M. S., 5;
Claridon, W. M. S., 10;	Cleveland, Euclid, W. A., 18.75;
Franklin, W. M. S., 6;	Edinburg, W. M. S., 5;
Collinswood, W. M. S., 140;	Kent, W. M. S., 7;
Mansfield, Mayflower, W. M. S., 8;	Marietta, 1st, 15;
North Ridgeville, S. S., 2.50;	Mt. Vernon, W. M. S., 12;
Unionville, W. M. S., 3.50;	Newark, Plymouth, W. M. S., 8;
Williamsfield, W. M. S., 5;	Youngstown, Plymouth, W. M. S., 8.
Total ..... \$256.75	Total ..... \$256.75
Total for general work ..... 802.60	Grand total ..... 963.81

## ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in January, 1906.

John W. Iliff, Treasurer, Chicago, Ill.

Albion, 1st, 38.65;	Alton, 118.22;	Bloomington, 30.40;
Buda, S. S., 5.45;	Chicago, Douglass Park, 1.20;	1st, 15.03;
New England, 1903;	North Shore, 55.98;	Pilgrim, 35;
Plymouth, 30.94;	South, 53.17;	University, S. S., 6.00;
South, 53.17;	Dundee, C. E., 15;	Dekatur, 10.75;
Galesburg, Central, 35.86;	Geneva, 35.50;	Dover, 15.80;
Glencoe, 27.14;	Godfrey, S. S., 15.55;	Grayslake, S. S., 2.38;
Holyoke, 1.10;	Ivanhoe, C. E., 20;	Granville, C. E., 1.20;
La Moille, 13.83;	Lyonville, C. E., 7.50;	Malta, 5;
Mendon, C. E., 10;	Moline, 2nd, C. E., 7.50;	Mounds, 4;
Mounds, 4;	Oak Park, 1st, 76.22;	Oak Park, 2nd, 86.94;
Ravenswood, 45;	Plainfield, 12.10;	Providence, 14.01;
Roberts, C. E., 3.13;	Rockford, 2nd, S. S., 6.04;	Riverside, 1.20;
Sherrard, 1;	Shabbona, 26.80;	Rockford, 1st, 12.10;
Spring Valley, C. E., 1.50;	Wataga, 7.70;	Wilmette, 19.70;
Sycamore, 74.42;	Yorkville, C. E., 2.66;	Winnetka, 27.50;
Wataga, 7.70;	Yorkville, C. E., 6.22;	Yorkville, C. E., 2.66;

Illinois W. H. M. U., 228.68; Rockford, Floyd Smith, 1; Joliet, Rev. S. Penfield, 7; Payson, L. C. Seymour, 193.64; Chicago, Victor F. Lawton, 100; Rev. E. M. Williams, 50. Total, less exchange, 1,786.90.

Receipts in February, 1906.

Albion, 1st, 4.75;	Amboy, C. E., 2.50;	Boaz, 1.00;
Canton, 5.00;	Carpenterville, C. E., 10;	Caledonia, C. E., 5;
Chicago, New England, members' special, 200;	Fifty-second Ave., 9.70;	Chicago, New England, 1.00;
Fifty-second Ave., 9.70;	Dover, 100;	Fox Lake, S. S., 1;
Galesburg, E. Main St.; 38.35;	Galesburg, 14.80;	Galesburg, 1.00;
Joliet, Welsh, 5;	McLean, 15.34;	Mattoon, 12.75;
Plainfield, 12.23;	Oak Park, 3rd, 19.23;	Rockford, 2nd, S. S., 6.04;
Shabbona, 26.80;	Rockford, 2nd, S. S., 6.04;	Shabbona, 26.80;
Springfield, 1st, C. E., 8;	Vienna, 13.59;	Springfield, 1st, C. E., 8;
West Chicago, C. E., 4.68;	West Chicago, C. E., 1.50;	West Chicago, C. E., 4.68;

Illinois W. H. M. U., 282.17; A. M. Brodie, 20; W. Dickinson, 1; S. Illinois, Rallies, 3.55; J. G. Brook, supply fee, 15. Total, 913.06.

## MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in February, 1906.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 3.50;	2nd, 2.35;	Atlanta and Big Rock, 10;
Bangor, 1st, 5.64;	Covert, 10;	Belding, 20;
Canton, S. S., 10;	Detroit, 10;	Canton, S. S., 10;
Y. P. S. C. E., 12.50;	East, 10;	Clinton, S. S., 10;
Dowagiac, Y. P. S. C. E., 5;	Ironon, 10;	Clinton, S. S., 10;
Gaylor, 40.52;	Jackson, 1st S. S., 10;	Hancock, Y. P. S. C. E., 5;
Hancock, Y. P. S. C. E., 5;	Jackson, 1st S. S., 10;	Huron, 10;
Ironton, 10;	Lamont, 10;	Ironton, 10;
Ironon, 1st S. S., 10;	Lansing, Plymouth, 14.25.27;	Luzerne, 3.50;
Jackson, 1st S. S., 10;	Manistee, 7.26;	Mio, 2;
Jackson, 1st S. S., 10;	Pittsford, Y. P. S. C. E., 2;	Pittsford, 10;
Jackson, 1st S. S., 10;	Prattville, 4;	Ray, Union Ch., 6.60;
Jackson, 1st S. S., 10;	Rochester, 12;	Rochester, 12;
Jackson, 1st S. S., 10;	Ryno, 12;	Saginaw, Genesee St., 1.60;
Jackson, 1st S. S., 10;	St. Paul, 13.50;	St. Paul, 13.50;
Jackson, 1st S. S., 10;	Trenton, 13.50;	Trenton, 13.50;
Jackson, 1st S. S., 10;	Ypsilanti, Y. P. S. C. E., 5;	Ypsilanti, Y. P. S. C. E., 5;

W. H. M. U., by Mrs. E. F. Grabill, Treas., 117.50. Total, 513.71.

## MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in January, 1906.

Mrs. E. F. Grabill, Treasurer, Greenville.

Charlotte, L. B. S., 25;	Detroit, Brewster, W. A., 10;
North Cong. Ch. Union, 5.55;	Woodward W. Union, 37.50;
Grand Ledge, W. H. M. U., 5.50;	Greenville, W. H. M. S., 2.95;
Woodward W. Union, 37.50;	Hudson, W. M. S., 2;
Interest, 10;	Interest, 10;
Jackson, 1st S. S., 40;	Jackson, 1st S. S., 40;
Port Huron, 1st Cong. Ch. Union, 5;	Port Huron, 1st Cong. Ch. Union, 5;
Three Oaks, W. M. U., 12.50;	Three Oaks, W. M. U., 12.50;
Ypsilanti, Jr. C. E. Soc. 4;	Ypsilanti, Jr. C. E. Soc. 4;
Total, 160.	Total, 160.

## APPOINTMENTS AND RECEIPTS

35

### Receipts in February, 1906.

Ann Arbor, W. H. M. S., 56.22; Bay City, W. A., 12; Charlevoix, W. H. M. S., 5; Chelsea, W. M. S., 27.87; Clare, W. H. M. U. (for 1905), 15; Clinton, W. M. S., 10; Eaton Rapids, W. H. M. S., 10; Frankfort, W. H. M. S., 5; Grand Rapids, East. H. and F. M. S., 10; Plymouth W. M. S., 12; Smith, 2; Greenville, W. H. M. S., of which 10.42 is Thankoffering, 11.90; Highland, W. M. S., 6.40; Hudson, 5; Jackson, W. H. M. S., 20; Mattawan, W. H. M. U., 5; Middleville, W. H. M. S., 5; Owosso, W. M. U., 10.57; Thankoffering, 20.57; Red Jacket, W. M. S. Special gift Home Missions, 30; Rochester, L. M. S., 5; Special, 5; Rodney, Penny-a-week, 2.25; St. John, W. H. M. S., 12.50; Sidney, W. H. M. S., 5; Mrs. C. B. Stowell, 100; Three Oaks, W. M. S., 9.70. Total, 403.41.

### Young People's Fund.

Litchfield, Y. P. S. C. E., 2; Onekama, Y. P. S. C. E., 2. Grand total, 407.41.

### DONATIONS OF CLOTHING, ETC.

Received and Reported at the Rooms of the Woman's Home Missionary Association, Boston, Mass., from Dec. 1, 1905 to March 1, 1906, Miss Mary C. E. Jackson, Secretary.

Adams, Aux., 3 bbls., 245; Amherst, 1st and College Chs., 2 boxes, 144; 2nd, Ch., W. M. S., bbl., 92.15; Andover, South Ch., S. D. of W. U., bbl. and cash, 92.45; Attleboro, and Cong. Ch., bbl., 50; Auburndale, Aux., 4 bbl., 173.55; Brookline, Harvard Ch., Aux., 5 bbls. and 2 boxes, 81.62; Cambridge, 1st, Aux., 1 bbl. and 1 box, 146.20; Concord, Aux., 2 bbls., 172; Dalton, L. S. S., 2 bbls., 196.38; Dedham, L. B. S., 3 bbls., 143.83; Dorchester, Pilgrim Ch., H. M. Dept. of W. U., 2 boxes and cash, 122; and Ch., 2 bbls., 121.33; Everett, 1st Ch., L. M. and A. S., bbl., 4.50; Franklin, B. S., bbl. and box, 133.52; Gloucester, W. M. S. box and cash, 117.78; Granby, L. B. S. box, 38.27; Hampton, N. H., W. M. S., cash and bal., 56.47; Hinsdale, B. Soc., bbl., 74.63; Holystone, 2nd Ch., Aux., 2 boxes, 265; Hyde Park, 1st Ch., Jr. C. E., box, 16; W. H. M. U., bbl. of bks., 41.63; Jamaica Plain, Cent. Ch., Aux., bbl., 90; Keene, N. H., Court St. Ch., 2 boxes, 129.22; Lexington, Hancock Ch., box and bbl., 122.34; Lowell, Eliot Ch., Aux., 2 boxes, 265; Kirk St. Ch., box, 112.66; Lynn, Central Ch., box, 291.28; Medford, Mystic Ch., 2 bbl., 105.75; Middleboro, Central Ch., H. M. C., 2 bbl., 115; Milford, box, 60; Natick, 1st Ch., H. M. S., cash and bbl., 76.66; Newbury, Aux., bbl., 76; Newport, R. I., United Ch., W. A., box, 200; Newburyport, North Ch., Powell M. C., box, 97; Newton, Eliot Ch., W. A., 2 bbls., 168; Aux., 2 bbls., 90; Newtonville, Aux., box, 125.37; Newton Center, Aux., 4 bbls., 2 boxes and fur coat, 486.43; North Adams, L. B. Soc., bbl. and cash, 85; Northampton, Edwards Ch., H. M. S., bbl., 52; North Leominster, pkg., 1.50; Pawtucket, L. H. M. S., box, 210; Peabody, So. Ch., Aux., bbl. and box, 92; Pepperell, Aux., bbl.,

104.82; Pittsfield, 1st Ch., F. W. Soc., box, 92.65; Providence, R. I., Central Ch., Aux., 2 boxes and Christmas box, 412.59; Union Ch., 2 boxes, 379.50; Roxbury, Walnut Ave. Ch., Aux., bbl., 35; Immanuel Ch., Aux., bbl., 112.98; Salem, Tabernacle Ch., 2 bbls. and box, 275; Somerville, 1st Ch., H. M. Br. of L. A. S., box, 50.90; West S., A Friend, carriage robe, 5; Southbridge, an electric seal cape, 25; Sherborn, bbl., 36.56; Springfield, Memorial Ch., Aux., cash and 2 bbls., 120.50; Park Ch., K. D. C., 2 boxes 120.37; Stockbridge, 2 bbls. and cash, 125; Topsfield, bbl., 60; Walpole, Aux., bbl., 100; Waltham, Aux., cash and 2 bbls., 135; Warren, Aux., box, 163.50; Watertown, P. S. S., 2 bbls., 243.63; Westboro, Aux., 2 bbls., 112; Westfield, 1st Ch., L. B. S., 2 boxes, 174.55; West Newton, Aux., box, bbl. and fur coat, 160.76; Wellesley, W. H. M. Dept. and friends in Natick, bbl., 40; Whitinsville, box, 250.60; Winthrop, Union Cong. Ch., B. U., bbl., 50.55; Wollaston, 1st Ch., L. B. S., box, 88; Worcester, Piedmont Ch., B. U., bbl., 125.33. Total, 10,104.50.

### DONATIONS OF CLOTHING, ETC.

Reported at the National Office in January, 1906.

Atlanta, Ga., L. U. of Central Ch., cash and bbl., 158.58; Brooklyn, N. Y., L. B. S. of South Ch., box, 143.11; Marion L. Roberts, pkgs.; Collinsville, Conn., H. M. S. of Ch., 2 boxes, 137.11; Danville, Vt., W. H. M. S. of Ch., bbl., 58.15; East Orange, N. J., Trinity Ch., 2 boxes, 155.86; Farmington, Conn., L. B. S., bbl., 148.63; Hartford, Conn., L. A. S. of Windsor Ave. Ch., bbl., 179.30; Montclair, N. J., Y. W. M. S. of 1st Ch., 2 bbls., 145.15; New Britain, Conn., W. H. M. S. of South Ch., box, 108.50; New Haven, Conn., L. A. S. Ch. of Redeemer, bbl., 120; Dwight Place Ch., 2 bbls., 97.02; L. H. M. S. of 1st Ch. of Christ, 14 boxes, 2,666.80; New York City, N. Y., pkgs., 100; Norfolk, Conn., L. H. M. S., bbl., 178; Preston, Conn., L. S. S. Ch., cash and bbl., 61.75; Ridgway, Pa., W. M. S. of 1st Ch., box and bbl., 58; Southport, Conn., pkg.; St. Albans, Vt., Ch., bbl., 121; Windham, O., L. H. M. S. Ch., bbl., 42. Total----- \$4,575.14

Reported at the National Office in February, 1906.

Brooklyn, N. Y., L. B. S. of Central Ch., 2 bbls., 126; L. B. S. of Central Ch., 4 bbls., 250; Hadley, Mass., Ladies' Club of 1st Ch., 2 bbls., 100; Hartford, Conn., Center Ch., bbl., 95.12; Manchester, N. H., L. B. Ass'n of Franklin St. Ch., 2 bbls., 160; Montclair, N. J., W. H. M. S. of 1st Ch., box and bbl., 204.03; New London, Conn., Ladies' Guild of 2nd Ch., 1 bbl., 51.03; Poquonock, Conn., Ch., bbl., 141.04; Portsmouth, N. H., H. M. S. of North Ch., bbl., 92.75; St. Johnsbury, Vt., W. Ass'n of North Ch., 2 bbls., 125; St. Louis, Mo., L. A. S. of 1st Ch., bbl., 74.57; 51.30; Toledo, O., Central Ch., bbl., 58.75; Wethersfield, Conn., L. A. S. of Ch., bbl. and cash., 45. Total, 1,475.49.

I WAS BROUGHT UP TO BELIEVE THAT THE CONGREGATIONAL HOME MISSIONARY SOCIETY IS ONE OF THE MOST IMPORTANT AGENCIES, IF NOT THE MOST IMPORTANT, FOR THE MAINTENANCE AND EXTENSION IN OUR NEWER STATES OF PURE RELIGION AND GOVERNMENT. I HAVE NEVER DEPARTED FROM THAT DOCTRINE.  
—Franklin Carter.

IT MAY BE DOUBTED WHETHER THE COUNTRY COULD HAVE BORNE THE STRAIN OF THE CIVIL WAR WITHOUT THE LEAVENING INFLUENCE OF THE HOME MISSIONARY SOCIETY.—*Lyman S. Rowland.*

# WOMAN'S STATE ORGANIZATIONS

## OFFICERS

1. NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.
2. MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 2826 Chicago Ave., Minneapolis.
3. ALABAMA, *Woman's Missionary Union*, organized March, 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horrey, 425 Margaret Ave., Smithfield, Birmingham.
4. MASSACHUSETTS AND RHODE ISLAND, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.
5. MAINE, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.
6. MICHIGAN, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabil, Greenville.
7. KANSAS, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.
8. OHIO, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, 106 Commonwealth Ave., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.
9. NEW YORK, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsons, 153 Decatur St., Brooklyn.
10. WISCONSIN, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 649 Harrison Ave., Beloit.
11. NORTH DAKOTA, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.
12. OREGON, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.
13. WASHINGTON, Including Northern Idaho. *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.
14. SOUTH DAKOTA, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.
15. CONNECTICUT, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.
16. MISSOURI, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Rider, 2524 Forest Ave., Kansas City.
17. ILLINOIS, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1016 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.
18. IOWA, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.
19. NORTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 603 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 129 Garrison St., Oakland.
20. NEBRASKA, *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. Gross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.
21. FLORIDA, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.
22. INDIANA, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.
23. SOUTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.
24. VERMONT, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. Evan Thomas, Essex Junction; Treasurer, Mrs. C. H. Thompson, Brattleboro.
25. COLORADO, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. J. C. Gorsuch, 753 S. Pearl St., Denver; Secretary, Mrs. F. D. Baker, 3221 Franklin St., Denver; Treasurer, Mrs. I. M. Strong, P. O. Box 177, Denver.
26. WYOMING, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.
27. GEORGIA, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtiss, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.
29. LOUISIANA, *Woman's Missionary Union*, organized April, 1890. President, Mrs. L. St. J. Hitchcock, 2430 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.
30. ARKANSAS, KENTUCKY AND TENNESSEE, *Woman's Missionary Union of the Tennessee Association*, organized April, 1890. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.
31. NORTH CAROLINA, *Woman's Missionary Union*, organized October, 1890. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Padumao, Troy.
32. TEXAS, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Green, Dallas.
33. MONTANA, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.
34. PENNSYLVANIA, *Woman's Missionary Union*, organized June, 1890. President, Mrs. E. E. Dexter, Philadelphia; Secretary, Mrs. W. H. Chapin, Williamsport; Treasurer, Mrs. David Howells, Kane.
35. OKLAHOMA, *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.
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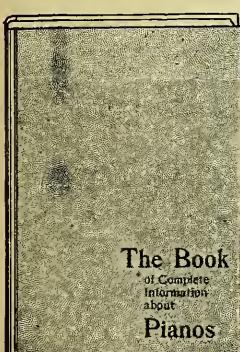
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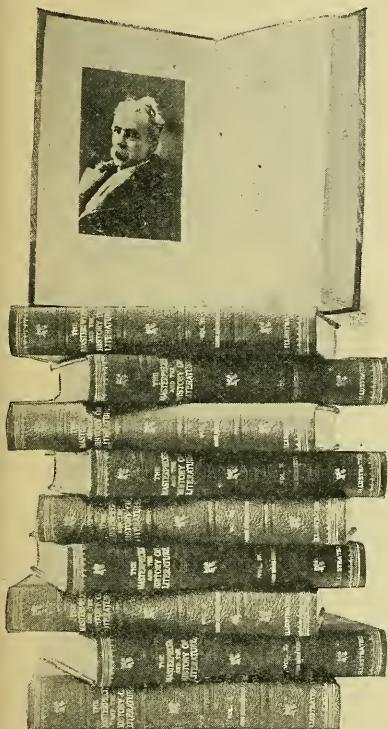
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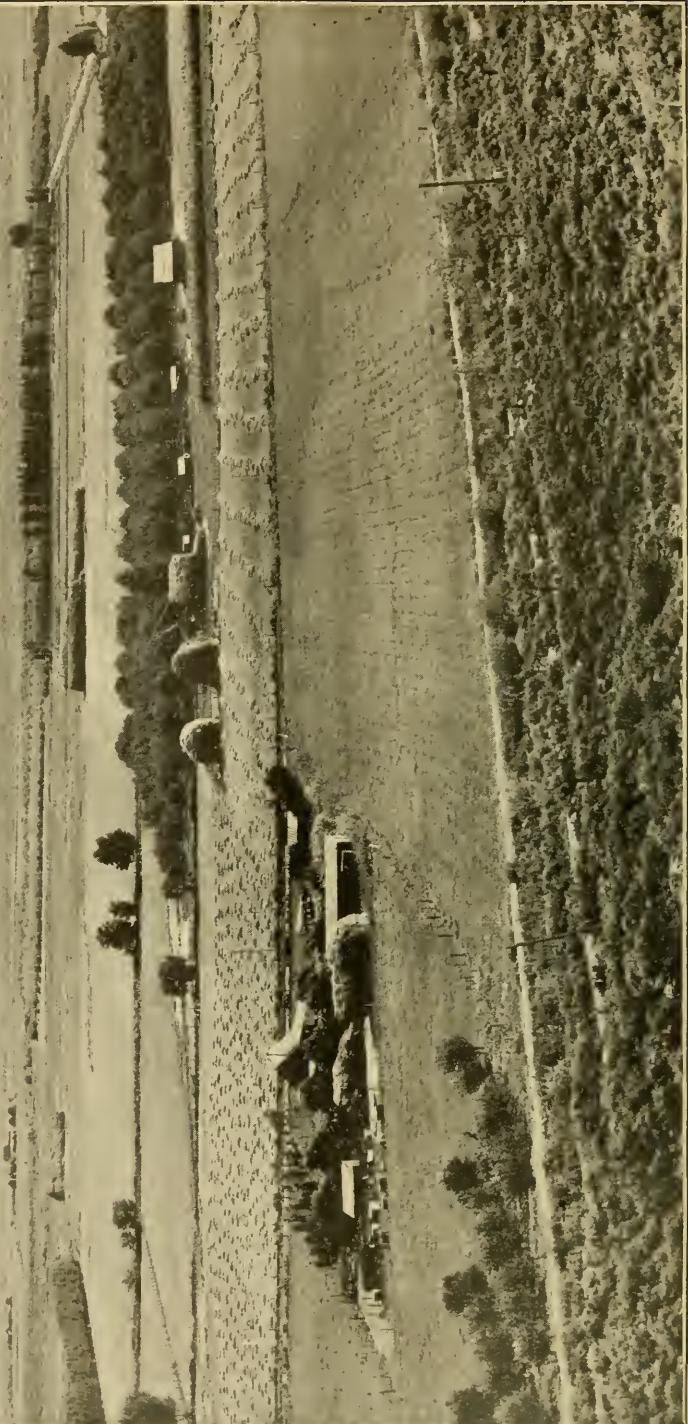
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# THE HOME MISSIONARY

VOL. LXXX

MAY, 1906

No. 2

## THE WONDERLAND OF THE NORTHWEST

MARVELOUS DEVELOPMENT OF WASHINGTON—ITS BRILLIANT PROMISE—AN  
UNSURPASSED OPPORTUNITY FOR CONGREGATIONAL HOME MIS-  
SIONS—IT MUST BE IMPROVED AT ONCE.

BY REV. W. W. SCUDDER, JR.,

*Missionary Superintendent*

**I**N attempting to picture the year's work in this rapidly expanding Northwest, the camera must be planted so as to command two prominent facts that stand out before all others and that are as hard to focus as are approaching and receding objects in the same photographic view. They are, first a development, material and congregational, greater than the region has ever known before and looming up with accelerating speed; and second, a missionary appropriation, the smallest in our history and vanishing with equally alarming rapidity. The old prophet has given us the only eminence on which we can plant our tripod: "Not by might nor by power, but by my Spirit saith the Lord;" for certainly there is no other vantage ground from which faith can view and reconcile boundless opportunity with shrunken resources.

### THE DEVELOPMENT OF THE STATE

The material growth of Washington has been rapid enough in the past to double the population of her cities in the last four years. This of itself is fast growth, and has severely taxed the Christian forces on the ground in their effort to keep abreast of this advance. No great section of the United States has

grown faster. From present indications, however, the furious pace set in the last six months will throw all previous records into the shade.

Down the north bank of the Columbia are rushing construction crews for 250 miles of track that will open fully half of the southern border counties of the state, hitherto reached only by water or rough wagon roads. From Portland to Puget Sound presses the Union Pacific, 200 miles, putting enthusiasm throughout the southwestern part of the state, a region comparatively backward in recent development, but responsive now to great possibilities. Along the Snake River is squirming a railroad that will open a portal to the great fruit wealth of the southeast, while extensions into the mountains, both steam and electric, will develop a second inland empire, of which the growing city of Lewiston is the center. From Spokane northward to the British lines is projected another line through virgin forests and hitherto almost inaccessible lakes of beauty and mines of wealth. Through the northern counties of Stevens, Okanogan and Chelan, teeming with home seekers and famous for grazing, mining, timber and fruit, is being built a line that it is said will



REGRADING OF SEATTLE, REQUIRING THE REMOVAL OF THE CITY'S  
FINEST HOTEL.

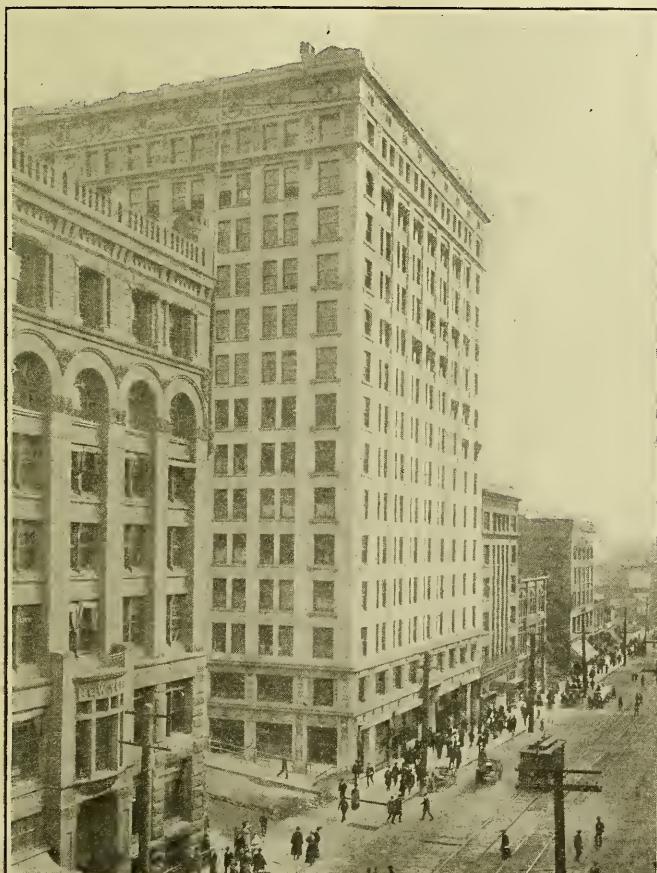
cross the entire state, leap the Cascades and drop down to the Sound at Bellingham, which is raising a million dollars bonus for the expected road. Up the rich Yakima Valley, paralleling the Northern Pacific, the surveyors have run their surveys and the roadbeds are being thrown up for two or more transcontinental systems—an impetus under which values are shooting skyward, and families are flocking in in droves, while in the Sound cities of Seattle and Tacoma in the struggle for terminal facilities, blocks and blocks change hands at fancy prices and fortunes are made in a day. Electric lines skirting 150 miles of Puget Sound and gridironing the regions suburban to cities like Bellingham, Everett, Seattle, Tacoma, Spokane, Walla Walla, are securing franchises and surveying rights of way; and others are connecting by direct routes large centers of population that have hitherto had connection

through devious and expensive ways. Numerous irrigation projects opening up the arid tracts of the great Columbia basin, from the Cascades to the Idaho mountains, and placing on the lands that were considered worthless, values of \$500 to \$1,000 per acre, are transforming sand and sage bush into one of the most beautiful and productive garden spots in the world. It will be no astonishing thing, if within three years the steam and electric trackage of the state should be doubled. This may easily mean half again the present population, with a proportionate percentage of increase in new centers that must have the gospel laid in with their foundations. To evangelize half as many new towns as the state now has, will be a tremendous problem for the denominations now here, requiring as great a missionary expenditure as any in the past.

That this is not an isolated or mushroom development can be seen

by what is going on all around us. The railroad building boom has struck the entire west. East and south of us are vast projects of this kind. Large railroad and mining ventures in British Columbia and Alaska are stimulating the rapid development of a huge empire to the north with a climate and conditions not unlike the north of Europe, capable of sustaining millions of the human race. A new line of the largest freight steamers in the world with the most perfect passenger accommodations on the Pacific has, during the year, been put in most successful operation with the Orient. This position of Washington, with

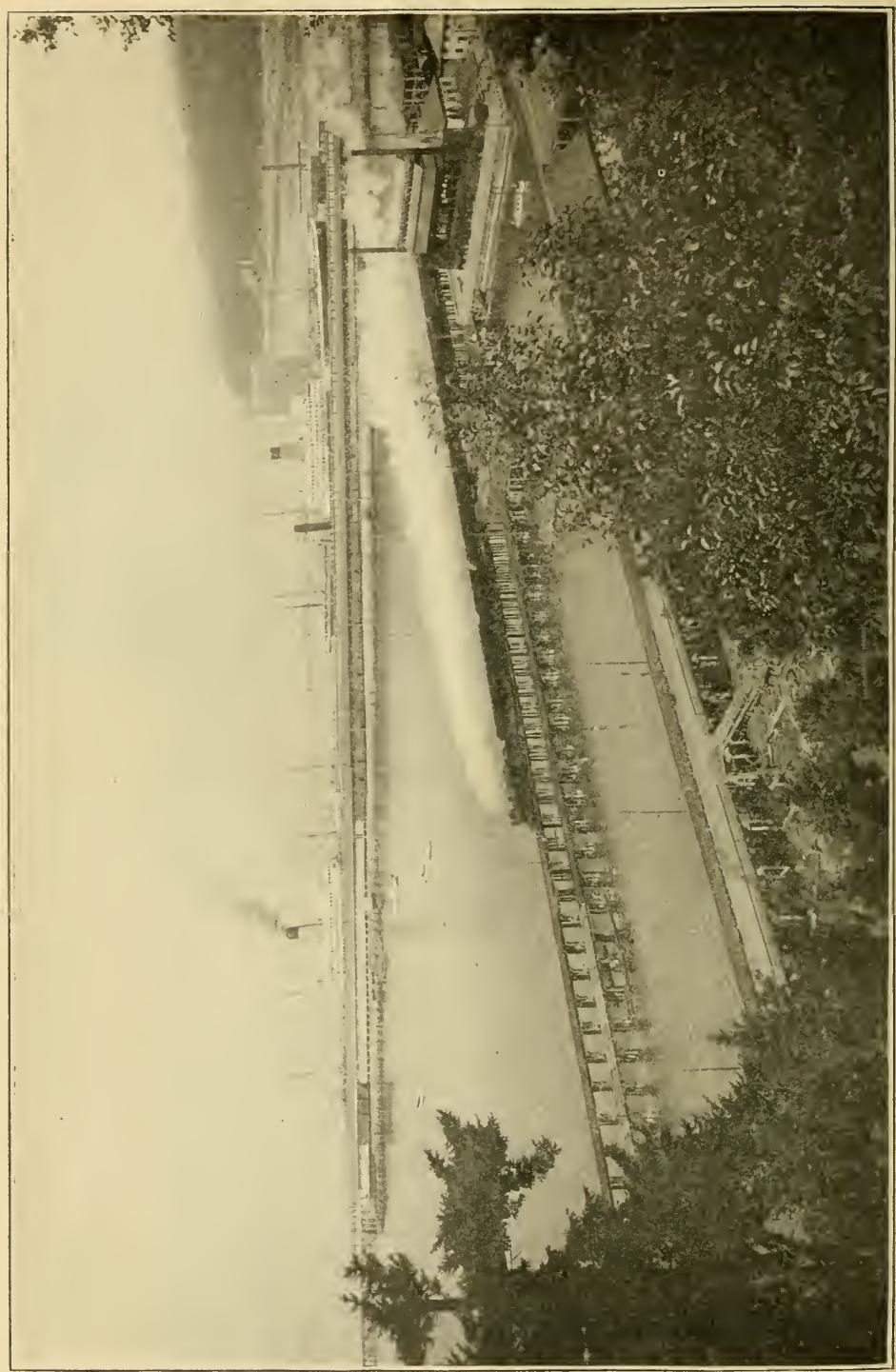
her unrivalled natural resources, the northern Middle States behind her, the Orient in front of her, the splendid civilization of the other Pacific states to the south, and the fascinating possibilities in the north to which she is the natural gateway, show us that all this activity is of no temporary character, but the strong, healthful beating of the heart of one of the most wonderful areas of future industry on the globe. We have, further, but to remind ourselves that the progress of Washington is being made by, and in the midst of, a population over seventy-five per cent native American, homogeneous, sympathetic with American ideals and



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#### THE DEVELOPMENT OF OUR WORK

For five years our churches have been struggling to meet these opportunities in spite of decreasing funds. In some measure they have succeeded. Sixty or seventy new churches have been organized and supported because an equal number of other organizations have agreed to make room on our missionary rolls by assuming self-support. It has taken large sacrifice on the part of men and fields to do this. To-day we face a work of unprecedented expansion with resources cut in two. In 1901, we received in round numbers, \$23,000. For 1906, for a greater work, \$12,000. Under the seven retrenchments necessitated by the debt of the Home Missionary Society, we have cut in past years so deeply, that this year, rather than butcher the whole, we have taken from our list nearly forty churches which must be provided for by local contribution or must die. We may be able to raise in the state enough to save many—possibly all—of them, for the emergency is calling out a most gratifying response.

But suppose we do. What about these new opportunities? Shall we turn back and face the past, content with conserving what we have? Every pastor in the state says "No." No church is willing to sound a retreat. Our active and intelligent laymen tell us this is no time to call a halt, and are pledging extra and generous support. But Washington cannot take this territory alone. She has great resources, but they are yet in the early stages of development. The \$500,000,000 that it is estimated the year's railroad expansion will demand is not her money; it will come from without her borders. But she

will soon pay good returns on it. The \$25,000 we need yearly for five years to meet this phenomenal situation we cannot yet raise ourselves, but we will double our own gifts and pay good dividends on Christian investment. Can we have the needed capital, that spiritual progress be not distanced by material advance? When will our churches begin to give for home missions on a scale commensurate with the greatness and importance of the work?

The year's work though seriously hampered, shows much to encourage. Seventy-six missionaries have been serving about 125 fields and out-stations. Seven churches have entered on self-support with nearly ten more waiting to cross the line in April. Nine new churches have been organized, largely in important centers in our cities and in county seats. Two parsonages and ten new church buildings have been built, including several of the finest edifices in the state. Three parsonages and seven new churches are being erected and seven churches have added material improvements. In over thirty fields energetic services have been held, in many with marked success, and the year ends with our churches as a whole well manned and prosperous. We are carrying at least a third larger work than we were in 1900 at an annual expenditure for the new year of nearly \$12,000 less from the National Society than we were then using. That our churches can do this, double their benevolence, improve their financial condition and send sixty or more of their number to self-support, shows how largely they have increased in ability to help themselves, and how steadily they have reduced their applications for aid. A few years more of generous encouragement will mean self-support in this state with double our present work and strength. But continued retrenchment will necessitate the loss of this greatest opportunity that has come to us in the Northwest.

# A TRIP THROUGH THE HAY-STACK COUNTRY

BY F. E. EMRICH, D.D.



REV. LEVI PARSONS, MISSIONARY TO PALESTINE

ON THE monument in Missionary Park, Williamstown, we find the name of James Richards. James Richards was an in-

habitant of Plainfield. This is haystack year in the history of the American Board. It was suggested to the writer of this article that a trip through the haystack country might be of interest in showing the contribution of the little country churches of western Massachusetts to the evangelization of the world.

We visited Goshen, Conway, Buckland, Shelburne, Charlemont, Hawley and Plainfield, contiguous towns in the counties of Franklin and Hampshire. In taking this trip we first came to the college city of Northampton, the home of Jonathan Edwards, the place where David Brainerd died and was buried. At Northampton one begins to learn the changes going on in the old Bay State. One of the largest schools in this city has not a single native American.

We take the trolley up through the famous Mill river valley to Williamsburg, where we take a team for the trip.



HOME OF LEVI PARSONS, GOSHEN, MASSACHUSETTS

Through the land of brown heath and shaggy wood,  
The land of the mountain and the flood.

For the first five miles there is a gentle and continuous ascent on the well-kept state road generously provided by our commonwealth.

Goshen is a small town with a fine outlook from its village center. Here we find, in the comfortable parsonage, a cultured, refined man maintaining the ideals of the New England ministry. At his hospitable board we meet the ex-state senator and counselor, Alvan Barrus, whose interest in the welfare of the country towns is well known throughout the western part of the state. This town has sent out into the world missionaries like Levi Parsons, Horatio Bardwell, J. F. Croset and Calvin Cushman. Here was reared Amos Dresser, one of the founders of Lane Theological Seminary, and Levi Parsons, one of the first missionaries of the American Board to Asia Minor, who was an uncle of the Hon. Levi Parsons Morton, formerly vice-president of the United States. Goshen, whose population in 1880 was 724, has sent out twenty-five ministers.

The day following we drove twelve miles to Conway, a beautiful hill-town in the hills of Franklin county. In this village we see the library erected by the late Marshall Field in honor of his father and mother who lived and died in this town. Conway has always had rare intellectual ministers. Here Prof. Samuel Harris and Rev. George M. Adams, D.D., began their ministry. Conway has always been noted for its interest in missions, home and foreign. In looking up the traditions of the town I had an interview with a lady, who might well be described as a New England nun—retiring, shy and devoted to the highest interests of the King-

dom. Her father was a farmer and also kept a private school. In this school he had as a scholar Marshall Field. The mother of this family of two sons and two daughters a few days before her death dedicated one son to the service of foreign missions in China. He grew to young manhood and entered Amherst College and was in his third year when the call of his country came, and he went to the front with a Massachusetts regiment as color-bearer. With the flag of his country in his hand he fell before the enemy at Port Hudson. The other brother remained at home, but two of his daughters have been engaged in the work of the American Missionary Association. One of the sisters, a graduate of Mt. Holyoke and a teacher for quite a number of years, went to Pretoria, Transvaal, So. Africa, to organize a school after the pattern of Mt. Holyoke in that city. She died at her post, and there my New England nun closed her story. "But what have you done?" I asked, and learned that for more than twenty-five years she had been a faithful, self-sacrificing teacher among the negroes in the South. Then she told me of a Howland family. The father and mother were missionaries of the American Board. They returned to America with four children. These children were taken into different homes in Conway where they received a Christian education. Two of the brothers were ordained at one time in the old village church in Con-



TREES PLANTED BY LEVI PARSONS, GOSHEN, MASS.

way for work in foreign missions, and the sister gave her life to service among the Indians. The writer, when he had been in this company, felt that he was among the great heroes of faith. At nightfall we drove over to beautiful Ashfield where George William Curtis loved to come and where Prof. Charles Eliot Norton spends his vacation.

In the morning we wended our way to the birthplace of Mary Lyon, the founder of Mt. Holyoke. In an out-of-the-way place, away from the village, six or seven miles from the railroad, we found the spot. As we climbed to the top of the hill over which she was accustomed to walk on her way to the village school four miles away, we wondered what gave Mary Lyon the vision of the world-wide field. We are accustomed to hear, in these days, that Americans have at last the vision of world-wide activity, but long before 1898 there were American souls like

CHURCH, TOWN HOUSE AND PARSONAGE, GOSHEN, MASS.

Mary Lyon and James Richards, who, from their mountain heights, had the vision of the needs of the world and the coming kingdom.

We descended into the valley of the Deerfield, crossed the river into beautiful Shelburne Falls, and went to Shelburne Centre. Here, for years, the Rev. Theophilus Packard, D.D., trained young men for the ministry. In this parish, which, unlike many country parishes, has not been depleted of its young men and women, was born and reared the Rev. Pliny Fiske, D.D., one of the earliest missionaries of the American Board, and his niece, Miss Fidelia Fiske. With the pastor we drove to the top of the ridge overlooking the beautiful Connecticut valley. Monadnock loomed up on the north, Wachusett on the southeast, Mt. Tom and Mt. Holyoke to the south, and the Berkshire Hills to the west. We did not wonder that these souls had the vision of the coming of the glory of the Lord. We stopped before an abandoned house, once the home of the Fiske family, and to us it was a veritable Peniel. Here, in the midst of winter, came Fidelia Fiske from Mt. Holyoke College to tell her mother that she had heard the call of the women of Persia, "Come, and help us." The mother rebelled and then the daughter said: "Let us pray," and, on bended knee,



HOME OF FIDELIA FISKE



HILL BACK OF MARY LYON'S HOME, BUCKLAND, MASSACHUSETTS

they laid the matter before the King, the mother finally saying: "Who am I to withhold my child from the Master who has done so much for me and the world?" She had seen the glory of the Lord, heard his voice and said: "Here am I."

We wended our way back into the valley of the Deerfield, driving along the banks of the river, beautified by trees set out for miles by the hands of beauty-loving New England farmers. We stopped to rest at Sunny-

bank Manse, East Charlemont, where abides the Rev. Lyman Whiting, D.D., the oldest Congregational minister in the United States. For sixty-five years he has preached the gospel west and east, and, although nearing his ninetieth year, he still maintains his habits of study, loves his Greek Testament, is a counselor and friend of the young ministers, and beloved pastor of this home missionary church.

Ascending for six miles up the mountain to Hawley we pass by Poverty Corner, where the meeting house stood in the time of Hawley's glory, with a Sunday school of 300 members.

Hawley has sent into the ministry more than twenty men. This is the home of Rev. Jonas King, D.D. He was the only son of a farmer. The farm, to-day, is in an out-of-the-way part of the town on a road which has been given up. He attended school in Plainfield, heard the call of the missionary need, and the father laid on the altar his only son. Jonas King be-



CONGREGATIONAL CHURCH, PLAINFIELD, MASS.



PARSONAGE OF REV. MOSES HALLOCK, PLAINFIELD, MASSACHUSETTS

came one of the learned men and the pioneer of the American Board in Syria. Hawley's glory is not altogether in the past. Even though foreign-born peoples are coming in to take the place of the native stock the old New England spirit abides in the homes. We were entertained at the home of one of the deacons of the church occupied by the father, mother, and two daughters, and a young Italian, a workman on the farm. In this neighborhood there are six Italians, some of whom come to the house evenings to be taught English by one of the daughters, a school teacher, who was at home on her vacation. The next morning at breakfast when our good deacon, standing at the head of the table, offered up a prayer of thanks, beautiful and chaste in its language, the young Italian standing reverently by his side, the writer could not help feeling that here he saw one way of solving the problem of "How to

reach the incoming foreigner." This young foreigner was coming into touch with the better side of our American Christianity.

The next morning we drove over to Plainfield. This was the birthplace of Charles Dudley Warner and is one of the rare New England towns among the hills. Here lived for nearly fifty years Rev. Moses Hallock, the pastor of the church in Plainfield. We stood before the story and a half house



MILL OF THE "MOUNTAIN MILLER"



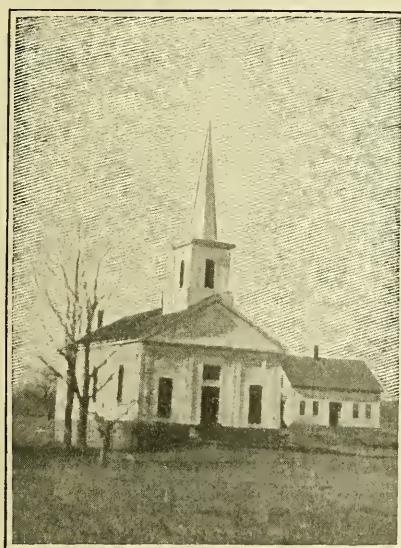
LYMAN WHITING, D.D., EAST CHARLEMONT, MASSACHUSETTS

which was his parsonage during his ministry. Here he taught a boys' classical school, fitting boys for college. Here studied William Cullen Bryant, Marcus Whitman, James Richards, Pliny Fiske, Jonas King and Levi Parsons.

This little church has had a rare history in the cause of foreign missions. James Richards went to Ceylon, and his brother, William, to the Sandwich Islands. Since 1815 this little church in Plainfield has not been without a foreign missionary on the foreign field and there have been times in the history of the church when four have been on the foreign field. Before leaving the town we must not forget to take a look at the mill of "The Mountain Miller." Mr. James Beals, a humble

man led to Christ, gave himself devoutly to the work of doing good. After his death the Rev. William A. Hallock, D.D., wrote a tract entitled "The Mountain Miller," giving an account of the conversion and Christian activity of this humble man. Within five years over three hundred thousand copies of this tract were distributed. It was translated into German and French and other European languages. Travelers from abroad have come to see the spot. The reading of the tract in days gone by, like the reading of the "Dairymen's Daughter," has led many a soul to Christ and inspired Christians to a more hearty work for the Lord.

So we closed our trip in the haystack country.



CHURCH AND PARSONAGE, HAWLEY, MASSACHUSETTS

**T**HE CONGREGATIONAL HOME MISSIONARY SOCIETY HAS HAD A LARGE WORK IN THE MAKING AND STRENGTHENING OF THE REPUBLIC. IT HAS DONE ITS WORK WITH THE HIGHEST WISDOM AND SUCCESS AND WAS NEVER MORE NEEDED THAN IT IS NOW.—*Alexander McKenzie.*

# THE ROMANCE OF OKLAHOMA HOME MISSIONS

BY REV. OLIVER B. LOUD



N the nineteenth century the people of the United States spread from the Atlantic to the Pacific. As Professor Elson has written in the able introduction to his recent History of the United States: "In the past hundred years we have been the greatest colonizer of all countries though this fact has been disguised by the further fact that our colonies have become coequal states, a thing unknown before in history." There will be continued in the twentieth century such a marvelous example of the settling of a great area and of the development of cities and commonwealths as will probably be unique in the story of civilization. Some of the remarkable illustrations of this colonization are occurring at the present time in Oklahoma and Indian territories, which are soon to be united in one great state. May the people of this commonwealth bring forth, indeed, the ablest constitution of government and the most inspiring Christian civilization ever yet known!

It was as recently as April 22, 1889, that this colonization of Oklahoma as a territory first began. Washington Irving had described the budding charms of the "Land of the Fair God" in "A Tour of the Prairies." Its resources had become well known to many who lived in Kansas, in Texas and other states near by. At last began in the early seventies the agitation for the opening to settlement of this promising domain under the name of "Oklahoma." When the restraint was finally removed from about three million acres the pent-up longings of urgent home-seekers spurred them

on in one wild rush for homes; and, in the interval of a few hours, farms were claimed, towns and cities established, and an ever-increasing population and prosperity commenced for Oklahoma. Again and again were various portions of the territory taken up at openings by these wild races, and Oklahoma, with an area, population and wealth surpassing that of almost any one of our states upon admission, stood knocking at the door of the Union with a citizenship eager for the full rights and privileges enjoyed in the states from which it had come.

Given, then, a great territory being colonized piece by piece, an in-rushing people eager for their own advantage and coming from the young and ambitious of every state and territory; given towns and cities springing up in months, in days, sometimes; given schools and churches, organizing and building and engaging teachers and preachers, what shall the Congregational churches do? Leave a great state without Congregational churches? By no means! Send in a superintendent and missionaries, of course, under the direction of their great organized charity, the Home Missionary Society, and call upon the Church Building Society for help. This was done, and since August of the year of the first rush, the Rev. J. H. Parker, now of Kingfisher, has been giving his best thought and efforts, either as general missionary or as home missionary superintendent, to organizing Congregational churches. He may be said to have had the honor of an important part in starting and sustaining all the churches of our denomination in this territory and in the Indian Territory also. The Year Book reports seventy-eight churches. Of these probably not more than three or four are yet able to do and endure without

help from the Home Missionary Society. Governor Ferguson reports for Oklahoma seventy-nine Congregational church buildings, forty-four parsonages and property valued in all at \$152,379. This is manifestly a field that must be protected, fostered and encouraged to grow.

There never was a grander opportunity for any organization of churches in America than is presented to the Congregational churches of these United States to make Oklahoma, as the new state, one of the strongholds of our denomination. Think of it! About eighty church organizations and more than that, counting Sunday schools and outstations, imbued with and organized under Congregational ideals, waiting for the campaign, the insistent, militant, onward and upward march into victory. These churches want to believe, first of all, that they have an urgent lesson to teach under an enthusiastic and high-spirited ministry, rich with the traditions of the past and eager to realize the ideals of the denomination in the present. The stress might well be laid on *fellowship, evangelization, perseverance for the ideals of the Congregational denomination*. Where are the young men, fresh and eager for active service in the ministry,

young and vigorous and knightly, who will come to the task? Fellowship! By that is meant working together and soliciting before coming, and, after coming, the attention and interest of our great churches in the attempt to take Oklahoma and Indian territories by storm for the best methods of serving Christ. Evangelization! By that is meant the insistent and persistent call of our churches for all men to become convicted of sin, repent and accept salvation through Christ. Perseverance! By that is meant the determination to stand firm for the right in Oklahoma, not for six months or a year or two, but for years and years, to grow old in the service, to have an honorable part, a long and distinguished career in building up the empire state of Oklahoma. Oklahoma has been a magnificent opportunity for a Congregational band of ministers for fifteen years. It is yet. But the members of such a band must be Congregationalists, born and reared such, educated men of commanding personalities, eager to preach salvation with all their might, earnest to do their part in society, civil, political and literary, and finally, determined to persevere through doubts and difficulties "the machinations of enemies and the

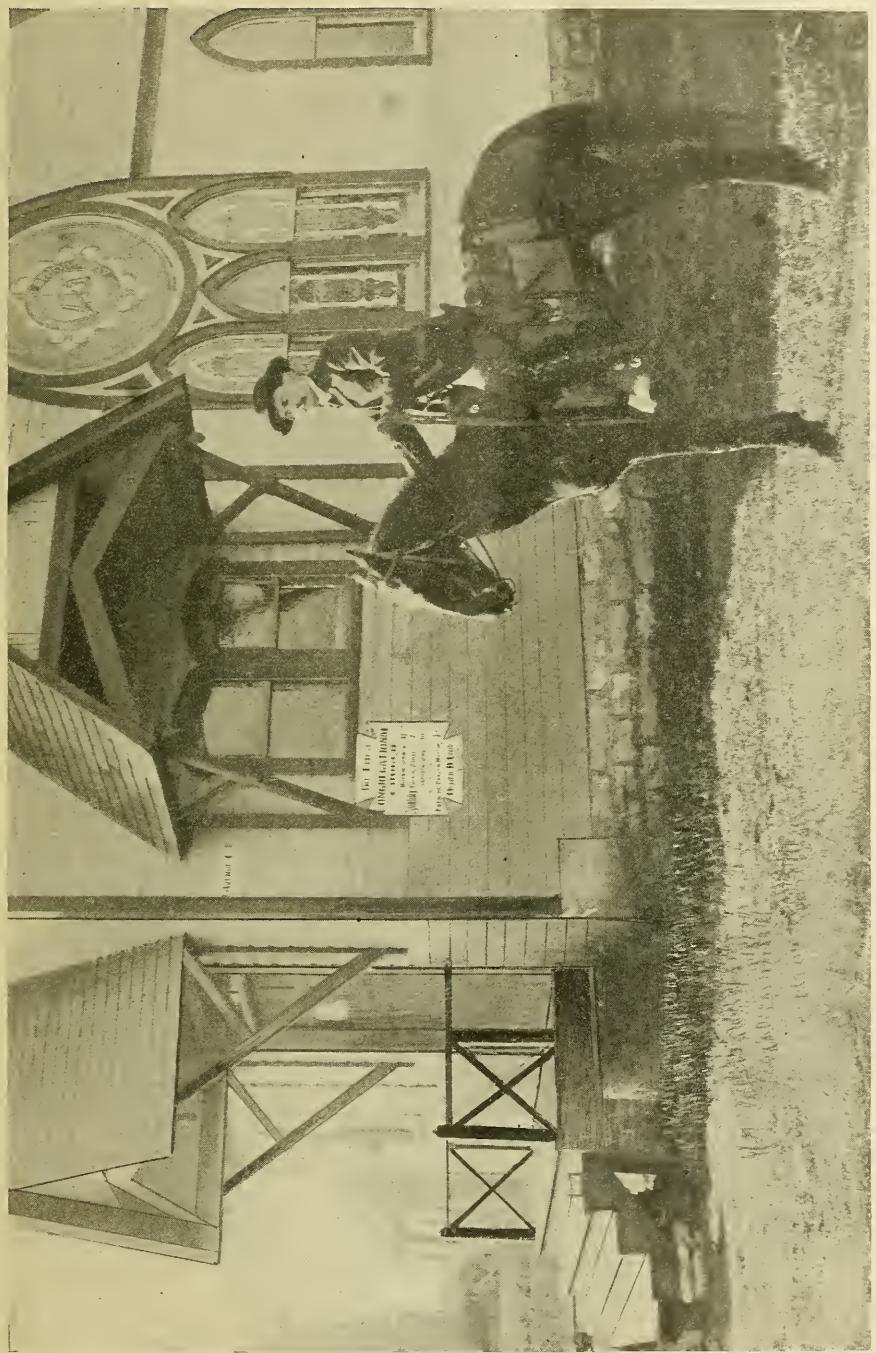


LAWTON BORN IN TENTS IN ONE DAY



A RACE FOR HOMESTEADS

CONGREGATIONAL CHURCH, LAWTON, OKLAHOMA, AND ITS PASTOR





PICNICKING IN OKLAHOMA.

misgivings of friends" until success crowns their efforts. For such a body of young preachers Oklahoma cries out. The interest of the eastern churches in home missions will be strengthened by it. Oklahoma people will know that Congregationalism stands for something. God will give the increase!

Many are the interesting and promising fields for work in Oklahoma; many probably more so than the one that is to be described in what follows, which is cited as the city best known to the writer and which incidentally reveals in its conditions many of the difficulties and opportunities connected with an Oklahoma pastorate.

In 1901 the government opened the Kiowa-Comanche country by registration for the homesteads and public auction for the city lots. This

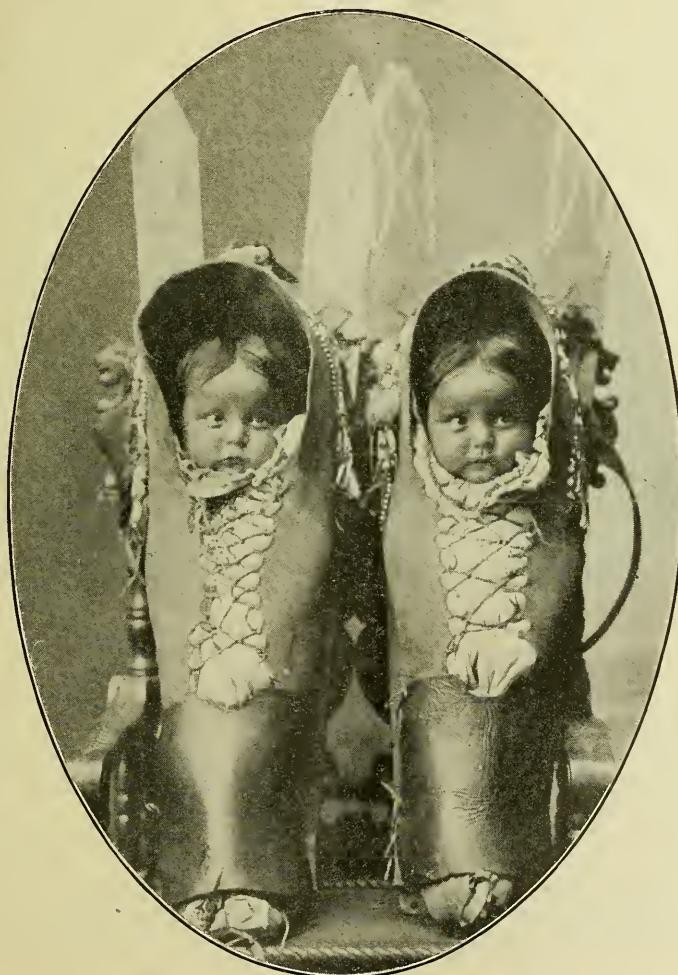
plan was found much more orderly and satisfactory than the former openings by "rushes" or "races." Three great counties with their several county seats were organized. Lawton, now a populous, bustling city, the county seat of Comanche county, was then a cow pasture. Comanche county is larger than Delaware. From Lawton to Boston is about the same distance as from Lawton to San Francisco. Lawton is very nearly as far from Chicago as from New Orleans; about as far south as Atlanta and a little east of the center of our country. Lawton is four hundred and forty-five miles southwest of Kansas City, one hundred and eighty-nine miles northwest of Dallas and ninety miles southwest of Oklahoma city. At Boston take one of the many palatial trains for Chicago. There the jour-

ney to Lawton will be only half completed. So far is one Congregational home missionary church from the strong churches of the denomination, and undoubtedly some words in this article will be influenced by its sense of loneliness and weakness on the very frontier of the southwest.

The history of Lawton is a unique one, dating only from August 6, 1901, when the United States government realized \$483,000 for the lots sold in the original town site. The Congregational church bought a lot then for \$465, now worth \$1,000

and more, so much have the lots increased in value as the city has progressed. Any newcomer must be surprised at the progress that this city and the surrounding country have made in only four years. Probably he will be astonished that the city is so remarkably well governed and that the people are so loyal to the government and so obedient to the laws. The best of advantages in society, school and church are already being developed.

Few cities have so much<sup>\*</sup> in and about them of interest to the visitor; the mountains with scenery



COMANCHE INDIAN TWINS



GERONIMO, CHIEF OF THE APACHES

of surpassing beauty; the mountain streams abounding in fish; the woodlands; the Indians, their villages and schools, and Fort Sill with its many attractions. The artist finds in the prairie, the valleys of the rivers and creeks, the rocks, the landscapes and the water-views much that he longs to transfer to his canvas, and no part of Oklahoma has more of these natural beauties than Comanche county. In the hurry and bustle of business people from the

states of the Union are constantly meeting upon our streets. Intermingled with them are Indians and soldiers, Indian chiefs and army officers, a few foreigners and a very few negroes. There is in all this an unusual combination of modern hustle and the primitive wildness and aboriginal customs of the Comanches which has its own peculiar charms.

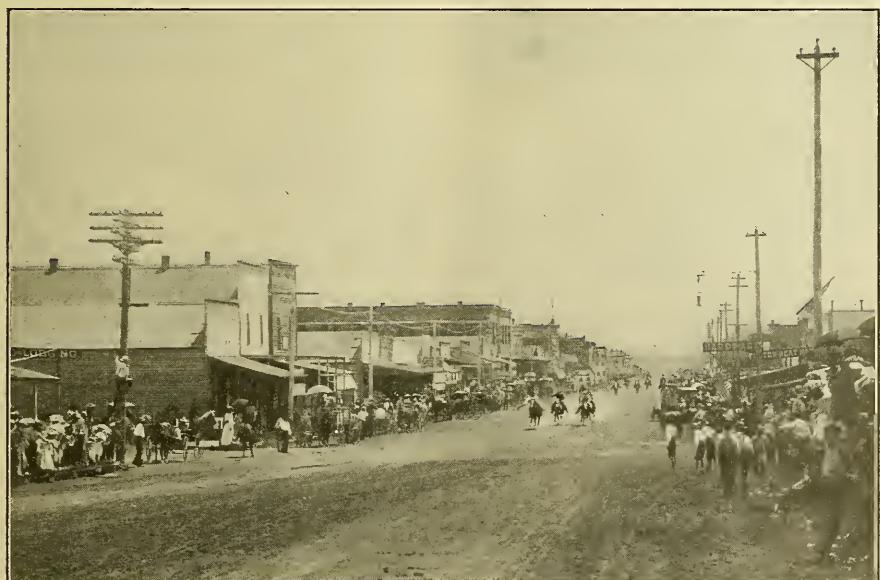
Lawton has at this writing five banks, an electric light plant, an ice factory, cold storage, three cotton-

gins, two elevators and one flour-mill, besides large business interests in all lines. A handsome city hall, court-house costing \$30,000, water-works at \$53,000, a sewerage system and a modern brick schoolhouse have just been completed, which, with the new schoolhouses to cost about \$75,000, indicate the importance this city is expected to attain.

In the city of Lawton the First Congregational Church was organized with thirteen members August 25, 1901. After a long and wearisome struggle its building was dedicated on September 27, 1903. Rev. Mr. Bente, the pastor, was then called to another field and the church has since had three successive pastors and at times been pastorless. The writer has been its minister since June, 1904. The question comes now whether or not, under the present stress of circumstances and the great debt of the Home Missionary Society, the Lawton church can furnish support to a pastor. There is every reason why it should be sustained. It is a mission church and, just at present, is burdened

with the expenses incident to building and furnishing its house of worship, making it literally impossible for the church to get along without help.

The church is situated at one of the most strategic points in Oklahoma. It is a mistake to think that any church can have the field to itself in a city of this size and of such prominence. All the leading denominations, after careful investigation, are putting in larger plants and incurring debt, because they deem this center of great importance in their organized work. It is hardly wise for Congregationalists to neglect their opportunity to have a successful church in Lawton, because of what is often carelessly called the "wasteful competition of churches." Whatever the ideal conditions might have been in Oklahoma, if the denominational leaders could have come to some agreement in the effort to supply pastors and churches for the rapidly developing rural districts and the many new towns and growing cities, the fact is that in a city of the size of Lawton, with its cen-



RACING ON THE MAIN STREET OF LAWTON

tral position, the leading denominations are bound to organize and build if they possibly can. Rev. Mr. Bente with his gospel tent was first on the ground.

Is this city a missionary field then? Most certainly, for none of these churches could support a pastor and equip a plant without the help of their missionary societies in granting money and making loans. That is to say, all the leading denominations recognize Lawton as a missionary field of importance. Is this a missionary field for Congregationalists? Certainly it is if they stand for any special principles or emphasize the cardinal truths of the gospel. Surely the Congregational church has a mission, not alone to the people, but to the churches of other denominations in their formative conditions in this new community. Is this a mission field? Certainly it is if the opportunity is wanted to minister, at close quarters, to some five thousand of the unchurched, or to teach the great principles for which the denomination stands and present the gospel, in the Congregational way, to the people of a rapidly growing city and county.

As the people of this territory of Oklahoma are about to unite with the people of Indian Territory in one great state, hold a constitutional convention, adopt their constitution, elect their officers, frame their laws and send representatives and senators to the National Congress it is a time of great significance in Oklahoma. God be praised for every good pastor in these two territories! God be thanked for every church organization here! Justice ought to be done to the Indians and to the mixed races as well as to the white

men. The temperance question must be decided aright. The money from the school lands must be appropriated fairly. Who shall estimate the importance of the choice of Christian men for these offices of peculiar responsibility?

Here in Lawton, forty-two miles from the nearest Congregational mission church and ninety miles from the nearest self-supporting church, thank God for the church and the preacher who are proclaiming the message of Congregationalism to men and churches! It is a message of pressing importance to Oklahoma at this crisis. The Congregationalist, mindful of his obligations to God and of his *personal* responsibility must be *self-governing* and must also take an intelligent part in the government of his church and state. Above all, he ought to recognize his own sinfulness, repent of his sins and seek Christ, a Saviour, Redeemer and Lord.

The First Congregational Church of Lawton was never so successful, influential or promising as it is today. It has more than doubled its resident and working membership under its present pastor. It is eager to do all that the support of the churches will enable it to do. Shall it live or not?

Above all, the pastor of the Lawton church is a believer in *organized charity* and eager to see the Congregational churches so organized in their charities that all mission churches shall be treated fairly, at the best possible saving of expense. He longs for Oklahoma churches to become self-supporting, and for that reason asks that the encouraging interest of the strong churches be manifested in the weak ones in Oklahoma.

**T**HE WORK OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY IS ONE OF THE MOST HEROIC AND PROPHETIC IN OUR HISTORY AS A NATION. ITS LEADERS HAVE BEEN NOT ONLY GOOD AND TRUE MEN, BUT MEN OF VISION AND INSPIRATION, AND NOT A FEW OF THEM STATESMEN OF A VERY HIGH ORDER.—*Amory H. Bradford.*

## EDITOR'S OUTLOOK

### A Fruitful Decade

BY a striking coincidence, the Annual Meeting at Oak Park, May 8th, 9th and 10th, is the exact anniversary of that historic convention which met at the Brick Church, New York, May 10th, 1826, to constitute the American, now the Congregational, Home Missionary Society. Such a coincidence, happening without premeditation, may well be regarded as a happy augury for the future.

Between these two dates stretch eight complete decades of organized Congregational Home Missions—an enterprise which has been described by a high authority as "One of the greatest Christian movements which the world has yet witnessed." The achievements of the Home Missionary Society are familiar to the churches, and their value, as estimated by our denominational leaders, may be read in golden words, scattered through the pages of the April and May issue of this magazine. From decade to decade the home missionary movement has advanced with a steadily swelling crescendo, up to the very hour when the churches meet at Oak Park, with the purpose by God's blessing, of giving it a yet larger life and power.

The eighth and now closing decade of the series, has been no exception to that rule. A troubled period it has been, but as successful as troubled. Embarrassed by failing receipts in the face of enlarging opportunities and demands—straitened by frequent debts that have perplexed its managers and added to the sacrifices of its missionaries—agitated by earnest discussion of new policies and methods—nevertheless,

the Home Missionary Society is permitted to look back upon ten years of fruitful, and in some respects the most fruitful, missionary service of its long history.

Four states, California (North), Kansas, Nebraska and California (South), after long dependence upon outside help have declared for self-support, a record of development without a parallel in any previous decade.

In the item of additions to the churches, "*on confession of faith*," which is the highest visible test of efficiency, the home missionary churches have furnished twenty per cent of all such additions, a ratio that has been exceeded only once in the previous seventy years.

In spite of oppressive debts and frequent retrenchments, *nine hundred and eighty-two churches* have been added to the Congregational roll by the Home Missionary Society, the largest increase, but one, in these past eight decades of denominational life.

The number of churches which have graduated from dependency to self-support, in the same ten years, has never been exceeded but once before, in any similar period of the Society's history.

The invested funds of the National Society have increased \$133,000 within the last twelve months, and are greater by \$100,000 than they were ten years ago; while the wills made in its favor, already probated and maturing under varied conditions, were never of greater prospective value than they are to-day.

Such facts as these, collated with care from the Society's records, tell the story not of "decadence," but of accomplishment, in the face of seri-

ous obstacles. They stand to the honor of the outgoing Executive Committee, and they summon the churches to renewed confidence, courage and faith.

### The Thoughtful Subscriber

Rather more than one-half the mailing list of the HOME MISSIONARY is occupied by the names of those who are entitled to it without charge. All life members and all pastors of contributing churches are thus privileged. The custom is a wise one and the privilege is due. We would not intimate that life members paying fifty dollars for membership and pastors, opening their pulpits to the claims of home missions every year, are not fully entitled to the HOME MISSIONARY MAGAZINE without further cost.

Nevertheless we cannot but be pleased with the following letter, received from the pastor of a contributing church: "I receive the HOME MISSIONARY as a pastor free; but please accept the enclosed three dollars for your publication fund."

Similar letters have been received from life members containing sometimes the price of one subscription and sometimes that of ten "to be added to the publication fund." We have no demand, nor even request to make in the matter, but we cannot help the thought that voluntary subscriptions of this kind from one-half of those who are fully entitled to the magazine, and who, without

any sacrifice at all, could easily pay them, would probably double the publication fund and set free an equal amount of the general funds of the Society for the use of the field. The suggestion is commended to all "thoughtful subscribers."

### After Many Days

Probably no man in his line of effort is more often rewarded with immediate responses to his appeals than our Field Secretary, Rev. W. G. Puddefoot. But it is not given to many missionary pleaders, seventeen years after an appeal, to receive such a letter as the following; the writer of which we refrain from naming at his own request:

MY DEAR SIR:—

You may remember some years ago when you spoke at our missionary meeting that one of the members said to you that he hoped, some time, to be able to support a missionary in the West. I am the person referred to. If you will call on me at my office I will be glad to have a talk with you and something will result from it.

The call was promptly made, and something did result; *a check for \$1,000*. We congratulate the giver on the pleasure he has in store of supporting four missionaries for the coming year at the West. We congratulate the field secretary on the carrying power of his message, and we congratulate the Society on possessing the services of an advocate whose words are so long and so fruitfully remembered.

**H**OME MISSIONARY WORK MUST BE REGARDED AS THE BEGINNING OF ALL THINGS IN OUR OPERATIONS TO EXTEND THE KINGDOM OF GOD. IT CREATES AND INCREASES THE BASE OF SUPPLIES. WHEN ITS HISTORY SHALL BE FINALLY WRITTEN THE CONGREGATIONAL HOME MISSIONARY SOCIETY WILL, I BELIEVE, BE SET IN THE FRONT RANK OF THOSE AGENCIES WHICH HAVE HELPED TO MAKE AMERICA THE FOREMOST CHRISTIAN COUNTRY AND THE MOST PROSPEROUS COUNTRY IN THE WORLD.—*Watson L. Phillips.*

# TIMELY TRUTHS—TERSELY TOLD

## Redeeming the Waste

*[Part of a Home Missionary sermon preached in Tompkins Avenue Church, Brooklyn, by the pastor. At the close of the service the people contributed \$2,600 towards the society's debt, in addition to their regular gift of \$800.]*

MOST great fortunes have been made by saving what other men have thrown away. The farmer utilizes the soil which the hunter wastes, and he grows rich. The lumber man utilizes the logs which the farmer burns, and he is made rich. The tanner utilizes the bark which the lumberman wastes, and he is made rich. The pulp mill man uses the branches and tops which the tanner leaves, and he grows rich. The miner comes along and takes the coal which none of these other men saw, and he grows rich. The coke man comes and saves the gas in the coal, and he grows rich, and at last the gas man comes and takes the odor which the coke man wastes, dilutes it with water, and sells it for light, and that odor, mixed with water, makes him a millionaire. The man who shows us how to save the waste of the world is a benefactor. He shows us how to utilize the wandering winds and the ship has come and the ocean is a highway. He shows us how to utilize the steam and the railroad has come, binding together distant lands with links of steel. He shows us how to utilize the waste power of the idly flowing river and our corn is ground and our wheat made into flour. He shows us how to use the waste force of electricity and we have wings for our voice and we have light for our nights. What we call civilization is simply learning to use what the barbarian wastes. The wastes of the world are the wealth of the world.

Christ applied this method to religion. He set out with the materials at hand. He proposed to bring in the kingdom of God by utilizing the moral and spiritual waste about Him. Look at His leaders. Out of all the influential classes not one followed Jesus while He was yet alive. Nicodemus and Joseph needed His martyrdom to declare their allegiance. Paul, the first scholar of the church, did not come until afterwards. Jesus was compelled to build His kingdom out of the lowly.

This is the imperial truth about Christianity and we have need in our own day to emphasize it. There is no place where the wastes of society are so awful as in the great city and it is there that the church is almost in despair. Here are our slums, where little children are born with the taint of moral leprosy on them from the cradle. Here are our prisons, and they are teeming with life. Our children's courts hear a story every day that would break your heart. Everywhere there is drunkenness and crime; every night vice holds a carnival. Every day greed makes merchandise out of the poor. The slums grow year by year, and each year the tides of degeneracy rise higher and higher. That voice, telling of our waste, is heart-breaking, and like the voice of Rachel, weeping over her children.

A hundred different remedies are being applied. We are opening hospitals; we are organizing charities; we are opening soup houses. Our ministers and our workers are running their feet off and are fairly scouring the tenement houses to find here and there a Bible-reading man, a Sunday keeping family and a church-going class. We shall never succeed. The day Rome died she had more charities than ever before. Money is not enough. A full

belly and a good coat do not make a man a Christian. Sins of the slums, all of them, grow ranker on the boulevard. We have need to remember that the genius of Jesus Christ lay in the truth which he held—that God does not carry on the work simply to save out of the ruin and the wreck of it a few kings or bishops, or a few ministers, or a few deacons, or a few fine folks. He is not satisfied to gain the respectable and the worth while. He demands more than the industrious, the law abiding, the church going, and the home-loving people. His wealth comes by gathering up the broken pieces; He has come to seek and to save the lost. He is after the sheep of the mountain, the coin that is lost, the prodigal and the fallen. He means to have the mining camps and the saloons and the dives and the slums. The gospel is not sugar to keep the people sweet, nor salt to keep moral people from spoiling. It is the leaven that will transfigure and regenerate the man of sin into the man of God. Regeneration is the watchword of the Christian church. "Ye may be born again" is the gospel of the hour. The purpose of Christ is to use the wastes of society and out of them to make up the wealth of the kingdom of God.



BROOKLYN, N. Y.

### The Higher Patriotism

ONE of the highest human virtues is love of country. The Greeks, Romans, and Spartans exalted it. Among most nations and races patriotism has been applauded. During the Civil War there were notable instances. When the call for volunteers was given the instant response was: "We are coming Father Abraham, 300,000 strong." Doubtless if to-day the flag were again endangered volunteers for its defense

would rise up from all parts of the land. We thank God that no such test is needed. Yet, even to-day, there is a call for true patriotism and its expression. There has hardly been a time when the highest interests of our country demanded more prayerful thought and sincere efforts of all. Great is the national prosperity, but how about the progress of Christian civilization?

Immigrants are among us from all parts of the world with different theories of life and varied motives. Are we molding them upon the principles of the highest civilization or not? Can our cities be called Christian, and are we laboring together with patriotic zeal for their redemption? Is it self we are thinking of most or is it the common weal? The true missionary spirit is the highest form of patriotism. Are we inculcating that spirit in the minds of our children and youth? Are we proving by our support of our missionary societies that we are truly Christian patriots?

The wealth of the land is given for such a time as this. Wealthy men will prove their patriotism by consecrating riches to the spiritual welfare of the country. During the Civil War Cornelius Vanderbilt presented his new steamer named "The Vanderbilt" as a gift to the Federal government. It had cost him \$800,000, and Congress passed a vote of thanks. The gift was an expression on his part of patriotism. Is it too much to expect of our millionaires to-day patriotic gifts commensurate with the missionary needs of this country? In fact, the crisis is so great that nothing but the generous benefactions of the rich can determine it successfully.

There were financial crises during the great war when rich men sprang forward to the aid of the government. There are financial crises to-day in more than one of our missionary societies which nothing but the generous outpouring of wealth can bring to a happy issue. For one who

loves his country and believes that mission work is essential to its highest good, such giving can be nothing but a satisfaction. Let more men of means try it. There is such an experience as joy in costly sacrifice. Let men prove it. We raise monuments of Washington and Lincoln, of Grant and Sherman. Their patriotic devotion is enshrined in the hearts of millions, and a peaceful and prosperous land is the fruit of their devotion. The opportunity for generous and consecrated gifts was never greater than it is today. Memorials more precious than monuments of bronze and granite are in reserve for men to whom God has given great wealth and who will devote it patriotically. Their names will be enshrined in the hearts of increasing millions of Americans and the approval and rewards of Heaven will be theirs.

*Henry H. Hamilton.*

YORK, MAINE.

### The Business Way

As to money. It is coined manhood. It represents brain and heart. We are confronted by the searching question, are you coining man into money or money into man? "What is needed is not simply an increased giving, but a radically different conception of our relations to our possessions. What right has anyone who has light on this subject to believe he has given himself to God, if he has not given his possessions?" "Thirteen of Christ's twenty-nine parables turn on a financial pivot." "Christ gave to money one-seventh of the recorded space in the sermon on the Mount." "The offering of money to God generally involves sacrifice. It becomes, therefore, at times, an even more spiritual exercise than prayer itself, as it is more expensive and is a greater public evidence of sincerity and love."

Turning from benefits and duties in giving, we lift our eyes to the whitened field. The cry for harvesters comes up from every quarter, echoed by the calls from empty missionary treasures that make our hearts ache. How must our Lord suffer over our mismanagement and selfishness! Wealth and ease abound in Christian homes while churches and missions are pinched and souls are perishing for lack of the helpers. We believe all these ills can be remedied by the use of God's financial plan.

The National Council's Committee says: "So far as known the weekly envelope system is the best plan for systematizing the matter (of giving) yet devised." Secretary Northrop quotes another thus: "All the envelope systems are eventually the same, in that they call for a deliberate dedication and a faithful distribution of alms. Giving is lifted above spasm and whim, is independent of the weather and the seasons and the state of one's health. It teaches one to deal in the large with Christian stewardship and soon inspires a useful contempt for claptrap and trickery in church support." He advises that all churches shall practice weekly offerings for beneficence, as well as for current expenses, bringing both kinds under the pledge system.

Says President Harris: "The pastor must devise a plan, must present it, must advocate it, must get the sanction of his church for it, must preach to the people about it, must pray publicly for God's blessing upon it." Another says: "Inform, inform, inform, and the money will come." Our faith in the people for this is confirmed by another, who says: "Once informed, my people are ready to give." "The demand is the command."

*O. D. Crawford,*

GRANADA, MINN.

# THE CLAIMS AND NECESSITIES OF THE HOME FIELD

*From the address of Hon. Samuel B. Capen delivered at the Third Annual Conference of Eastern College Men upon the Claims of the Christian Ministry at Hartford, Connecticut, April 1, 1906.*

THE home field has a claim upon the minister because he is really teaching the whole world. By our own naturalization laws we are not living for ourselves or by ourselves; we throw the gates wide open and take these new men from across the sea into partnership and give them a share in the government. New York is the largest Hebrew city in the world and one of the largest German and Irish cities. These immigrants touch their friends constantly in the homeland. As proof of this see the tremendous amount of money that is sent abroad in small sums every Christmas time. When, therefore, we touch these lives, we are practically reaching the whole world.

The minister in the homeland is not only the leader in spiritual things, but the dynamic of civic righteousness. The peril of the United States is not from without, but from within. Corruption and graft are everywhere. The minister, as the leader of moral forces in the community, is necessarily a recognized power in this field, and his interest is two-fold: First, indirectly, because he preaches the moral truths which, when followed, make corruption impossible, and again, directly, for in all our crises he is leader and spokesman.

The home field has another claim upon the ministry as a necessary base of supplies for mission work abroad. The army in the field must have support at home or it will be defeated. It is universally recognized by those who are responsible for our foreign missionary societies that their greatest problems are not now in the foreign field, but here at home. We have too many pastors

in our churches who somehow seem to think that missions are an incident in the life of a church. In reality, the church exists only to be a missionary church, and the church that does not recognize this has ceased to be a church after Christ's model; it is only a religious club. Certainly it is true that the people in the pew are waiting to be led and they are waiting for the pastors to lead them. There have been no failures in foreign missions anywhere except in some of our churches at home.

We can change the cannibals in the Fiji Islands and make them so far Christian that a woman to-day can go in safety from one end of the islands to the other unattended. We can change the high-class Brahmin so that, with an invalid outcast whom he would not look at a few years ago, he is now willing to sit up all night and feed with a spoon. All these things foreign missions have done and can continue to do. What it has not yet done here in the homeland is to change the selfishness of our own people into a spirit of sacrificial interest for the saving of the world.

While our church members give, on the average, only two cents a week to save the millions for whom we are responsible, we have little to boast of. Contrast this with the generosity of Christians across the sea. The native Zulu Christians have taken the full support of all their own churches and are contributing money to send the gospel to others. At the time of the famine in India, when the native Christians were paid out of the general fund twenty cents a week for their support, they insisted on giving ten per

cent. of it back again to the missionaries for church work. There is a native Christian pastor in China, formerly a gambler, with a large family and a salary of \$50 a year, who gives twenty per cent of it for missionary work. These men are not exceptions; they represent the sacrifices which native Christians are ready to make. It is good generalship to strengthen ourselves at the weakest point. We need pastors here at home with a passion for missions. It is a material age. Our people, as a whole, love ease and luxury; we want everything for ourselves first and we need pastors more than ever who will have the courage to preach to us in no uncertain terms about Christian stewardship. We want ministers who will not be afraid to tell the people in the pews that the money they have is not their own, but that it is God's money which they hold in trust, and that the question, when the claim of missions is presented, is not: How much of our money will we give to the Lord? but rather, how much of the Lord's money are we going to keep for ourselves?

We have been dwelling upon work especially in the older parts of our

country. But think for a moment of the claims and the needs of new communities at the West. Here is a chance for molding towns and cities from the start. In such places a man may shape, not only his own community, but the commonwealth. We are all proud of South Dakota and the high, moral character of its people. But who helped draft the splendid constitution of that commonwealth with its important safeguards? It was Joseph Ward, pioneer missionary and president of Yankton College. Some of you remember the story of North Dakota when the Louisiana lottery came near fastening itself upon that young state. Who rallied the forces of righteousness, leading the people to the state capitol, and drove this enemy of the race out of the nation until it finds to-day no resting-place anywhere in the United States? It was Henry Clay Simmons, another pioneer missionary and president of Fargo College. It is impossible to over-rate the importance of a faithful minister in these new communities and it makes an infinite difference whether the minister or the saloon gets in its work first.

**T**HE CONGREGATIONAL HOME MISSIONARY SOCIETY IS ONE OF THE GREAT AGENCIES WHICH HAVE KEPT THE CROSS ABREAST OF THE FLAG IN THE WESTERN MARCH OF CIVILIZATION. IT'S STORY IS ONE OF HEROIC SACRIFICE AND OF PRICELESS SERVICE.—*Josiah Strong.*

**W**E ARE LEARNING THAT RELIGIOUS AND POLITICAL INTERESTS INTERTWINE; THAT IF CHURCH AND STATE ARE DIVORCED IN FORM, THEY MUST NOT BE IN SPIRIT. THE HOME MISSIONARY SOCIETY HAS GRANDLY PROCLAIMED AND LIVED THIS TRUTH, AND ITS PAST SERVICE IS GUARANTY FOR EVEN MORE TELLING SERVICE IN THE FUTURE.  
—*Harry P. Dewey.*

**W**HAT THE COUNTRY WOULD HAVE BEEN WITHOUT THE HOME MISSIONARY SOCIETY IS TO BE SEEN IN THE CONDITION OF MOST OF OUR LARGE CITIES, CONGREGATIONALLY AT LEAST. THE COUNTRY WOULD HAVE BEEN HEATHEN SO FAR AS WE ARE CONCERNED, AND WE WOULD HAVE BEEN DENOMINATORIALLY DEAD.—*Henry A. Stimson.*

# THE DESTINY OF AMERICA

## IV. ULTIMATE AMERICA

BY REV. WILLIAM W. JORDAN, D.D.

*Clinton, Massachusetts*

IT is inevitable that one who looks upon the past and present of America should ask, what will this nation become? What shall Ultimate America be, in wealth, power and character? The question forces itself upon one who crosses the continent to the Pacific coast. That represents the ultima thule, the farthest shore of the latest and greatest nation. The Aleutian Islands extend beyond, yet our western seaboard is practically the frontier. And the question is one that both awes and fascinates him who studies it. He who thinks on Ultimate America must think large thoughts, and should offer deep prayers. He is like him of whom the poet sings:

"Then I dipt into the future, far as human eye could see;  
Saw the vision of the world, and all the wonder that would be."

1. We estimate Ultimate America by her progress hitherto. This country represents ages of physical development. On top of the Rocky Mountains men find seashells which show that waters once reigned above those mountains, or of their upheaval preceded the present peace of nature. In the Forestry Building of the Portland Exposition stood a section of a giant cedar whose size proclaimed hundreds of years of age, yet it grew out of, and its roots enveloped the prostrate trunk of another cedar of yet larger size, the wood of which is sound and strong to-day. These are reminders of the ages through which this country was preparing to receive its chosen people; preparing for its destiny!

Take a century of the history of the nation. The Portland Exposi-

tion represents a page of our history. One hundred years ago, in 1805, only twenty odd years after the surrender of Yorktown, Lewis & Clark penetrated that western wilderness. There was then not a steamboat upon our rivers, not a telegraph pole nor a rod of railway in the country. In 1902 there were 203,132 miles of railway; 1,089,212 miles of telegraph wire, and the tonnage of its steam vessels was 3,418,088. So large a part of our present development is contained within that hundred years! The Exposition fittingly commemorated that progress.

2. We measure Ultimate America also by some features of her advancement in the present.

One is the rapidity of her growth in wealth, and in the development of her resources. One hundred years ago in New England the father laboriously cultivated the little crop of maize by hand. To-day on five thousand acre farms in western states steam plows, reapers, threshers, almost do the work alone! It is the rate of progress that is astonishing. The monthly average of building permits to-day in the little city of Seattle is over 700 a month, or 8,400 in a year! These are but indications. To us, in the conservative East, there is something astonishing in the energy and enterprise of the western spirit. At Spokane, I saw a picture of the rising sun, which bore upon its face the words: "Stop off at Spokane!"

Another feature is the rapid growth of population. The center of population in this country has reached the Mississippi river, and the incoming tide of immigration in a familiar

fact. In the single year, 1903, it amounted to 857,046; in the ten years previous, 4,151,807. Yet to-day the United States has an average population of but fourteen to the square mile, while Great Britain has 290 and Belgium 482. If we continue to increase in the ratio of recent years, we shall in fifty years have 300,000,000 of people, and when we become as densely populated as Great Britain we shall have 1,000,000,000 of people!

Think of the composite character of that nation. How many nationalities welded into one! People of nearly every tribe and tongue and nation. In addition to the Chinese which abound in the West, there are 100,000 Japanese on the Pacific Coast, and they are still pouring in. Gangs of the little brown men are working upon the railroads. Large numbers of Greeks also are section hands on western railroads, and work in the smelters. The sons of classic and storied Greece, of the land of Socrates and Plato, toiling in far off America! In fact, we are English, Irish, Scotch, German, French, Italian, Chinese, Japanese, and many other nationalities, but we are all Americans! A recent speaker said: "To-day, among American citizens, we find such names as Mr. Gee Gam, Mr. Novinski, Mr. Sasubo, Mr. and Mrs. Left Hand Bear, Mr. and Mrs. Little Dog," from the United States of Alaska. The flag floats over many peoples, but seems to awaken patriotism with them all, and to mold them into Americans.

Another feature of our present development is the outstretching of our commerce. The Oriental steamer at Seattle dock possessed for us peculiar interest, because she was a connecting link with ancient Asia—Asia, hoary with age, mysticism, superstition. She suggested the mighty commerce now developing on the Pacific Coast. A single order from Russia of 185,000 barrels of flour, shipped from Seattle! Another of 51,000 tons of compressed hay for the Phil-

ippines. Our trans-continental railroads complete themselves in steamer lines to Alaska and the Orient. Two of those steamers lately built, each carry 28,000 tons dead weight; that is, each of them will carry as much freight as would fill 100 freight trains of twenty-five cars each; 2,500 freight cars! Think of the size of such a ship! The Minnesota, of the Great Northern line, on her maiden voyage, carried seventy fully equipped Baldwin railway locomotives, as one item of her cargo. This commerce is but in its infancy. The great markets of Japan, China, Manchuria and Korea will ere long open up a mighty trade upon this coast. The lines of it are going out into all the earth, and the swift kneels of that commerce which cut the waters and leave no mark upon its surface, are knitting the nation together more rapidly than we think. Travel and trade are needles which thread the life of the world into one!

3. Because of her size, resources, and the character of her institutions, America has a capacity for growth in wealth and power which belongs to few nations. Disaster may wreck her. Many an ancient empire which is now but a name, beheld in the future, as she does to-day, only cloudless prosperity. If she forgets God she will surely perish. But if she continues her progress in the ratio of recent decades, in material prosperity at least, she must soon necessarily leave other nations behind her. Ultimate America, therefore, is a synonym for almost unlimited wealth and power. This is affirmed not in self glorification, nor in forgetfulness of other great nations, but as the inevitable result of existing conditions. It is certainly not cause for boasting. Whether it is cause for rejoicing remains to be seen.

We can but dream of that future which we shall not be here to see. This is the twentieth century, what of the twenty-first, twenty-second and twenty-third. Can we presume

to describe to-day the advances in civilization which will be found one hundred years from now? All life is progress. Man's face is toward the future, and he is forging ever to the front. The race tends onward and upward! The world rolls out of darkness into light, and the morning cometh. And the world is growing one. I stood by the Golden Gate near San Francisco, where the foam seemed whiter, and sky and sea a softer blue, and through whose rocky portal the ships sailed out to all the earth, and realized how near the old world, Europe and Asia, has come to us on both sides of this country. In sympathy and humanity, through common interest, increasing intelligence, international fellowship, their shores are beginning to touch ours closely. We remember that "he hath made of one all nations for to dwell upon the face of the earth," and we catch a vision of that day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

4. What then of the destiny of Ultimate America? What is her destiny? We cannot study the geographical position, natural endowment, institutions, and probable development of this country, without believing that she has a unique place in the world plan of the Eternal, that He has given her a great mission in the Christianization of the world. She must not be false to that trust nor recreant to that mission. This is holy ground. Her missionaries have given their lives, her patriots have shed their blood in this faith. By holding to high ideals in her national life, by confessed allegiance to God, and by active propagation of Christianity, America may

exercise a tremendous influence in the world's redemption. Her soil is sown with the graves of those who have lived and labored for God. By the faith and consecration of her founders she is pledged to the kingdom of Christ! She will fail of her destiny if she fails in her allegiance to God. But if she does not lose sight of the spiritual and eternal in the material, of that righteousness which exalteth a nation; of the traditions of her past, and of those standards and aims which give permanence and character to a nation; if she gives the light she has obtained to the whole world and recognizes her mission to mankind, then she will fulfill her destiny, and she will become "a crown of beauty in the hand of the Lord, and a royal diadem in the hand of her God."

It is a far cry from the Atlantic to the Pacific, but it is a farther cry in history from Plymoth Rock to the Golden Gate! And all that lies between is dear to us. We pray that she may not fail. Let us give ourselves individually to labor that she may not fail!

One evening in Denver, I stepped out into the darkness, and there high up on the Capitol dome was my country's flag in colored electric lights. With the play of electricity its folds were apparently waving upon the breeze in beauty. The flag that is dear to us all! And I said to myself, his heart must be dead indeed who is not stirred at such a sight, that symbol, the memories which awakens, and that for which it stands! And his heart must be dead also, who for such a country is not willing to give himself to help her fulfill her great destiny in the hand of God!

**B**UILD A BRIDGE FROM INDIFFERENCE TO THE  
MISSIONARY COMMANDS OF JESUS CHRIST TO  
JOYFUL OBEDIENCE THERETO. OUT OF WHAT  
MATERIALS? KNOWLEDGE AND ACTIVITY.

AN  
IMMIGRANT  
BOY  
THINKS



BY  
JOHN  
A.  
SHEDD



*IT'S easier to make a Christian American of us to-day than it will be ten years from now.*

*We are the boys who will make the very best or the very worst kind of Americans.*

*It is very nice for you to educate and elevate your children for the future, but if you forget us now your children will have some unpleasant reminders from us later on. When you better our future you better the future of your children also.*

*We have been told that America is a Christian nation. Now is your time to prove it to us.*

*We are just "common people" and so we want to hear the message from the Man, of whom the Book says: "The common people heard him gladly."*

*I have brought a healthy body to this country; it's about all the capital I have. If it's left alone God only knows what trouble it may make you. Are you going to educate my head and soul so that I may be a blessing to my adopted country?*

*Your public schools are great! How they help our ignorant heads! But we have souls also, and what is going to help them?*

*My father came from a queer country and so he has some queer ideas in his head; I do believe some of those ideas are in my head, too! It will take real smart teachers to teach me the way I ought to be taught.*

*I've heard a great deal about "dying for one's country." I just wish some one would help me to get ready to live for my country, for I expect to live a long time.*

*When father gets "cheap help" on the farm he says he gets "cheap harvests" every time. So I am wondering what kind of harvests you will get if you hire your teachers and preachers as cheap as you can.*

# FROM THE FRONT LINE

## The Woman Missionary in Wyoming

PERHAPS Wyoming, with its crude frontier conditions and long distances and often dreary discomforts, might seem the last place for woman's work. It is under just such conditions that the woman of physical strength and missionary daring is most needed and best appreciated, all of which is well illustrated in the following from Mrs. S. Abbie Chapin:

It was remarked by someone when I came to take up work in Wyoming that they did not see why a woman was sent. When I asked why, the reply was: "Oh, she can't stand what a man could." I do not know what more a man could have been required to do, and, with so many discouragements, I do not know but a man might have accomplished less.

I divide my time about equally between two places. At T. the people live on ranches and are well scattered. During the last five months I have stopped at twenty-nine different homes out of thirty-four and I have been at several places more than once. At first this mode of living reminded me of dear old Vermont where I began my work as a missionary. But I missed the large, comfortable farmhouse and spare rooms. Here families have from one to two rooms and some of them a few more. There are log-houses and sod-houses and a few modern frame buildings. In Vermont, we thought by boarding around in different homes we might more easily reach the hearts of the people; so I thought I would try the same experiment in Wyoming. At one home the housewife asked me if I knew how to make pumpkin pies. I replied that I knew how. I made the pies and the lady said: "After this we are going to tell our superintendent to send us women preachers. They make pies." A Catholic woman was very ill and could get no one to care for her, so for a week I turned nurse and housekeeper. There were four little children, the youngest a baby. With my other work in the home I made forty-five pounds of butter.

During the past two months I have been giving more of my attention to G.; have had two weeks of meetings with increasing interest. The people show a desire to help in the work which is decidedly encouraging, although the workers are few. At one

evening session we had thirty-two out; five were men; four, children; seven were from the dance-hall; five were women church members and eleven were from the lower class of questionable character. At T. there have come into town within a week some three hundred men who are to be employed on the government ditches. They will be continually changing and hard to reach. The streets are full of drunken men, and shooting and stabbing is going on during the day and night.

## The Winter Visitor

We are glad to report the following testimony from Rev. G. B. Waldron of New Smyrna, Florida. There, and at many other Southern points, the winter visitor is a familiar character. He is not always a help to the church, and is sometimes a sad hindrance. We congratulate the church of New Smyrna on having secured a better variety. Says Mr. Waldron:

There are many winter residents here who have been coming for several years. They remain from four to six months and many of them own their own homes. I am happy to say they are a church-going class, and that the most delightfully cordial and helpful relations exist between them and the churches of this town.

## Making for Righteousness

The home missionary church is something more than a preaching institution. Often and often it must join in the fight for social purity and civic righteousness, as Rev. O. A. Stillman, of Buffalo, Wyoming, clearly shows in the following report:

While we have not been making a great record for attendance at services the solid influence of church and pastor has been on the gain. Last autumn the district attorney started proceedings against a family in this city to take away two young girls who were being brought up in evil ways. While I had been working for two years to get the authorities to act in this case I did not appear as prosecutor in any way, except that both the officers, sheriff and district attorney, and the judge as well, consulted

me frequently as to the disposition to be made of the children. After a very interesting fight in the court we succeeded in having the children taken away from the parents and placed in the custody of the Children's Home Society of Sioux Falls, South Dakota, and we are hearing very good reports from them. From the very beginning Buffalo has always been a *wide-open* town; taking advantage of a temporary difficulty among the gamblers and acting with the sheriff we have succeeded in shutting down public gambling entirely, and so successfully that I hardly think it will ever be resumed. These things have all taken much time and thought and we regard them as a legitimate part of the duty of a church.

### A Temperance Incident

One of our earnest German workers in Missouri tells the following to illustrate the value of temperance teaching to children.

An illustration of the lasting good of teaching a temperance lesson to a class boy is as follows: Raymond, a bright little fellow in my wife's class, son of a business man in this city, was accustomed, after the German fashion, to drink beer and wine at home, and sometimes would go into the saloon with his father when downtown. One chilly day this winter, father and son were both standing on a street corner waiting for a car. "Come on, my boy," said his father, "let's go into this saloon and warm up." But the little fellow begged off and at last he said: "I can't go into that place, father; our Sunday-school teacher told us last Sunday that saloons were hell holes, and it's dangerous to drink what they sell." And, with tears in his eyes, he begged his father not to go in. The father was touched and had probably never before thought of the peril to many which lies in the saloon. He did not go in and has never been in since. He has also kept the stuff out of his house and is now a strict temperance man. I heard this story from his own lips, and he told it with overflowing gratitude.

### The Touch of Nature

Not a little of the home missionary's work is to administer good cheer to the lonely and the unprivileged. The humble home described by one of our workers in Nebraska is one of a countless number whose only wealth seems to consist in a few sacred memories, a cheerful content and a thorough trust in God.

We have one very constant family consisting of man, wife and baby, coming in five and one-half miles in nearly all kinds of weather. I visited them some time ago and found a house about sixteen by eighteen feet or so, one room, with an old discarded cook-stove, a bed, three chairs, a little table and a bureau. The brave little wife was trying to keep some house plan's for home cheer by carrying them down into the cellar, a hole in the ground, every night. Also she proudly showed me three little goldfish in a tiny glass jar, saying: "I have to put these in the bureau drawer every night to keep the water from freezing, but I like to keep them because they were given to me before I was married." I drove back from that humble home in the evening gloom thinking about many people and many things. Yes it is worth while, and the love of God passeth knowledge. The light and warmth of life do not depend on electric lights and steam radiators.

### The Revival Record

The eightieth year of the Home Missionary Society just closing will rank among the record years for revivals among the missionary churches. We might occupy the whole magazine with the story of the Spirit's work in answer to faithful preaching and prayerful effort. The following from Rev. W. L. Hadsell of Hyannis, Nebraska, is typical. Says Mr. Hadsell:

God has wonderfully heard and answered the prayers of his people by reviving these churches, saving sinners, reclaiming back-sliders, and in many other ways in which he has granted his servant the privilege of seeing the fruits of his labor. Not only our own two churches (Hyannis and Birmingham), but neighboring churches of other denominations here in the Sand hills have shared in the blessing. For twenty-one days in January I was privileged to help the Methodist minister at Mullen and a score or more of hopeful converts was the result. Then followed the three weeks at Hyannis with more than an additional score of converts. The church has never been in a more hopeful spiritual condition. Petty differences and some hateful feelings have been put aside and a spirit of charity prevails throughout the church.

Among other results has been a decided growth of sympathy and good-will in the Ladies' Aid Society. Never have the women labored more zealously or accomplished more good. They have recently realized \$60 by a social affair which has gone to the improvement of the church and parsonage, and they have \$100 more in their

treasury for other helpful uses. Under this wave of religious interest the Sunday school also has doubled in numbers, and the Christian Endeavor Society has added a new active membership of twenty. Perhaps one of the most marked results has been the readiness of the members, and especially the young people, to take an active part in our meetings, all of which may read like a humble story in the eyes of the larger and stronger churches, but to us here it means much and it is nothing but the truth.

### This is Business

We are happy to believe that pastoral letters are becoming more frequent as their value grows more evident. There are few agencies more effective than a businesslike letter from pastor to people. We take pleasure in commanding the following addressed by Rev. E. A. Cook, pastor of Big Timber Church, Montana, to the people of that church at the opening of the year. It means business.

**DEAR FRIEND:** I wish you a happy New Year. How can we make this year a happier one than last for our church and community?

An encouraging backward look. In 1905, eight members have been received into the church. Our Sunday school membership has grown from sixty to over a hundred. Our offerings for benevolence which in 1904 were \$24, were for the past year \$58, besides the money given for the poor. Our note at the bank, nearly \$400 a year ago, now amounts \$58.35, and we are going to wipe that out, perhaps to-morrow. During the last month we have had Dr. Boyl's splendid lecture, the children's cantata and that given by the choir—both very successful. Would we could give to all who have helped in making these cantatas and the other services of the church so successful, the thanks their hard work deserves!

The next great event is the Annual Meeting of the church, to-morrow, Wednesday evening at eight o'clock. Whether a member or not you are urged to be present, hear the reports and enjoy the social and refreshments at the close. Don't forget the communion service next Sunday morning, and the concert by the Midland Quintet on Monday night.

**T**HE HOME MISSIONARY MOVEMENT HAS BEEN THE HEART FORCE OF AMERICAN CHRISTIANITY. IT HAS NOT BEEN CONGREGATIONALISM SEEKING TO SPREAD CONGREGATIONALISM, BUT CHRISTIANITY WORKING TO SPREAD CHRISTIANITY. ITS WAR CRY HAS NOT BEEN OUR COUNTRY FOR CONGREGATIONALISM, BUT OUR COUNTRY FOR CHRIST.—*J. K. McLean.*

Please do not fail to put your name on the envelope when you send in your dime for *Congregational Work*, which is to help us make our gifts more intelligent as well as larger in the coming year.

Remember that the church and the kingdom grow by individual prayer and work. Let us come to the annual meeting and plan great things for the future and then each of us do his part to bring many to Christ and into the church this year. "He that winneth souls is wise."

Faithfully yours,  
E. ALBERT COOK.

### A Good Year

Prof. Frederick A. Hall, Superintendent of the St. Louis City Missionary Society, and holding the same relation to the National Society, records a year of unusual fruitfulness as well as unusual calamity among the assisted churches of that city. Says Prof. Hall:

With the exception of two churches in St. Louis, all show a gain of members for the year ending December 31, 1905. The downtown fields, Olive Branch and Union, have had an unusually prosperous year, gaining considerably in numbers and to a marked degree in their influence over the communities in which they are located. In both these churches much attention has been given to the Young People's societies, and men's clubs have been organized to interest the young men in municipal matters, and the results have been most encouraging.

Singularly, both churches have been visited by fire within the past six weeks. Union Church is already in better condition than before its fire, and Olive Branch will at once carry out some long-desired improvements, now that the fire has necessitated a general repair of the building. The women of Union Church met with a serious loss in the destruction of four sewing machines, the working materials for the winter and their supply of dishes for church functions. The insurance did not cover these items, and the loss will be severely felt unless some generous friend helps to replace these articles. A revival last winter resulted in an addition of about thirty members to this church on profession.

## A Suggestive Letter

**R**EV. J. L. JONES, of Ione, Oregon, is the recipient of a letter from the noted Welsh Evangelist, Evan Roberts. Having found this letter stimulating and instructive, Mr. Jones contributes it to the HOME MISSIONARY for the benefit of his brethren and the churches. Mr. Roberts writes from Loughor, Glam, South Wales:

DEAR BROTHER: I think the great need in the present age is to possess the true and correct meaning of worship.

We have grown selfish in our past life. We go, do we not, to receive and not to give. We may say we go to please God, but in fact when we find the true motive it is, indeed, self.

We possess God's Word and place a good portion of it in the intellect, but do not let "The Word" fill and possess our soul.

We receive Jesus Christ as our Savior, but do we allow Him to reign as our King?

Have we received the Power from on

High to act as well as to say "Thy Kingdom come."

And when we receive the power does it not often die in our soul through: (1) Fear of the adversary; (2) fear of man; (3) self in its most subtle form, contempt, criticism.

Now dear brother, let your dear people make a vow to *allow* God to work in and through them.

(1) To read the Bible daily (a) "Search the Scriptures."

(2) To pray continually (a) "watch and pray."

(3) Total surrender so that they may receive the baptism of the spirit and fire.

(4) To use this power by being obedient regardless of satan, man and self.

May God bless you and yours, and let your people come to church to—

(1) Give to God and not to receive.

(2) To please God and not satisfy themselves. For if we come to receive and to satisfy ourselves are we not selfish and thereby arrest the progress of the kingdom? If we want to succeed and to possess full joy, we must not think of *our success* and *our joy* because it is self, but God's will, being our only and sufficient joy.

With much Christian love I remain,

In His service,

EVAN ROBERTS.

## A Junior Home Mission Text-Book

**W**ORKERS among young people in all our Congregational churches will be gratified to learn that a home mission text-book for juniors will be available for use next fall and winter. It is entitled "Coming Americans," and is written by Miss Katherine R. Crowell, whose junior text-books have justly received such warm commendation.

The new book treats in a graphic and interesting way and in language

that can be readily understood by the average child, the gathering together here of the foreign-speaking multitudes.

Not least among the valuable features of Miss Crowell's book is a full and suggestive bibliography of the most modern literature on Christian work among foreigners in America.

The book will be bound in paper and in cloth. Paper copies will be twenty cents; cloth, thirty-five cents. The Congregational Home Missionary Society has secured a large edition of this admirable book, which it is expected will be available early in May.

**T**HIS HISTORY OF THE HOME MISSIONARY SOCIETY IS A HISTORY OF THE BEST AND BRAVEST DEEDS THAT HAVE BEEN DONE, AND OF THE MOST VALUABLE AND USEFUL WORK THAT HAS BEEN ACCOMPLISHED IN THE BUILDING UP OF THE SCHOOL, THE CHURCH AND THE STATE. INTIMATE PERSONAL KNOWLEDGE OF THE SOCIETY IN ITS PRACTICAL WORK, AND THE LARGE BENEFITS IT HAS CONFERRED COMPEL THE ADMIRATION AND AFFECTION OF AT ONCE, THE PATRIOT, THE PHILANTHROPIST, AND THE CHRISTIAN.—James R. Danforth.

## THE OPINION OF AN EXPERT

THE unparalleled immigration record of the past year, which promises to be broken again during the current year, has called forth a flood of literature on the subject, ranging all the way from the most despairing and pessimistic view possible, to the opposite extreme of rose color and optimism. In this wide diversity of opinions there is a healthful tonic in the calm judgment of an expert. Commissioner of Immigration at the port of New York, Robert Watchorn, in a recent interview with a reporter of the *New York Times*, has summed up the situation in a few terse paragraphs which are the result of a long and enlightening experience. Says Mr. Watchorn:

"We cannot have too much of the right kind of immigrants; we cannot have too little of the wrong kind. We are seeing to it that we get the right kind—and that we are getting the right kind I am certain. Consequently, I believe that increased immigration of the kind we are admitting makes for the national weal.

"The prime cause of immigration is the letters of foreigners in this country written to relatives and friends and to foreign newspapers. These letter writers have thrived and they spread the news of their success abroad. The result is an influx of bright, ambitious men and women, the brawn and backbone of any country.

"Stop the United States mail to Europe for one year and you would bring foreign immigration to an abrupt and almost absolute close.

"Aliens arriving through Ellis Island last year brought with them

money aggregating \$938,660. Shake more than eight hundred thousand Americans together and send them abroad, and I doubt if they will make as good, certainly no better, showing.

"Of the 41,412 immigrants arriving here last January, 34,363 were between the ages of fourteen and forty-four years—formative years of youth and manhood, splendid years. Of this January total 5,272 were under fourteen years of age, and only 1,387 were over forty-four years of age. So what did we get? Was it not the youth and strength and vigor and ambition of foreign lands?

"Seventy per cent of the aliens arriving here go straight out west, out upon the open spaces where they are needed. Eighteen per cent went to the New England states, and only twelve per cent stayed in New York City.

"In New York State at the present time there are 12,000 vacant farms. This is the case to a greater or less extent in other states. Why? Because the native born youth is hurrying to the cities; the foreigners are taking their places out on the far lands and open spaces. Can you detect anything save an economic advantage in this arrangement, an advantage that cannot but fail to accrue to the National welfare?

"If a steel mill were to start in a Mississippi swamp paying wages of \$2.00 a day, the news would hum through foreign lands in a month, and that swamp would become a beehive of humanity and industry in an incredibly short space of time."

"American wages are the honey pot that brings the alien flies."

NO ARMY THAT EVER MARCHED UNDER OUR COUNTRY'S FLAG AND ENDURED THE NATION'S CAUSE MORE ENTIRELY DESERVES THE HONORS OF PATRIOTISM THAN THE DEVOTED HOST OF MEN AND WOMEN WHO HAVE REPRESENTED THE CONGREGATIONAL CHURCHES OF AMERICA ON THE FIELD OF HOME MISSIONS.

—Joseph H. Twichell.

# APPOINTMENTS AND RECEIPTS

## APPOINTMENTS

March 1906.

### *Not in commission last year.*

Aubrey, Enoch R., Rosetta, Idaho.  
Dains, Charles H., Grand Island, Neb.  
Fairbanks, Charles G., Marian, No. Dak.; Febr.,  
John Le, Fingal and Lucca, No. Dak.  
Holman, F. H. H., Ontario, Ore.  
Newall, A. F., Kearney, Neb.  
Palm, William J., Minneapolis, Minn.  
Sowles, Dr. L. L., Ashton and Athol, So. Dak.

### *Re-commissioned.*

Beatty, Squire T., Mazeppa, Minn.  
Evans, Thomas, Taylor, Neb.  
Garrison, Spencer C., Leavenworth, Wash.; Gasque,  
Wallace, Gilmore, Ga.  
Haecker, M. C., Chickaska, Ind. Ter.; Holford,

David, Douglas, Alaska; Howard, T. W., Rainy  
River Valley, Minn.  
Iorns, Benjamin G., Henry, So. Dak.  
Jensen, Charles J., general missionary in Northern  
Wis.; Jones, William C., Pittsburgh, South Side, Pa.  
King, W. D., Omaha, Neb.  
Lemmon, W. G., Guthrie, Okla.; Locke, James F.,  
Round Prairie, Minn.  
Miller, Henry G., Jerome, Ariz.  
Roehrig, Otto, Ransom and Ness City, Kan.  
Spangenburg, L. F., Dawson and Tappan, No. Dak.;  
Spencer, J. A. H., Perkins, Okla.  
Tillman, W. H., Atlanta, Ga.  
Walker, H. E., Rutland and Tewankon, No. Dak.;  
Watt, Richard, Ceylon, Minn.; Wilbur, George H.,  
Colville, Wash.

## RECEIPTS

March, 1906.

### *For account of receipts by State Auxiliary Societies see page 77.*

MAINE—\$934.72; of which from legacy, \$260.85.  
Maine Miss. Soc., by W. P. Hubbard, Treas., 142.64;  
Amherst, by request of donor, 6; Augusta, Miss A. H.  
Snell, 3; Benton Falls, Miss M. E. Lunt, 4; Bath, Win-  
ter St., 100; Bluehill, 1; Burlington, 2.95; Eastport, Cen-  
tral, 4.15; Farmington, "Home Ch. and Thank You" 1  
box, 2; Foxcroft and Dover, 2.50; Freeport, Estate of  
Daniel Lane, 260.85; Groveville, A Friend, 1; Kenne-  
bunk, M. P. S., 2; Kittery Point, 1st, S. S., 31; Madison,  
20.30; Mexico, 4.50; New Castle, 2nd, 22; Norridgewock,  
Woman's Aux., 4.60; Portland, Woodford, 54.12; S. S., 6.  
64; C. E., 6.32; Jr. C. E., 5; High St., add'l., 30; St.  
Lawrence, 10; Saco, 1st, 74.04; Solon, 5; So. Berwick, 20;  
So. Paris, G. O. Robinson, 50; So. Portland, 1st, 10;  
South Gardiner, Ch. 5; C. E., 3; Jr. C. E., 4; Standish,  
7; Waterford, Rev. T. S. Perry, 5.50; Waterville, 37.31;  
West Brooksville, 22.60.

NEW HAMPSHIRE—\$280.60; of which legacies, \$206.41.  
N. H. H. M. Soc., by A. B. Cross, Treas., 151; Bath, by  
request of donors, W. P. Elkins, 1; Bedford, F. F., 5;  
Claremont, W. B. M. Aux., 25; Concord, South "C," 5;  
Deerfield, Ch., Miss L. A. Marston, 1; Dover, 1st, S.  
S., 98.54; Exeter, Mrs. D. W. Morgan, 5; Hancock, 6;  
Hampstead, 5.50; Hanover, Dartmouth Coll. Ch. of  
Christ, 125; Hopkinton, Estate of Stephen Kelly,  
2,008.41; Hollis, W. J. Rockwood, 5; Hudson, Estate of  
E. A. Warner, 55; Jaffrey, Mrs. N. P. Phelps, 1.50;  
Keene, M. J. Heywood, 5; Lancaster, 50; Lisbon, Miss  
S. E. Merrill, 3; Littleton, C. E., 3; Newport, S. H.  
Baldwin, 5; Pittsfield, 33.50; Rindge, H. M. Bushwell,  
50; Rochester, 1st, 10; Two Friends, 3; West Rindge, G.  
G. Williams, 100; Mrs. M. A. Williams, 50.

VERMONT—\$184.62.\*

Vermont Dom. Miss. Soc., J. T. Ritchie, Treas.,  
1,111.23; Barre, 40.82; T. A. Lord, 4.40; Fenson, I. H.  
Childs, 5; Brattleboro, Center, a Friend, 6; Mrs. E. H.  
Selleck, 1; A Friend, 5; Bridport, Two Friends, 2;  
Burlington, College St. S. S., 10; Cambridge, Mr. and  
Mrs. S. M. Safford, 3; Coventry, 14; East Berkshire, 13.10;  
C. E., 5; Johnson, J. Holmes, 40; Ludlow, D. F. Cool-  
edge, 20; Lyndon, 24; Manchester, S. S., "The Boys'  
Congress" and "Girls' Nimble Finger Circle," 15;  
Montgomery Center, 6; Morrisville, C. E., 5; Moscow, S.  
S., 3.83; Newbury, C. E., 7; Newfane, 5.68; Newport, 15.02;  
North Troy, 5; Norwich, Mrs. C. R. Stimson, 15; Orwell,  
add'l., .25; Mrs. D. W. Clark, 19.28; Pittsford, 43.28;

Randolph Center, A Friend, 20; St. Johnsbury, South  
Ch., 250; Saxton's River, 28; Springfield, A Friend, 2;  
Stockbridge, T. S. Hubbard, 5; Stowe, 41.09; Strafford, 11;  
Sudbury, N. R. Nichols, 1; Vergennes, Misses E. and  
Benton, 1; Vermont, A. Friend, 2; Westminister, West,  
13.64; Weston, L. P. Bartlett, 1; Windsor, Mrs. A. E.  
Wardner, 5.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.;  
Bellows Falls, C. E., 5; Brattleboro, Ladies' Ass'n, 15;  
Chelsea, C. E., 4; Essex Junction, "Opportunity Club,"  
10; Jeffersonville, C. E., 5; Rutland, West C. E., 5; St.  
Johnsbury, South, Mrs. Morse, 5; Waterbury, 10; South  
Duxbury, A Friend, 1. Total, 60.

MASSACHUSETTS—\$11,301.29; of which legacies,  
\$1,320.29.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas. By re-  
quest of donors, 3,245.28; Amesbury, Union, 24; Am-  
herst, 1st, 85.77; Twentieth Century Club, 20; Andover,  
Scuth, 25; South S. S. Intermediate, 5; West, 25.68;  
Sem. Ch., 8.50; Two Members, 1; A. L. Bell, 2;  
Arlington, Rev. S. C. Bushnell, 50; Ashburnham, Clar-  
ence M. Proctor Fund, 3.53; Attleboro, 2nd, 148.60;  
Auburndale, Ch., 25; C. Cutler, 10; H. Lamson, 25; A  
Friend, 1; Barre, C. E., 2; Belchertown, 21.52; Blandford,  
1st, 13.65; Boston, Rev. G. A. Hood, 30; A. T. Belcher,  
20; W. E. Murdock, 100; C. N. Richardson, 10; French  
Evans, 5; S. S., 2; Bradford, "L. H. K.", 5; Brockton,  
1st, 50; Brimfield, 2.50; Brookline, Leyden, 50; Harvard,  
add'l., 10; Harvard S. S., 25; Cambridge, Mr. and Mrs.  
H. L. Clark, 5; Chicopee, 3rd, 11.05; Concord, T. Todd,  
25; Cummington, S. S. Jr. Dept., 1.80; Village, 19; Dal-  
ton, 1st, by H. A. Barton, to const. Mrs. A. M. L.  
Pomeroy, D. J. Pratt, H. S. Lawrence and L. E.  
Ball, Hon. L. Ms., 200; Danvers, Maple St., 22.36; Miss  
S. W. Wheeler, 20; Dedham, 1st, 143.20; Miss M. L.  
Burgess, 20; Dorchester, S. S., 10; 2nd, of which 25,  
from Mrs. E. Torrey; 100; Mrs. L. J. West, 5; Douglas,  
1st S. S., 6; East Northfield, Record of Christian  
Work, 2; East Longmeadow, 1st, 31.80; Easton, Evan, 40;  
Edgartown, 5.51; Enfield, Estate of J. B. Woods, 80;  
Fall River, Fowler, 41.17; S. S., 5; C. E., 6.04; Fitchburg,  
A Friend, 2; Foxboro, Miss H. L. Dean, 2; Granville  
Center, 3.50; Groton, Mrs. B. F. Wyman, 5; Hadley, 1st,  
10; Halifax, M. S. Thompson, 2; Harwich Port Pilgrim,  
1.25; Haerhill, West S. S., 23.05; West, Home Dept.,  
1; Haydenville, C. J. Hills, 5; Holyoke, 1st, 15.98; 1st C.  
E., 10; 2nd S. S., 37.35; J. K. Judd, 100; B. N. Norton,  
10; Hubbardston, 33; Huntington, "In Memoriam," 25;  
2nd, 20; Hyannis, R. J. Bearse, .50; Hyde Park, Mrs.

## THE HOME MISSIONARY

A. L. Loder, 25; Interlake, 26.05; Jamaica Plain, Mrs. R. W. Wood, 100; Lancaster, S. R. Merrick, 7.50; Lawrence, So. C. E., 2; Lee, M. E. G., 50; Leicester, John Nelson Memorial, 5; D. Bemis, 50; Leominster, F. A. Whitney, 15; Lincoln, Woman's Home Miss. Soc. add'l., 50; Woman's Home Miss. Soc., 12.75; Longmeadow, 1st Ch. of Christ, 65.39; Lowell, W. M. S. and C. E., 18; J. Rodgers, 100; Ludlow Center, 1st, 21; Malden, Maplewood S. S., 10; Mrs. B. E.isan, 1; In Memoriam, 10; Massachusetts, Friends, 150; Maynard, H. J. Cobb, 10; Middleboro, Central, 66.80; Monson, 115.72; Newburyport, Prospect St. of which 2.80 for the debt, 77.83; A Friend, 3; Newton, 1st, 75.58; C. C. Stearns, 5; Newtonville, Central, 40; Newton Center, C. H. Bennett, 10; Northampton, "The Thirteen Club," 1; S. P. Parsons, 1; "N. C." 20; "N. C." 20; North Rochester, 12; Packardville, Union, 5; Pelham, 3; Pepperell, Mrs. D. Goodwin, 5; Petersham, Miss E. B. Dawes, 200; Pittsfield, Mrs. T. P. Pingree, 50; M. Cobb, 50; Plymouth, Two Friends; Provincestown, S. S., 3.10; Salem, Tab., Friends, 20; Sheffield, 7.78; Shelburne, 18.88; Rev. J. Gray, 11; South Hadley, 1st, 10; Mt. Holyoke College Y. W. C. A., 50; Mt. Holyoke College, A Friend, 10; "X. Y. Z." 20; Spencer, 1st, 500; Springfield, Estate of Elam Stockbridge, 1,000; 1st Ch. of Christ, 501.12; South, 236.88; So. W. H. M. S., of which 25 from Helen S. Appleton, 100; Faith, 72.82; No. Ch., 30; Park, 15.00; E. Brooks, 50; C. W. Kilburn, 5; Sturbridge, S. E. Hyde, 10; Sudbury, Mrs. L. S. Connor, 5; Swampscott, Mrs. C. L. Warner, 5; Taunton, West, 15.25; Tewksbury, 32.13; Tolland, 11.30; Ch. add'l., Rev. H. A. Coolidge, 2; Townsend, A Friend, 2; Turners Falls, 1st C. B., 1.86; Walpole, 2nd, 45; Wellesley, Legacy of Miss Sarah M. Herrick, 25; Ch., 16.18; A Friend, 50; Wellesley Hills, 13.65; Wendell, C. B., 5; West Boylston, Mrs. J. C. Dakin, 5; Westboro, Evan, 86.25; West Brookfield, A Friend, 3; Westfield, 1st, 195.65; 2nd, 6.56; West Gloucester, 14; West Granville, 5.75; West Stockbridge, A Friend, 1; Whittinsville, Miss A. L. Whitin, 500; Whitman, 13.53; S. S., 10.67; Winchendon, North, S. S., 5; Mrs. L. A. Hitchcock, 10; Worcester, Estate of Mary L. Dana, 215.29; Memorial, 12.87; Piedmont, 20; People's Ch., A Friend, 5; Union, 23; Mrs. M. E. Averill, 4; E. S. Drury, 5; C. E. Hunt, 50; A. L. Smith, 10; A friend to const. Rev. P. H. Epler an Hon. L. M., 50; A Christian Worker, 1; Yarmouth, 12.75.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: For Salary Fund, 287; Natick, Mrs. D. Wight, 1; Total, 288.

## RHODE ISLAND \$132.00.

Bristol, 1st, S. S., 10; Central Falls, 50; East Providence, Mrs. H. A. Moore, 2; Kingston, H. J. Wells, 25; Pawtucket, "Cash," 33; Providence, J. M. Lee, 10.

## CONNECTICUT—\$6,871 or of which legacies, \$1,000.

Miss. Soc. of Conn., by Rev. J. S. Ives, 430.02; Berlin, 2nd, 50; Mrs. J. B. Smith, 10; Bloomfield, S. S., 18.70; Branford, 55; H. G. Garrison, 25; Bridgeport, So. Ch., 8; 2nd, 264.36; C. E., 10; Girls' Miss. Circle, 10; West End, 8.87; C. M. Minor, 50; Dea. Hovey's Bible Class, 2; W. W., 100; Bristol, 1st, 80; 1st, H. B. Wilcox, 5; H. C. Thompson, 100; X. Y. Z., 30; Brookfield, 52.20; Brooklyn, 18; S. S., 5; Burlington, E. G. Stone, 5; Cheshire, 7; Clinton, 51; Colchester, C. E., 5; Collinsville, 40.05; Connecticut, Enil, 3.18; A Friend, 40; Friends, 1.15; Derby, 1st, C. E., 0.57; East Glastonbury, M. T. Hutchinson, 20; East Hartford, 1st, 88.30; Greenwich, M. H. S., 5; Friends, 9; Groton, S. S., 3; Guilford, 1st, 40; Hartford, 4th, 167.48; Asylum Hill, 19.40; Windsor Ave., C. E., special, 3; Wethersfield, Ave., C. E., 25; R. W. Cutler, 5; Mrs. S. W. Robbins, 10; E. Hubbell, 10; Miss E. W. Stone, 10; Harwinton, Ch. toward L M'p. of E. Barber, 10; Lebanon, M. H. Dutton, 10; Madison 1st, S. S., 10; Meriden, Center, 112.32; Ladies' Benev. Soc., 1st, to const. Mrs. H. G. Morse an Hon. L. M., 50; 1st, Ladies' Guardian Soc., 25; Middletown, 9.62; Millford, 1st, 2.60; Montville, 1st, 6.16; Mt. Carmel, 33; Morris, 6.20; Naugatuck, 100; New Britain, So. Ch., Friend, 5; New Haven, Howard Ave., 40.77; Ch. of the Redeemer, 630.43; Italian, 22; Mrs. E. H. Barnes, 3.50; M. D. Moffatt, 1; New Preston, Rev. H. Upson, 5; Newtown, Mrs. S. J. Scudder, 25; Miss W. E. Scudder, 75; North Haven, 25.20; Mrs. H. C. Thorpe, 2; Norwich, Park, 353.30; Old Lyme Estate of H. H. Matson, 1,000; Orange, 38; Salisbury, W. B. H. M., 13; Seymour, 8.45; A Friend, 5; Somersville, 25; South Norwalk, 1st, 46.88; Southport, 700; Mrs. S. C. Sherwood, 200; A Friend, 15.25; South Windsor, 25; Suffield, Mrs. D. W. Goodale, 1; Stamford, 1st, 34.10; Stratford, 1st, 17.45; Men of the

Ch., 26.50; Terryville, 188.34; Thomaston, 1st, 25; "M. S. H.," 10; Torrington, 1st, 3.75; Mrs. E. Barber, toward L. M'p., 25; Waterbury, Mrs. H. B. Camp, 100; Mrs. E. M. Stillman, 2; D. A. Woodward, 2; West Avon, 3.50; West Hartford, A Friend, 10.50; Wethersfield, S. S., 9.13; Whitneyville, 28.86; Willington, 1.50; Windsor, S. S., 10;

Correction: Norwich, F. J. Leavens, 1,000, should be credited to Norwich, Broadway Ch., erroneously acknowledged in January receipts.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas.; Hartford, Center, special, 80; Y. W. H. M. C., 70; Higganum, 11; Kensington, Aux., to const. Mrs. E. H. Olmstead an Hon. L. M., 50; Newington, Eunoean H. M. S., 6; Norwich, 1st, 35.13; Southington, 1st, 15. Total, \$272.13.

## NEW YORK—\$8,996.74; of which legacy, 100.

N. Y. H. Miss. Soc., by L. L. Fitch, Treas.: 36; Baiting Hollow, 4.42; Binghamton, 1st, 171.21; Brooklyn, Tompkins Ave., 2,422.81; Central, 255; Clinton Ave., 1,627.36; Ch. of the Pilgrim, 610.82; Parkville, 10.15; Plymouth, 556.40; Puritan, 172.04; Immanuel, Y. P., 5; E. F. C., 5; J. L. Roberts, 5; Camden, 1st, 26.25; Canaan Four Corners, 2.36; Canandaigua, 200; Candor, 9; Center Lisle, 2.12; Deansboro, 9; De Ruyter, S. S., 5.10; Farmingville, 4; Franklin, 60; Friendship, 12; Gaines, 30; S. S., 4.57; 3; Gainsville, 20.13; Gasport Mrs. W. H. Dunbar, 10; Gloversville, A Friend, 25; Hamilton, 19; Honeye, C. E., 5; Hopkinton, 25; LeRoy, B. Ward, 25; Lincklaen, 4.55; Miller's Place, Estate of Joseph H. King, 100; Morris, A. P. Felts, 11; Mt. Vernon, 1st, S. S., 3; L. D. Russell, 150; Mt. Vernon Heights, S. S., 5; New Lebanon, E. C. Randall, 3.50; New Village, 1st, 3.15; New York City, Armenian, Evan, 1.25; Broadway Tab., 1,629.60; Broadway Tab., A Friend, 25; Broadway Tab., 1st, Friend, 1; H. A., 1; Miss H. C. Bliss, 3; Mrs. H. M. Alger, 2; Miss M. W. Prentiss, 1; Miss J. T. Ripley, 100; North Evans, 16.20; Northfield, 10; Ogdensburg, 1st, 14.63; Oxford, J. C. Estelow, 5; Perry Center, F. A. Kimberly, 10; Randolph, A. G. Dow, 10; Rensselaer Falls, Mrs. N. E. Doty, 5; Mrs. S. Craig, 2; Rockaway Beach, 1st, 80; Roscoe, Rev. J. W. Keebler and family, 4; Saratoga Springs, New England, 17.15; Spencerport, 1st, 21; Warsaw, S. S., 10; West Bloomfield, S. S., 4; West Groton, 4.52; White Plains, A Friend, 5; Wright, A Friend, 20.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.: Brooklyn, Central, Zenana Band, 250; Puritan, W. G., 50; Tompkins Ave., Friends, 15; Park Ave. Branch, 5; Franklin, C. E. S., 5; Honeye, 10; New York City, Broadway Tab., S. W. W., 10; Richmond Hill, Cradle Roll, 40; Rushville, C. E. S., 4.75; Sherburne, 20; Walton, 10; White Plains, Westchester, L. A. S., 50. Total, 430.25.

## NEW JERSEY—\$1,526.74.

Atlantic City, A Friend, 5; Dover, Beth. Scand., 1; East Orange, 1st, S. S., 50; "K.," 125; Trinity, 154.35; Little Ferry, German, Evan, 6; Montclair, 1st, 450; Newark, Bethlehem, 2; Nutley, St. Paul's, S. S., 5; Passaic, 44.50; Plainfield, 510.80; S. S., 25.

Woman's H. M. Union of the N. J. Ass'n, Mrs. G. A. L. Merrifield, Treas., 100; East Orange, 1st, Woman's Soc. for Christian Work, 35; Plainfield, 1st, 13. Total, 148.

## PENNSYLVANIA—\$380.83.

Received by Rev. C. A. Jones, Edwardsdale, Bethesda, S. S., 10; Nanticoke, Bethel, 15.50; Wellsboro, Cherry Flats, 5. Total, 30.50.

Arnot, Puritan, 2.50; Audenried, Welsh, 12; Carbondale, 10.60; Coaldele, 2nd, 2.25; Corry, 9; Delta, Bethesa, S. S. and C. E., 2; DuBois, Swedish, 4.50; Ebensburg, North, 9.50; Edwardsdale, Bethesda, 13; C. E., 4; Welsh, 27.38; Fountain Springs, Christ Ch., 2.50; Hazleton, Miss M. C. Abbe, 1; Lansford, Welsh, 6.50; Milroy, White Mem. Ch., 10; S. S., 7; Nanticoke, Moriah Welsh, 4; Oliphant, 15; Welsh, 15; Philadelphia, Rev. E. F. Fales, 5; Plymouth, Pilgrim, 13; Welsh 22; Scranton, 1st, Welsh, 5; Puritan, 25; Providence, 12; Plymouth S. S., Thank offering, 3.80; Shamokin, 6.05; Shenandoah, 8; South Sharon, 3; Spring Creek, 5.25; Spring Brook, Welsh, 11.15; Warren, Bethlehem, 26.85; Youngsville, 2.50.

Woman's H. M. Union of the N. J. Assn., Mrs. G. A. L. Merrifield, Treas.: Germantown, Pa., 1st, S. S., 27.

# APPOINTMENTS AND RECEIPTS

75

## MARYLAND—\$13.

Baltimore, Associate S. S., 12; Pokomoke, Mrs. D. Wurrschmidt and Mother-in-law, 1.

## DISTRICT OF COLUMBIA—\$515.46.

Washington, Ch. of the Pilgrims, 19.70; 1st, 318, of which from F. W. Fairfield, 5; Mrs. J. D. B. Chaney, 5; Prof. Ewell, 10; E. S. Cook, 20; G. P. Whittlesey, 40; G. E. Whittlesey, 60; H. E. Sawyer, 5; Mt. Pleasant, 172.76; Lincoln Temple, 5.

## VIRGINIA—\$15.

Portsmouth, 1st, 15.

## NORTH CAROLINA—\$84.07.

Asheville, Miss M. M. Foote, 10; North Carolina, Two Friends, 10; Southern Pines, 64.07.

## GEORGIA—\$123.52.

Atlanta, 68.15; C. E., 6.37; Ladies' Union, Central Ch., 30; L. E. Case, 1; Miss E. P. Harkins, 3; Baxley, Friendship and Mt. Olivet, Surrenny, New Home, 8; Bowman, Rev. M. G. Fleming and wife, 2.50; Lindale, 1; Ogee, 2.50; Tucker, Union, Lawrenceville, New Trinity, Stone Mountain, 1.

## ALABAMA—\$27.41.

Received by Rev. A. T. Clarke, Andalusia, Antioch, 2.50; Fredonia, 3.05; Houston, 2.20; Thorsby, 10.50; Verbena, 1. Total, 19.25.

Delta, J. S. McDonald, 16; Huntsville, P. M. Green, 3; New Hope, C. E. Burkett, 5.

## LOUISIANA—\$18.18.

Hammond, 16.08; S. S., 2.10.

## ARKANSAS—\$4.

Ft. Smith, C. A. H., 1; Newport, Mrs. E. Voris, 3.

## FLORIDA—\$167.98.

Dayton, 57.38; De Funiki, Mrs. A. H. Miller, 1; Eden and Jensen, 7; Georgiana, Mrs. M. C. Munson, 5; Melbourne, 1st, 50; New Smyrna, 10; Orange City, 1st, 25.10; St. Petersburg, Rev. J. P. Hoyt, 5; Taylor, Pearl Chapel and Pine Grove, 3; West Palm Beach, S. S., 4.50.

## TEXAS—\$121.50.

Dallas, Central, 25; E. Morgan, 25; Central S. S., 15; Miss R. C. Eldredge, 15; Ft. Worth, 1st, 36; Grice, Pilgrim, 1; Pruitt, 1st, 2; Tyler, 1st, 2.50.

## INDIAN TERRITORY—\$15.

Chickasha, 1st, 15.

## OKLAHOMA, \$306.77.

Received by Rev. J. H. Parker, Kingfisher, add'l, 56; Meridian, 3; Otter, 4; Parker, 9.75. Total, 72.75.

Woman's H. M. Union, Mrs. C. E. Worrell, Treas.: Carrier, 6.80; Hennessey, 1.50; Medford, 11.86; Oklahoma City, Pilgrim, 10; Harrison Ave., 3; Ridgway, 2; Weatherford, 5.75; other churches, 3.20; Jr. ard C. E., Societies, 3.43. Total, 47.54.

Agra, 21; Anadarko, St. Peters, colored, 2.55; Bethel, 4.75; Cashion, 11.75; Harmony, 14.46; Hydro, 3.50; Cooperston, Rev. P. Weidman, 1; Guthrie, 20; Manchester, C. E.; 3.14; Medford, 1st, 18; Minneha, 3; Oklahoma City, Pilgrim, 35; Harrison Ave., 7.83; Pond Creek, 26; Waukomis, Plymouth, 14.50.

## NEW MEXICO—\$91.10.

Albuquerque, Rev. J. D. Kingsbury, 25; Cubero, 19; Galup, 18; Holbrook, 7.10; San Mateo, 10; Miss O. P. Hester, 2; Seboyeta, Miss Olive Gibson, 10.

## ARIZONA—\$21.

Jerome, 1st, 11; Nogales, Trinity, 10.

## OHIO—\$1,251.62.

Ohio H. M. Soc., by Rev. C. H. Small, Treas.: 1,146.57; Ashtabula, Mrs. J. S. Blyth, 5; Austinburg, Ch. and S. S., 16; Castalia, J. C. Prentice, 50; Cleveland, Cyril, 13; Cyril, W. M. S., 2; A Friend, 1; Mrs. L. D. Eldredge, 1; Kelloggsville, 1; North Fairfield, 12; North Monroeville, 2.05; Oberlin, J. F. Parmelee, 1; Rev. S. F. Fortier, 12; P. L. A., 20; Salem, Mrs. B. W. Allen, 5; Shandon, 2.50; M. P. Jones, 1; Springfield, Lagonda, Ave., 5; Toledo, Wash. St Ch., 5.

## INDIANA—\$496.26.

Received by Rev. E. D. Curtis, Elwood, 15; Indianapolis, North, 7.73; Marion, 10; Michigan City, 1st, 25; Miss A. E. Sanborn, 63.23; S. S., 3.50; Ross, 1.25; Shipshewana, 11.75; Terre Haute, L. F. Perdue, 5; Total, 117.46.

Received by H. Blunt, Treas., Indianapolis, Brightwood, 5.60; Union Ch., 25.50; Orland, 60; Terre Haute, Mrs. M. West, 1. Total, 92.10.

Dunkirk, Plymouth, 12.75; Hammond, 26.50; Indianapolis, People's, 30.

Woman's H. M. U., Mrs. A. D. Davis, Treas.: Angola, Ladies' Guild, 5; Jr. C. E., 15; Brazil, Mrs. Andrews, 2; Brightwood, L. A., 5; C. E., 1; Elkhart, 26.25; Fort Wayne, Plymouth, 8; Prayer Circle, 2; Indianapolis, Mayflower, 22.34; Trinity, C. E., 2.26; Kokoma, 75; C. E., 5; Jr. C. E., 5; Portland, 4.50; C. E., 5; Terre Haute, Plymouth, 5; West Terre Haute, 10; Whitling, C. E., 4. Total, 217.45.

## ILLINOIS—\$1,780.25; of which legacy, \$10.

Received by M. E. Eversz, D.D., Chicago, Rev. M. E. Eversz and family, special, 10; Quincy, Mrs. M. Meyercord, 1; Jefferson Park, Trinity, German, S. S., 5; Illinois H. M. Soc., by request of donor, 6. Total, 16.

Anna, S. M. Burnhart, 1; Aurora, Mrs. S. Hall, 5; Mrs. E. V. Bridgeman, 5; Byron, C. E., 10; Cambridge, Estate of H. G. Griffin, 10; Chicago Miss F. E. Oliver, 10; Mrs. H. P. Johnston and M. J. Johnston, 15; J. K. Harmon, 1,000; L. Burnham, 5; Chillicothe, Plymouth, 2; Gridley, S. S., 6; Kewanee, H. T. Lay, 25; Lodi, Miss N. E. Slocum, 25; Marseilles, Mrs. H. E. Baughman, 100; Millburn, 21; Moline, Mrs. S. M. Atkinson, 20; Payson, L. K. Seymour, 100; Rockford, 2nd, 12.50; Mrs. E. W. Chandler, 10; M. H. Penfield, 100; Seward, 20; Sycamore, Mrs. H. Wood, 10.

Woman's H. M. Union, Mrs. A. O. Whitcom, Treas., 10.75; Rockford, Mrs. E. W. Chandler, 10. Total, 20.75.

## MISSOURI—\$343.49.

Received by Rev. A. K. Wray, Grandin, C. E., Intermediate, 5; Lamar, 5. Total, 10.

Braymer, E. D. Hughes, 3; Carthage, 1st, 30.65; DeSoto, 3.25; Grandin, 11.53; Republic, 5; St. Joseph, Miss L. R. Tupper, 2; St. Louis, Pilgrim, 42; 1st, 125; Fountain Park, 50.31; Sedalia, Mrs. Bowers, 1; G. H. Bowers, 1; Springfield, 1st, 56.75; German, 2.

## MICHIGAN—\$108.

Belding, 20; Bellaire, A Friend, 1; Hopkins Station, 50; Charlotte, 1st; Ladies' Benev. and Miss. Soc., 25; Kalamazoo, 5; Milford, S. A. Manzer, Easter offering, 5; Muskegon, A Friend, 1; Olivet, Mrs. J. E. Swift, 1.

## WISCONSIN—\$26.50.

Berlin, Miss L. Fitch, 5; Burlington, Miss E. A. Kautsky, 5; City Point, Scand., 2; Clear Lake, Swedes, 2.50; Lake Mills, Rev. L. E. Osgood, 5; Milwaukee, Mrs. H. M. Ledyard, 1; Roberts, Ch., S. B. Osgood, 5; Viroqua, J. Billing, 1.

## IOWA, \$1,265.53; of which legacy, \$500.

Iowa Home Miss. Soc., Miss A. D. Merrill, Treas., 96.24; Ames, H. P. Sayles, 1; Church, German, special, 22; German Woman's Union, special, 8; Treynor, German, 8.06; Elliet, Mrs. H. and Miss L. C. Barnes, 1.50; Emmetsburg, 1st, S. S., 3.90; Marion, E. A. Jaquith, 1; Mooreville, Mrs. C. Smith, 40.25; Polk City, 1st, 12.43; Sheldon, R. W. Aborn, 100; New Hampton Estate of Dea. Harrison Gurley, 500; Traer, 9.50; Williamsburg, C. E., 3.66.

## MINNESOTA—\$898.71.

Received by Rev. G. R. Merrill, Mankato, 10; Mazzeppa, 4 Minneapolis, Plymouth, 12.70; S. S., 50; Como Ave., 36; Morristown, 6; New Brighton, 5; Plainview, 5.70; Waseca, 10.33; Waterville, Ladies' Soc., 2.50; Rev. and Mrs. C. B. Fellows, 10. Total, 276.23.

Burtrum, Palmer, 5; Grey Eagle, 2; Swanville, 3; Cass Lake, 10; Crookston, 1st, 14; Fertile, Mrs. D. Vanmet, 10; Granada, 34.50; Hopkins, Mizpah, 2; Howard Landing, 20; Mantorville, 15.60; Moorhead, L. A. Huntoon, 10; Nassau and Marietta, 5; North Branch, 1; St. Anthony Park, 42.86; St. Clair, 1.25; St. Paul, German, 3; Sauk Rapids and

## THE HOME MISSIONARY

Cable, by Rev. W. N. Payne, 10; Silver Lake, Free Reformed, 84; Spencer Brook and Athens, Swedes, 4.66.

Woman's H. M. Union, Mrs. W. M. Bristol, Treas.: Ada, Aux., 2; Austin, Aux., 10.75; Benson Aux., 1; Elk River, Aux., 4; Faribault, Aux., 10.93; C. E., 11; Moorhead Aux., 7; Minneapolis, 1st, Aux., 21; Plymouth, Aux., to const. Mrs. C. A. Daley an Hon. L. M., 50; Park Ave. Aux., in full, to const. Mrs. Carrie A. Tupper an Hon. L. M., 33.13; Bethany, Aux., 1; C. E., 5; New Ulm, Aux., 3; Northfield, Aux., to const. Mrs. B. G. Lou, an Hon. L. M., 50; Sleepy Eye, Aux., 9; St. Paul, Olivet S. S., 10; University Ave., 5; Plymouth Ch. Aux., 2.75; Miss C. S. Pond, 10; Park, 6.25; St. Anthony Park, Aux., 2; Olivet, Aux., 8; South Park, Aux., 1; Pacific Grove, 40; Wahasha, Aux., 1; Wadena, C. E., 10; Waseca, Aux., 5; Winona, 1st Aux., 50; Zumbrata, Aux., 1; Special for Debt: Spring Valley, Aux., 9; St. Paul, Peoples, Aux., 1.20; Park, Aux., 40; C. E., 1.20; Atlantic, Aux., 1; Pacific, Aux., 60. Total, 344.61.

## KANSAS—\$17.25.

Kansas, Central Asso., E. H. B., 15; Sedgwick, N. D. Goodell, 2.25.

## NEBRASKA—\$2,381.85.

Received by Rev. L. Gregory, Treas.: Ainsworth, 88.65; Alma, 60; Ashland, 49.70; Aurora, 38.18; Avoca, 25.50; Beatrice, 84.78; Blair, 18.65; Bloomfield, 60; Cambridge, 50.50; Clarks, S. S., 3.50; Comstock, 2; Crete, 10; E. F. Stephens, 6; Crofton, 1.25; David City, 90; Doniphan, W. H. Gideon, 10; Dunning, 1.25; Dustin, 11.70; Elgin, Park, 28.50; Fairfield, 9.70; Grand Island, 3.45; Harbine, 11.20; Hastings, 50; Ist, 18.03; Havrelock, S. S., 3; Hildreth, 23.50; India Creek, 1.10; Jansen, 21; Kearney, 26; Lincoln, 1st; Mrs. A. Campbell, 10; Linwood, 33.37; McCook, 32.25; Ist, 6; Milford, 6; Naper, 8.65; Napoleon, 5; Newman Grove, 14.80; Noble, 1.05; Omaha, 1st, 80; C. H. Sampson, 2.50; Petersburg, 7.60; Pickrell, 28; Rising City, 11.55; Seward, 62.04; Ulysses, 12.50; Wahoo, 11; West Cedar Valley, 20; West Point, 50; Westcott, 4.30; Wilcox, 16.55; York, 50. Woman's H. M. Union, Mrs. C. J. Hall, Treas., to const. Mrs. R. J. Dresser and Mrs. S. Harris Hon L. Ms., 689.50. Total, 1,966.02.

Bassett, 1.50; Brunswick, 11; Carroll, Zion, 15; Crawford, 1st, 16; Crete, F.E.Craig, 10; Farnam, 10; Holdrege, 1st, 6.25; Hyannis, 31; Irvington, add'l, 1.50; Norfolk, 2nd, 14.44; South Plate, 40; West Hamilton, 2.21; Lincoln, 2.50; Long Pine, 13.55; Omaha, 1st, 1.50; Palisade, 1st, 12.25; Scribner, Ch., 25; Mrs. H. A. Bowles, 25; Somerford, 1; Springview, W. G. Brown, 2; Trenton, 1st, 24.63; Walmo, Mrs. O. Ostenberg, 1.

## NORTH DAKOTA—\$695.60.

Received by Rev. G. J. Powell, Argusville, 1; Carrington, 43.60; Colfax, 4.70; S. S., 5.15; C. E., 1.60; Coopers-town, 17.50; S. S., 30; C. E., 2.50; Ladies' Soc., 4.50; Dawson, 6; Eureka, 4.65; Fargo, 1st, 30; Glenwillin, S. S., 32; Hankinson, S. S., 8.50; C. E., 1.35; Jr. C. E., 1; Harwood, 2; Hurdfield, 5.35; Inkster, 15; Mayville, Ladies' Soc., 20; Michigan City, Ladies, Soc., 31; Oriska, 5; Sentinel Butte, 2.85; Sykeston, 8.66; S. S., 4.43; Valley City, 75; Wahpeton, Ladies' Soc., 25; Williston, 35.25; S. S., 1.75; Ladies' Soc., 10; C. E., 5. Total, 421.43.

Antelope, 7; Buchanan, 13; Carrington, 7.10; C. E., 10; Cooperstown, 1st, 100; Dwight, 1; M. R. Olson, 13.12; Eureka, 4.65; Fargo, Scand., 1.50; Hesper, 6.50; Hope, 14.50; Hurdfield, 4.35; Lakota, 21; Manvel, 5; New Rockford, 1st, 11.18; S. S., 10.82; Ladies' Social Union, 10; Oberon, 14; Oriska, 12.10; Portland, J. Clarke, 1; Rutland, 3.35; Wyndmere, 3.

## SOUTH DAKOTA—\$662.25.

Received by Rev. W. H. Thrall; Beresford, 23; S. S., 5; Bethel, 5.28; Canova, 12; Centerville, 5.45; Deadwood, 22; Dover, 5; Erwin, 20; Faulkton, 5.86; Gettysburg, 4; Hoffmanberg, 7.25; Honghton, 5; Hudson, 12.01; Huron, 57.65; Ladies' Aid, 30; Parkston, Friedenfeld, 9; Pioneer, 2; Salem, 14.75; Vermillion, 14.70; Wessington Springs, Rev. and Mrs. J. E. Hughes, 10; Yankton, 37.71; Zion, 9. Total, 316.66.

Albee, 6.10; Anina and Templeton, 13.50; Armour, 10; Beresford, Mrs. M. C. Hyde, 2; Blumenthal, German, 9.75; Cresbard, 4.50; Elk Point, 12.50; Eureka, 6.02; Bethel Ch., No. 2, 15; German, St. Paul, 6.71; Fairfax, Hoffman's, German, Y. P. S. C. E., 3.15; Geddesburg, Jacob Schmierer, 1; Ft. Pierre, 25; Gann Valley, 5; Geddes, 1st, 10; Greenleaf, 1; Highmore, 21.85; Lead, 12; Lebanon, 2; Letcher and Loomis, Rev. G. L.

W. Kilbon, 25; Logan, 6.35; Mekling, 2; Myron, 12.50; Rapid City, 10; Redfield, 10; Ree Heights, 12; Revillo, Rev. H. G. Adams, 10.82; Rosette Park, 5; Sioux Falls, 1st, 13.25; King's Daughters, 5; Spearfish, 20.

Woman's H. M. U., Mrs. A. Loomis, Treas.: Clarke, 10; Redfield, 3.59; Ree Heights, 3. Total, 16.59.

## COLORADO—\$1,624.15.

Received by Rev. H. Sanderson, Colorado Springs, 1st, 57.75; Greeede, 10; Denver, 1st, 25; 2nd, 100; C. E., 2; 3rd, 20; Pilgrim, 6.97; So. Broadway, 4.05; Grand Junction, 110; Greeley, 20.55; Lafayette, Jr. C. E., 9.20; Pueblo, Pilgrim, 28.29; Irving Place, 1.75; Rico, 10.55; C. E., 5; Telluride, 54; C. E., 10; Intermediate, 11; Ward, C. E., 5. Total, 1,941.11.

Arriba, 7.45; Englewood, 2.15; Flagler, 15; Fondis, 2; Trinidad, 7.75; Ward, 4.

Reported by W. C. Veazie:

Brighton, Platte Valley, 2.56; Rev. R. C. Byers, 10; Claremont, 18.35; Seiber, 10.01; Colorado Springs, 1st, 97.85; 1st, A Friend, 25; F. R. Farr, 1; Craig, 13; Cripple Creek, 1st, 45; Denver, 1st, 125; Ohio Ave., 80.25; Plymouth, 350; So. Broad; way, 65; S. S., 16.10; Olivet, 30; Eaton, Ch., 5.50; Men's Kingdom Extension Soc., 9.50; Elk River, 7.40; Flagler, 8.85; Fruita, Union Ch., 23.58; Union S. S., 17.86; Granada, L. J. and E. M. Sherman, 3; Greeley; Park, 50.68; S. S., 7.20; Longmont, G. D. Rider, 10; Otis, 4; Pueblo, A Friend, 5; Minnequa, 6.36; S. S., 11.24; C. E. Soc., 4.40; Silverton, 1st, 25.

## WYOMING—\$37.42.

Buffalo, Union, 3.50; Lusk and Manville, 5.05.

Woman's H. M. Union, Miss E. McCrum, Treas.: Cheyenne, 1st, 28.87.

## MONTANA—\$173.60.

Received by Rev. W. S. Bell, Billings, add'l, 52.77; Butte, E. B. Howell, 10; Great Falls, Ladies' Miss. Soc., by Mrs. W. S. Bell, 4.50; Missoula, 3; Swedes, 4.55. Total, 74.82.

Absarokee, 18.45; Big Timber, Rev. and Mrs. E. A. Cook, 3.33; Great Falls, 45.85; Laurel, 9; Plains, 18; Red Lodge, 4.15.

## UTAH—\$1.50.

Utah, A Friend, 1.50.

## IDAHO, \$153.60.

Received by Rev. J. D. Kingsbury, D.D., New Plymouth, P. R. Ketchum, 10.60; Lewiston, Pilgrim, 2.75; Mountain Home, 26; Weiser, 1st, 85.25.

Woman's Miss. Union, Mrs. G. W. Derr, Treas.: Boise, 29.

## NEVADA—25.

Reno, 1st, 25.

## CALIFORNIA—\$2,223.90.

Southern Cal. Home Miss. Soc., by S. H. Herrick, Treas.: Bakersfield, 25; Buea Park, 5.70; Los Angeles, Vernon, 78; Ontario, Bethel, 104.69; Panama, 6.25; Perris, 12; Riverside, 63.70; 1st, Ch. L. A., 10; Santa Ana, 50; Villa Park, 50; Whittier, 100; Woman's H. M. U., 904.66. 1,500; Corona, 25; Highland, 25; Los Angeles, Vernon, 25; Riverside, 28. Total, 1,003.

Bloomington, 3.35; San Bernardino, Bethel, 10; Chula Vista, Friends, 3; Compton, 6.05; Los Angeles, 1st, The Hildreth Household, 25; C. J. King, 1; Mrs. M. D. Strong, 4; Pacific Grove, Mrs. C. E. Boise, In memory of S. W. Boise, 500; Pasadena, Mrs. H. L. Blake, 3; Potrero, M. H. Currier, 5; San Diego, M. Schaffnet, 10; Villa Park, 1st, 50; Whittier, M. T. Lyans, 50.

Correction: In December, receipts from Chula Vista, Cal., 4.20; 1st, 25, should be Chula Vista, 29.20.

## OREGON—\$282.37.

Oregon Home Miss. Soc., by M. E. Thompson; Oregon City, 1st, 32.22; for debt, 80; Portland, Hassalo, 5.50. Total (less expenses 5), 112.72. Received by Rev. J. D. Kingsbury, D. D., Huntington, 13.50.

Albany, 1st, 10; Cedar Mills, German, 4; Condon, 1st, 25; Ione, 12; Lanrevwood, 1.15; University Park, 4.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 30.63; Beaverton, 2.50; Corvallis, 1st, 7.50; Plymouth, Mrs.

# APPOINTMENTS AND RECEIPTS

77

Bohanon, 50; Forest Grove, Mrs. Abernethy, 5; Goston, 2.50; Hillside, 2.50; Patton Valley, 2.50; Portland, 1st, 46.37. Total, 100.

## WASHINGTON—\$844.32.

Washington H. M. Soc., Rev. H. B. Hendley, Treas.; Colfax, 5; Coupeville, 25; Deer Park, 29.71; Everett, 1st, 31.40; Granite Falls, 57.50; North Bellingham, 4.25; Puyallup, 3.50; Ritzville, 40; Seattle, Pilgrim, 148.06; Woman's Soc., 57.50; C. E., 16.75; University, 13; Bethany, 5; Beacon Hill, 8; Tacoma, 1st, 5; Walla Walla, 1st, 300; West Seattle, 10; N. P. Johnson, 1; B. Nelson, 1. Total, 762.57.

Eureka, 1st, 17; Forks and Quillayute, 2; Hartford, 1; Machias, 1; Krupp, J. Jasman, special, 10; Quincy, W. G. Schenck, wife and son, 1.50; Adam Weber, 1; Pleasant Valley, Bethel, 8; Ritzville, German, 17; Steilacoom, Oberlin, 7; Sumner, Mrs. H. Birge, 1; Tacoma, Plymouth, 11.50; Walla Walla, Varley, 3.75.

## LADRONE ISLANDS—\$5.

Guam, Missionary Point, Rev. H. E. B. Case, 5.

## TURKEY—\$50.

Constantinople, Dr. and Mrs. G. Washburn, 50.

## INDIA—\$4.81.

Vadala, Rev. A. H. Clarke, 4.81.

## ANONYMOUS—\$6.

I. H. U., 1.

## MARCH RECEIPTS

Contributions	\$46,487.87
Less refunded to donors	126.42
Legacies	46,361.45
	5,254.55
	\$51,616.00
Interest	278.01
Home Missionary	186.48
Literature	53.85
Total	\$52,134.34
Total Net Income for the year ending March 31, 1906.	
Contributions	\$166,146.27
Legacies, less legal and estate ex- penses	87,289.28
Total	\$253,435.55

Home Missionary receipts and literature sales,  
viz., \$1,770.37 credited to publication account.

## AUXILIARY STATE RECEIPTS

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in March, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Andover, Free Christian, 60; Ayer, C. E., 5.38; Berlin, 14.20; Blackstone, 15.09; Boston, Boylston, 27.74; Dorchester, Central, 50; 2nd, Extra Cent a Day Band, 5; Village, Ladies' Aux., 16; A friend, 5; Swedes, 10; Chester, 4; Chesterville, 5.14; Cummingston, Village, 11.25; Finns, the Cape, 8.25; Fitchburg, 15.75; Swedes, 15; Groveton, N. H., 2.50; Great Barrington, Housatonic, 32; Haverhill, Union, 7; Holland, Ladies' Aux., 15.75; Holyoke, 2nd, 749.34; C. E., 40; Hopkinton, 14.55; Ipswich, Linebrook, 11.50; Lakeville, Precinct, 24.55; Leverett, Moores Corner, 1; Lynn, Miss A. S. Bacheller, 10; North, 75.22; Marlboro, Levi W. Baker, 6; Maynard, Finns, 4.50; Melrose, Highlands, 49.25; Middleboro, Central, 59.17; S. S., 5.95; Newton, 1st, 65.58; New Salem, 5.48; Northboro, Miss A. A. Adams, .50; Mrs. S. S. Ashley, 5; Miss Cora Small, 1; Howard Smith, .50; Rev. A. D. Smith, 2; Orange, 30.11; Paxton, 1st, 15.35; Rev. Geo. H. Pratt, 5; Peru, 1; Plymouth, Italian, 80; Manomet, 15; Quincy, Finns, 3.15; Park & Downs, 4.08; Income of Reed Fund, 127.50; Rockport, Pigeon Cove, 10; Salem, Crombie St., 35.75; Tabernacle, 123.48; Sandisfield, 7.70; New Boston, 15.80; Somerset, S. S., 8.17; Somerville, Broadway, 61.75; South Hadley, 22; Springfield, Eastern Ave., 20; Hope, 62.00; Sutton, 1st, 6.73; Income of Wall Fund, 70; Wayland, 10.06; Wendell, 0.25; West Boylston, 1st, 8.22; S. S., 10; West Medway, 27.65; Weymouth, So., 24.54; Income of Whitcomb Fund, 45; Whitinsville, Estate Wm. H. Whitin, 500; Woburn, Scand. Ev. Free, 6.75; Worcester, Piedmont, 2; Plymouth, 442.40; S. S., 10.33.

Designated for Andover School of Theology, Framingham, Grace, 15; Newton, Center, 15; Designated for Italian work, Boston, 4.07; Brookline, Harvard, S. S., 25; Wellesley Hills, B. C. Hood, 50; Designated for Rev. Mr. Long, Nogales, Arizona, 55.60; Designated for C. H. M. S., Adams, 1st, 10; Amherst, North, 26.67; Andover, Rev. C. C. Torrey, 10; South, 16.5; A friend, 100; Belmont, Plymouth, 26.10; Boston, Boylston, 27.74; Charlestown, 1st, S. S., 12.27; Chesterfield, 10.20; Dalton, Miss Clara L. Crane, 100; Mrs. Louise F. Crane, 250; Easthampton, Payson, 25; Fitchburg, C. W. Moehel, 5; Ipswich, 1st, 35.64; Monastior, Turkey, 4.40; Newton, North, S. S., 3.50; Norfolk, 34.50; Palmer, Thorndike, 1st, 0.55; Rutland, Friend, 50; Somerville, Winthrop, A. Friend, 5; Springfield, Hope, 350; Stockbridge, 40; Three Rivers, Union, 11.15; Upton, 1st, 2; Watertown, Phillips, 114; Wellesley Hills, 66.34; West Boylston, 1st, 8.68; Westhampton, 20; West Medford, 95; Whitinsville, Edward Whitin, 500; Winchester, 1st, 237.25; Worcester, W. Spooner Smith, 25.

Woman's H. M. Assn., Lizzie D. White, Treas.; Salaries, for French College, 70; for Italian worker, 35; for Polish worker, 35; Designated for C. H. M. S., Brookline, Harvard, Aux., 10; Clinton, Aux., 30; North Adams, Aux., 35; Norfolk, Aux., 10; Springfield, Hope, Aux., 50; Worcester, Mrs. F. D. Lothrop, 5; Springfield, Hope, Cheerful Workers, 2.50

## SUMMARY.

Regular	\$3,277.90
Easter School of Theology	30.00
Designated for Italian work	79.07
Designated for Rev. Mr. Long, Arizona	55.60
Designated for C. H. M. S.	2,130.59
W. H. M. A., Designated for C. H. M. S.	142.50
W. H. M. A.	140.09
Home Missionary	4.60
Total	\$6,060.26

## THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in March, 1906.

Ward W. Jacobs, Treasurer, Hartford.

Abington, 21; Barkhamsted, for debt of C. H. M. S., 25; Berlin, 2nd, for Italian work in Berlin, 50; Bridgeport, Olivet, 12; King's Highway, for C. H. M. S., 1.80; Bristol, 100; Brooklyn, 10; Canterbury, Estate of Emblem L. Williams, 11.76; Canton Center, 25; East Haddam, 1st, 3.20; for C. H. M. S., 7.54; East Hampton, 30.41; East Hartford, South, 11.54; East Norwalk, Swedish, for debt of C. H. M. S., 14.75; Greenwich, Mianus, 5; Haddam, 1st, 10; Hartford, Zion, Swedish, 7.15; Glenwood, Special, 5; C. E. 3.26; Higganum, 10; Ivoryton, C. E., for C. H. M. S., 15; Kensington, for debt of C. H. M. S., 23; Special for Italian work, 25; Killingworth, C. E., 1; Meriden, 1st, for debt of C. H. M. S., 25; Dorcas Society for debt of C. H. M. S., 10; John L. Billard, personal, for debt of C. H. M. S., 20; Mrs. John L. Billard, personal, for debt of C. H. M. S., 10; N. L. Bradley, personal, for debt of C. H. M. S., 25; Byron K. Gardner, personal, for debt of C. H. M. S., 5; Walter Hubbard, personal, for debt of C. H. M. S., 25; Charles F. Lindsay, personal, for debt of C. H. M. S., 10; Center, 50; Middletown, 1st, for C. H. M. S., 45.25; South Union Society, 50; Swedish, 4.25; Naugatuck, 160; New Haven, Redeemer, for Italian work, 25; Taylor, for debt of C. H. M. S., 7; North Madison, for debt of C. H. M. S., 18.68; Oakville, 20.61; Plantsville, Special for debt of C. H. M. S., 15; Portland, 1st, Special for C. H. M. S., 25; Prospect, 15; Ridgefield, 1st, 25; South Manchester, Swedish, 2.26; Talcottville, for debt of C. H. M. S., 46; Thomaston, 1st,

## THE HOME MISSIONARY

12.87; Eagle Rock, 9; Swedish, for debt of C. H. M. S., 21; Torrington, Center, for Italian work in Torrington, 66.45; Washington, Swedish, for C. H. M. S., 5; Waterbury, 2nd, Mrs. W. H. Camp, personal, 10; West Haven, 1st, 26.40; Westminster, 10; Winsted, 2nd, George M. Carrington, personal, for debt of C. H. M. S., 5; W. C. H. M. U., of Conn., Mrs. George Follett, Sec. The Ferlin Aid Society, for Italian mission in Berlin, 60.

M. S. C.	\$1,406.25
C. H. M. S.	430.02

Total.....	\$1,836.27
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## OHIO HOME MISSIONARY SOCIETY.

Receipts in March, 1906.

Rev. C. H. Small, Treasurer, Cleveland.

Ashtabula, 2; Finnish, 2.60; Belpre, 10; Barberton, 15; Brownhelm, 9.63; Chillicothe, 6.10; Cincinnati, Walnut Hills, 40.50; Per. 25; Storrs, 10; S. S., 2; Cleveland, Franklin Ave., 8.50; Euclid, .54; C. E., 10.20; Grace, 22.10; S. S., 4.06; C. E., 1.85; Kinsman, 45; W. 10.35; C. E., 13; S. S., 10; Archwood Ave., 8; Emanuel, Per. 5; Hough Ave., S. S., 25; C. E., 5; Bethlehem, 52.08; S. S., 3.20; Trinity, Per. 25; Union, W. M. S., 4; Plymouth, 118.10; Columbus, Mayflower, 7; Plymouth, 65; Collinwood, 20; Cagrin Falls, 30.25; Cuyahoga Falls, 5.42; C. E., 1; Conneaut, 15; Per. 5; Elyria, 1st, 18.62; Findlay, W., 2; Fort Recovery, 25; Freedrom, 5; Garrettsville, 24.84; Greenwich, 15; Hampden, 10; Huntsburg, Per. 2; Jefferson, 22.50; Lima, 1st, 2.35; Litchfield, 10; Lorain, 1st, 34.88; C. E., 2; Lucas, 15; Medina, 225; Marietta, Harmar, 15; Mansfield, 1st, 79.02; Nelson, 5; Newport, Ky., 20; S. S., 10; Norwalk, 7.20; North Amherst, 30; Newark, 1st, 5; Plymouth, 13.50; Oberlin, 1st, Per. 6; D., 101.15; 2nd, 243, add'l., 24.01; Plain, 13.25; Radnor, Per. 2; Ravenna, 16; S. S., 15; C. E., 5; Ridgeville Corners, 2.50; Ruggles, 3.81; Shawnee, W. M. S., 5; Stanleyville, 3; Springfield, 1st, 37.22; St. Albans, 2.50; Saybrook, 6.45; Tallmadge, 65.25; S. S., 34.79; Troy, 3.65; Toledo, Central, 10; S. S., 15; Birmingham, 9; Washington St., 12.05; Secretary, Pulpit Supply, 40; Washington, 12; West Park, L. A., 5; West Williamsfield, 11.25; Wayne, 5.20; Windham, 10.50; Wauseon, 17.50; Vermillion, 18.38; S. S., 2.62; C. E., 2; York, C. E., 2.50; Zanesville, 15. Total, \$2,024.04.

THE GREAT WORK OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY IS AN ESSENTIAL PART OF THE LIFE OF THE NATION. IF MONEY HAD NOT BEEN POURED OUT GENEROUSLY IN THE EARLY YEARS IN PLANTING CHURCHES IN THE NEW WEST, OUR COUNTRY'S HISTORY WOULD HAVE TO BE REWRITTEN AT MANY POINTS. IT IS THE RELIGIOUS CHARACTER OF THE STATES THAT HAS SAVED US FROM DISASTER IN MANY A CRISIS.—*Samuel B. Capen.*

LET EVERY CONGREGATIONAL CHILD READ CONNOR'S L "THE SKY PILOT," AND LET HIM THEN BE ASSURED THAT THE MINISTER OF THAT STORY, "TENDER AS A WOMAN AND WITH THE HEART OF A HERO," DID A WORK THAT IS TYPICAL OF WHAT THE CONGREGATIONAL HOME MISSIONARY SOCIETY HAS BEEN DOING THROUGH ITS HUNDREDS OF FRONTIER HEROES.—*Clarence F. Swift.*

THE HOME MISSIONARY SOCIETY WILL, FOR THE FUTURE, TURN ITS ATTENTION MORE AND MORE TO THE NEEDS OF THE MASSES OF THE FOREIGN, THE INDIFFERENT AND THE GODLESS IN OUR EVER GROWING CITIES; AND I AM CONVINCED THAT IT WILL PROVE AS POWERFUL AND EFFICIENT IN THIS MORE DIFFICULT FIELD OF THE FUTURE, AS IN THAT IN WHICH IT HAS ACHIEVED SUCH IMMEASURABLE RESULTS IN THE PAST.—*Robert R. Meredith.*

## OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in March, 1906.

Mrs. George B. Brown, Treasurer, Toledo.

Austinburg, C. E., 5; Bellevue, W. M. S., 5; Ceredo, W. Va., W. M. S., 2; Chillicothe, Plymouth, W. M. S.; 10; Cincinnati, Plymouth, L. G., 3.20; Wainut Hills, W. M. S., 14; Cleveland, Denison Ave., W. H. & F. M. S., 5; Grace, W. M. S., 5; Pilgrim, Jr. Dept., S. S., 2.80; Cuyahoga Falls, W. M. S., 6; Coineaut, W. M. S., 5; S. S., 5; Elyria, 1st, W. A., 15; East Cleveland, W. M. S., 5; Geneva, L. G., 10; Lima, C. E., 2; Litchfield, C. E., 8; Madison, W. H. & F. M. S., 3.68; Marietta, Harmar, W. M. S., 5; Medina, W. M. S., 10; Oberlin, 2nd, 50; Painesville, L. E. Coll., 5.80; Penfield, L. M. S., 1.40; Ravenna, W. M. S., 5; Sandusky, W. M. S., 9; Springfield, 1st, W. M. S., 12; Toledo, Central, W. M. U., 18; 2nd, J. M. B., 5; Washington St., W. M. S., 13; C. E., 5; S. S., 25; Wellington, W. A., 17.50. Total, \$ 298.38
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Total for general work.....	2,024.04
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Grand total.....	2,322.42
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## NEW YORK HOME MISSIONARY SOCIETY.

Receipts in March, 1906.

Clayton S. Fitch, Treasurer, New York.

Brooklyn, Swedish Tabernacle, 6; 1st German, 34; Buffalo, Fitch Memorial, 0.70; Sicane, 0.70; Corning, 11.30; Dunton, 18.76; Grand Island, 12; Lakeview, (2) 15; Newburgh, 23.65; New Rochelle, 9; New York, Claremont Park, 25; Longwood Ave., 7.50; a friend, W. B. H., .50; Olean, 10; Rensselaer Falls, D., 2; Rocoe, 5.25; Tallman, 12.82; Tremont, 15; West Winfield, 43.67; Wilmington, 10.50; W. H. M. Union, 115. Total, \$395.53.
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## DONATIONS OF CLOTHING, ETC.

Reported at the National Office in March, 1906.

Brooklyn, N. Y., South Ch. box, 157.60; Middletown, Conn., L. A. S., bbl., 66; New Britain, Conn., W. H. M. S., South Ch. box, 105.17; New Haven, Conn., Ch. of Redeemer, bbl., 135; Dwight Pl. Ch., L. B. S., bbl., 10.60; United Ch., 3 boxes, 279.94; St. Johnsbury, Vt., W. Ass'n. of North Ch., bbl., 100; Sharon, Conn., Sewing S. of Ch., bbl., 115; Southport, Conn., L. M. S., of Ch., box, 61.42; Stratford, Conn., H. M. Sewing S., bbl., 82. Total, \$1,203.82.
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JUNE 1906

VOL. LXXX, NUMBER 3

# THE HOME MISSIONARY

1826

*The  
Eightieth Annual Meeting  
of the  
Congregational Home  
Missionary Society*

*Oak Park, Illinois*

*May 8, 9, 10, 1906*

*Proceedings and Addresses*

1906

## EIGHTIETH ANNIVERSARY

Entered at the Post Office at New York, N.Y. as second class [mail]matter.

PRESBYTERIAN HISTORICAL SOCIETY.

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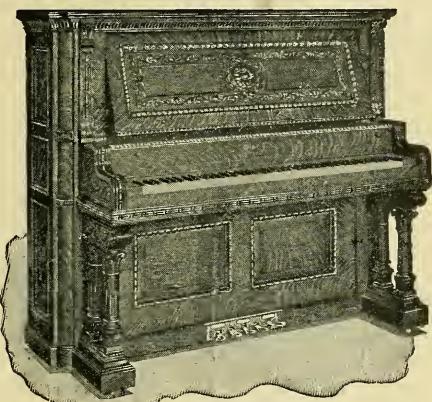
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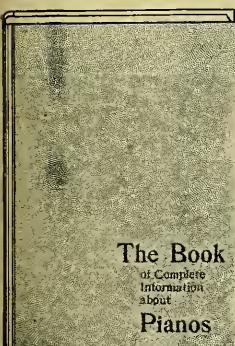
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## THE DIRECTORS' FIRST MESSAGE TO THE CHURCHES

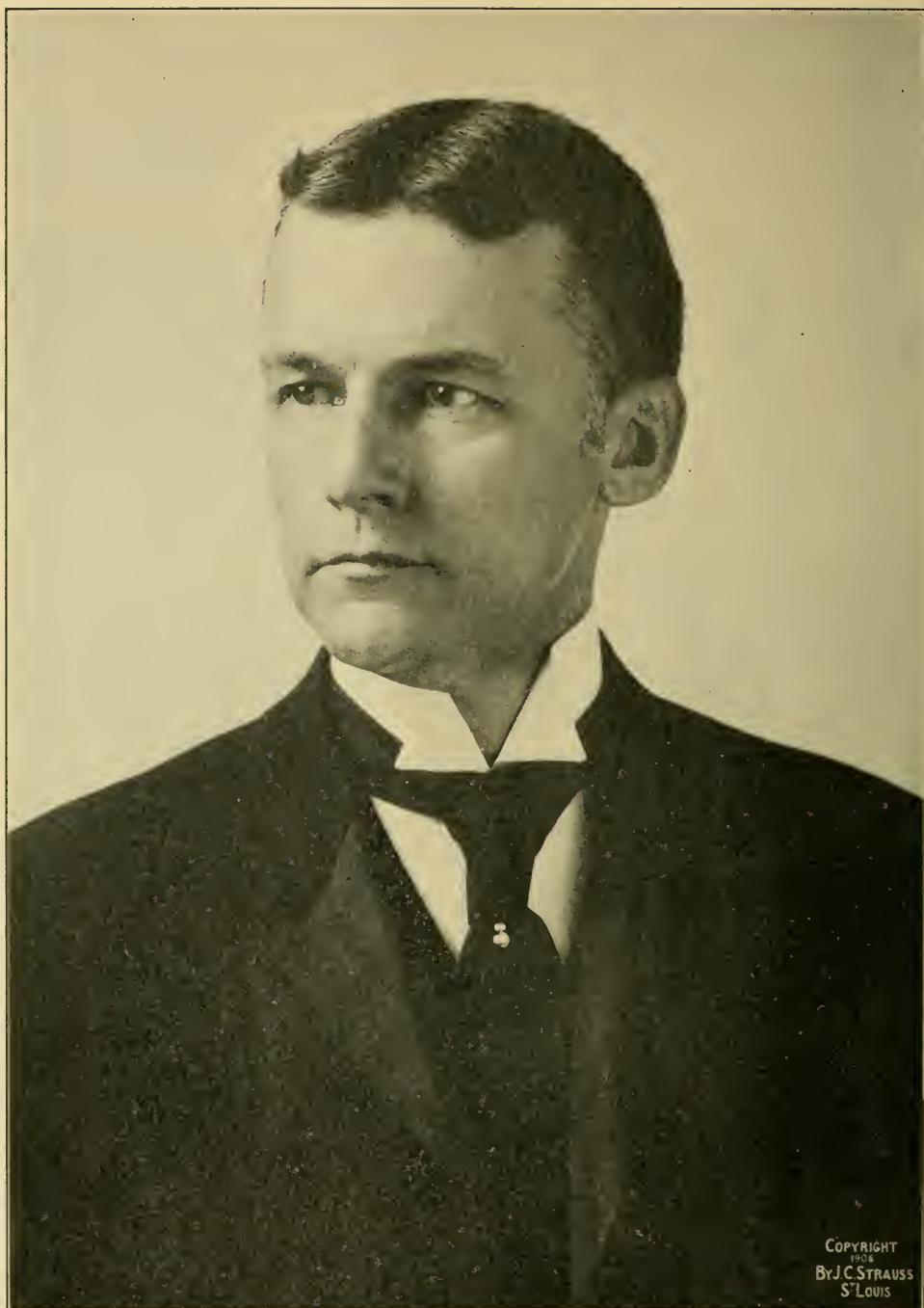
**T**HE Board of Directors of the reorganized Congregational Home Missionary Society at its first meeting at Oak Park, Illinois, utters a strong note of cheer and hope to the churches and pastors of our land. A great crisis has been nobly met, and we gratefully acknowledge the cordial and enthusiastic support which has made possible this movement for reorganization in the face of delicate and difficult conditions now so happily surmounted. The attendance has been large and representative and the spirit and the addresses most delightful and inspiring.

Several states have already announced their determination to become "constituent" or "co-operating" at the earliest possible moment, and to exert themselves to the utmost in the new movement for increased efficiency and vigorous self-support; and others are sure to follow.

The board plans to secure, with no unnecessary delay, a General Secretary of commanding ability, who shall fully embody the new spirit of the hour; and many important changes must wait until such secretary shall be secured. The new directors and the state superintendents have held delightful conference together, and the outlook is full of promise.

We aim to realize the hopes and prayers of the great body of Congregational Christians throughout the land, and confidently count upon you all to make our efforts a success while we seek to execute your will to the utmost of our ability.

Give us your prayers, your counsel and your confidence while we march forward to achieve new victories for the kingdom of Christ wherever our flag floats.



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St. Louis

CHARLES S. MILLS, D.D., ST. LOUIS, MISSOURI  
President Congregational Home Missionary Society

# THE HOME MISSIONARY

VOL. LXXX

JUNE, 1906

No. 3

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## THE EIGHTIETH ANNUAL MEETING

OAK PARK, ILLINOIS

MAY 8TH, 9TH, 10TH, 1906

### The Meeting

THE addresses that follow and occupy the major portion of this number tell the story of one of the record meetings of the Society. It was in Chicago, twenty-five years ago, that the National Society was first put upon wheels and began its career of national meetings, extending from Saratoga to Boston, Providence, Springfield, Hartford, New Haven, Syracuse, Cleveland, Detroit, Washington, Omaha and Des Moines and completing the circle where it began at Oak Park, Chicago, for its final gathering under the old constitution.

A happy feature of the occasion was the combination program, including as it did not only the National Home Missionary Society, but the general Association of Illinois, the anniversary of the Chicago Theological Seminary, the National Federation of Woman's Organizations and the other four homeland national societies. Here was the promise of unusual fellowship, a promise abundantly and delightfully fulfilled. The felicitous welcome of Dr. Barton, pastor of the First Church of Oak Park, was splendidly redeemed by the hospitality of its four churches and their people.

The contents of this program are worthy of careful study for the breadth of outlook, for inspirational force of titles, for logical sequence of themes, and no less for the skillful choice of speakers to interpret and enforce them. A feast of good things it truly was and our Brother Kelsey of Hartford to whom most of the labor fell is fairly entitled to his second M.A. as a Master of Assemblies.

The meeting was fortunate also in its presiding officer, President King, of Oberlin, whose unruffled urbanity was equal to every occasion. Dr. King's annual address, found on another page, while complete in itself, was much enlarged, in the delivery, by extemporaneous matter of profound interest, which we greatly regret our inability to reproduce. It was worthy of the hour, and touched finely the spiritual chord whose vibration was often felt throughout the meeting.

The special committee on the report of the Executive Committee are charged with a delicate duty and their report is followed always with interest. Dr. De Forest, of Detroit, chairman of the committee for this year, presented a report distinguished unusually for clear comprehension of the subject and for a

most generous dealing with the conditions which have beset the Executive committee during the last twelve months. The Executive Committee's report was, itself, a document of unusual interest, and the special committee's condensation of the story of the year was a gem in its way.

The business meeting of Tuesday afternoon was attended largely. From the beginning the spirit was manifestly irenic. The issue before the Society seemed to be accepted as a foregone conclusion and scarcely a note of dissent was heard to any feature of the new constitution as proposed at Springfield one year ago. The choice of Rev. Dr. C. S. Mills, of St. Louis, for president of the new society was not only an ideal selection in itself, but a logical conclusion of the labors of the Committee of Five, which began its work two years ago. Dr. Mills has been not only the chairman of that committee, but the life and spring of all its labors. To his wisdom and toil the result is largely due and when conducted to the chair on Wednesday evening for his first service as president, the fitness of the event was recognized by prolonged applause of the great audience.

Touching the addresses that follow it would be a pleasure to say much to their praise, but they will speak for themselves. Regarding the co-operating bodies much ought to be said which cannot find room in these pages. It is but fair, however, to note that the first annual meeting of the National Federation of Woman's Organizations which held four sessions on Tuesday, was a season of delightful interest and full of the inspiration of hope for the future. Addresses by Dr. Kingsbury, on Existing Conditions of Mormonism; by Mr. Henry C. Newell, of Piedmont College, Georgia; by Mrs. Ida Vose Woodbury, on the Slavery of To-day; by Mrs. Washington Choate on the problem, What more Can the Women Do? by Mrs. Mary L. Mills,

on the Problem of Immigration—made up the missionary feast at the church, which was followed by an informal but delightful reception at the home of Mrs. B. W. Firman, president of the federation. We hope, for the pleasure of the women, to be able to present to them in the September HOME MISSIONARY, under the Woman's Department, the exceedingly practical address of Mrs. Choate, entitled "What More Can the Women Do?"

So ended the eightieth anniversary of the Congregational Home Missionary Society and the last to be held under the constitution which for four score years has guided and inspired its managers and missionaries. May new methods prove a hundred fold more fruitful than the old! May the sons see more of the glory than their fathers ever dreamed of and the time be hastened when the work of home missions as we know it to-day shall be finished, because triumphant in every corner of the land!

### What It Means

**A**MACHINE running smoothly for eighty years, almost without a patch, turning out from one decade to another some rich and increasing product, deserves to be well spoken of. It was a pleasure at the Oak Park meeting to note the prevalent disposition to deal fairly with the past. In public discussion and in private conversation, the critical spirit was noticeably absent. The people have been thinking and light has come to them that the idea and purpose of a new home missionary regime have sprung not so much from the failure of old methods as because of new conditions which the old methods were never framed to meet; in fact, an evolution rather than a revolution. In this spirit, if we apprehend it aright, the new constitution with its radical departures from the old was adopted, after little discussion, and by a large and significant majority.

What it all means and how it will work are problems for the future. Several features stand out with great clearness.

The word "*Auxiliary*" has disappeared from home missionary nomenclature and the word "*Constituent*" takes its place. Should this change result in any decline of the auxiliary spirit it would be a change for the worse. But it must and it will result in more. "*Constituent*" implies a certain degree of responsibility which "*Auxiliary*" never included, and responsibility means duty. The majority of the directors are from the constituent states, and their leading and active relation to the future management of the society must naturally bring out increased revenues for its support.

"*Dependent States*" have also disappeared. The phrase was never a welcome one, though fairly descriptive. These states are now to be known as "*Co-operating States*." The change is a vast improvement, exalting as it does the all important feature, that even while a state is yet dependent it is one member of a great home missionary body, working together with others, to the measure of its ability, in the common cause of national evangelization. The new name ought to promote self-respect, true fellowship and growing independence, and it will.

The "*Missionary District*" is but a new name for an old and most familiar fact. It stands for what we

are wont to call the "frontier" where organized civilization ends, and beyond which it is scarcely known. Here has always been the outfield of the National Society. At many points it has been entered, at other points it is to be cultivated and at all points finally it is to be possessed by Christian agencies. To leave it alone is to make it a frowning menace to the whole country east, west, north and south. Imaginary state lines are no barriers against neglected barbarism and the work of the National Home Missionary Society will never be finished until every missionary district has been made a co-operating state, every co-operating state a constituent and every constituent state able to grapple unaided with its own immigrant and city problems.

So much for the unification of home missionary interests, state and national, which are potentially involved in our new constitution. One great and the greatest problem remains. It has received as yet but little discussion, and we shall only name it here. To the new board of directors its solution may be safely left. *The Equitable distribution* of missionary funds is the supreme essential to the complete oneness of Congregational home missions. Manifestly here is a delicate problem, but it will be solved. Some method will be found, whereby when one member suffers all will suffer proportionally, and when one member rejoices all will rejoice together. For only so are we one body.

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NOTE.—Readers of the HOME MISSIONARY for June will find spread for them a rich and appetizing feast. Nevertheless, although several extra leaves were added to the table, it has been found inadequate for the generous supply furnished at Oak Park. Fortunately, perhaps, several manuscripts, though faithfully promised, have failed to materialize, while others of great value, including those of Drs. Strong, Conrad and Hillis, have been forced out for the want of space. These addresses, however, are too highly seasoned to be in any danger of spoiling and it is our hope to be able to present them later in an attractive form for general distribution.

## A D D R E S S O F W E L C O M E

BY WILLIAM E. BARTON, D.D.

IT IS MY pleasant duty to say a word of welcome to the friends who have come to us to celebrate this conjunction of anniversaries, and especially to welcome the officers and members of the Congregational Home Missionary Society. Our friends of the State Association who have been working here for two days have received their welcome at the hands of Mr. Armstrong, and I trust have realized how welcome they are.

I open the doors of Oak Park to you on behalf of this church; and on behalf of my own people I extend to you our hospitality. But I do this also on behalf of the other churches of Oak Park, and their honored ministers, who join us in this work. This is a home missionary church. For the first four years of its history it received aid from this very society. In the fifth year of its existence it began to contribute, and at the end of its eighth year it held a jubilee, celebrating the repayment of the last dollar of money which it had received from the Home Missionary Society. The society has never before been here to see what kind of investment it made; and this little home missionary church I now show to you without shame or apology as an illustration of finding the places of coming power and there investing a little home missionary money. It has not been the policy of this First Church to conserve all its strength within itself, but to colonize, and plant neighborhood churches as the community about it grows; and this is the plan and spirit of the other Congregational churches here. So we present the hospitalities of a group of Oak Park Congregational churches, and say, "We and the children whom the Lord hath given us."

Chicago welcomes you. Chicago is the next station east on the Northwestern railway. It belongs to Oak Park, if not by completed moral conquest, at least by riparian right. The Chicago Congregational churches have joined in your invitation to be with us.

You who come from New England and other perpendicular lands may not know it, but Oak Park is set on a hill. Its highest elevation is more than seven feet. It is a ridge, running parallel with the lake shore, and was originally itself a shore of Lake Michigan, whose waters bathed the feet of the giant oaks that once crowned this ridge and gave the name to our village. Lake street was an Indian trail, and afterward a highway toward the west for immigrants. When the settler, emerging from the enterpris-



WM. E. BARTON, D.D.

ing mudhole to which I have already referred, came up on this elevation, and felt the crunch of gravel beneath the wheels of his prairie schooner, he drew up his panting horses and was glad of the future Oak Park. In those days it was said to be the only dry land between Chicago and the Des Plaines river. In popular parlance it still is "dry." No glass of liquor can legally be sold here. And I say with pride in this community that I have now lived in it for more than seven years and never have heard one citizen express an opinion which by any possible interpretation could be made to mean that he would desire this to be changed. Please God it shall be so forever.

Here on this ridge where the Indians camped, we, who have pitched our teepees here and found it pleasant camping ground, make cheerful room for you by the fireside in our wigwams, and hope you will enjoy your stay among us.

I welcome you on behalf of the Illinois Home Missionary Society, your daughter. I have the honor to be its president. The six years of my directorate terminate at this meeting, and my presidency is to end about noon, to-morrow, by constitutional limitation. Nevertheless, for my brief space of power I mag-

nify mine office, and as president of the Home Missionary Society of the Prairie State, which, yesterday, paid the last dollar of its outside indebtedness, I rejoice that you are with us.

You have come to this point midway between New England and the great west for your anniversary. You are not yet in the west. No man of us here has yet seen the west, or determined its sunset boundary. You are not much nearer the

west than you were at home, but you are a thousand miles nearer to the center; and it is a good place to hold this meeting, and from this remove consider the problems of home missionary work. And we all hope for you the most profitable and inspiring meeting in the history of the society, and rejoice that we are permitted to share with you its inspiration and profit. Mr. President and brethren, you are welcome.



FIRST CONGREGATIONAL CHURCH, OAK PARK, ILL.

# THE HOME MISSIONARY CHALLENGE

## PRESIDENT'S ADDRESS

BY HENRY CHURCHILL KING, D.D.

WHEN James and John preferred, through their mother, the request to Christ that they might sit, the one on the right hand and the other on the left in his kingdom, he met their vaulting ambition with the disconcerting question, "Are ye able?" And so it seems to me that to us Americans and Congregationalists, so certain of the leading place that America and Congregationalism must have in the work of the world, there comes a similar testing home missionary challenge: You have great ambitions; do you know what they mean? are you really able to meet the conditions? You have great trusts of wealth, of power, and of leadership; can you stand them? And the immediate home missionary challenge seems to me to be threefold: The challenge of the reorganization of the society; the challenge of the debt; and the challenge of matchless opportunity.

And, first, the challenge of the reorganization. The one great thesis of the course in Lotze's *Microcosmus*, which I give year by year to senior and graduate students, runs, "Mechanism is absolutely universal in extent, but completely subordinate in significance." And it contains in itself, perhaps, the whole heart of this entire reorganization problem. It means that, on the one hand, organization is absolutely necessary, but that it cannot be an end in itself; rather, that it is means only, completely subordinate to the ends for which the machine exists, machinery to be used and to be changed according to changing needs. It means also that the mechanism ought to reflect as perfectly as possible the spirit and enterprise for which it exists, and that, therefore, in the case of the Home Missionary Society, it should be permeated through and through with a democratic, Christian spirit.

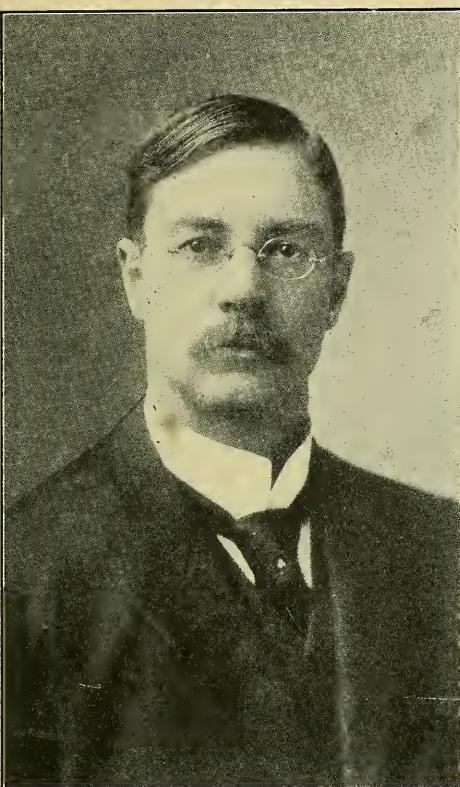
The supreme merit of the report of the Committee on Reorganization seems to me to be that it honestly seeks to reflect the democratic representative polity of the denomination in an unselfish and mutually respecting Christian way. The greatest denominational mistake in the past history of Congregationalism arose from a failure of its own leaders to believe in their own democratic polity. We Congregationalists have very often succeeded in being rather aristocratic democrats. We cannot afford to

repeat one of the great blunders of our past, and I am sure that all of us who believe in our own polity must rejoice in those changes in the organization of the Home Missionary Society that make it certain that it will be democratic and truly representative and national, to a degree not possible before.

The reorganization, besides, should have power of adaptation to growing, changing needs. And the plan as recommended by the committee seems to have this thought also in mind, as it plans for much completer unity in dealing both with the ordinary missionary problems of the states, with the city missionary problem, and with the problem of our foreign speaking populations. As Americans, proud of American leadership in the industrial world, we can never be satisfied until our religious organizations and machinery and enterprises are brought up to a level of efficiency comparable to that of those industrial plans. For American industrial leadership has meant, above all, the willingness to set aside with the greatest promptness any machinery that was not the best possible that could be had. This has gone so far that one manufacturer could refer to the fact that after his own company had installed, at the expense of many thousands of dollars, a new lot of machinery, and then found that a subsequent invention had been made whose product would surpass the product of the newly-installed machinery, before a wheel had been moved, ordered the entire new plant out and the newly-invented machinery put in its place. It is a spirit like that that we try in some measure to rival, when, with the greatest pride in all the work that has been accomplished hitherto, we still insist on such change and adjustment as will insure still larger results for the immediate future.

I judge that it has been the earnest aim of the committee to urge a form of organization that should insure a policy thorough-going, honest, open, broad, democratic, mutually respecting, courageous, but not rash; a policy that should show real trust in the rank and file of the church, put needs and conditions squarely before them, and bring home the responsibility to those who must finally bear it.

The reorganization certainly should not be looked upon as the triumph of any party, but simply as the triumph of un-



HENRY CHURCHILL KING, D.D.

selfish regard for the interests of the kingdom, whether it embodies everything that all of us would like to have it embody, or not. We may all well remember, in entering upon a period of hearty co-operation under the new organization, the significant principle of Miss Yonge's, "It is a great thing to sacrifice, but it is a greater to consent not to sacrifice in one's own way."

All this is to be settled now and here. I am exceedingly glad that the prospect of carrying through the reorganization successfully, and with hearty co-operation, seems so assured. But this does not mean that there should fail free, frank, honest, loving, and humble discussion. We need all the light that can come from all sources, and we all certainly wish to take the steps that we are to take at this meeting in the light of all the facts. We want to be sure that the steps taken in the matter of organization at this meeting are large steps forward. And the first challenge of the home missionary situation seems to me to be this challenge of the reorganization. Are we able to match up to the

real spirit assumed and called for in this reorganized plan?

There is beside, secondly, the challenge of the debt. The increase in receipts for the present year, and the response made by the churches to the appeals for extra help in the reduction of the debt, are facts of real encouragement. Nevertheless, the debt remains at essentially the same figure as last year. And this debt is a challenge that it is impossible for the Congregational churches of America to pass unheeded. For the debt means several things, with no one of which we can be satisfied: It means honest obligations unmet; it means a bad reputation for the society; it means lack of enthusiasm in the churches. What has happened, that we should fall back to the standard of twenty years ago? It means deep discouragement of the workers employed, and cruel crippling of the work they undertake that costs anguish and life and souls. If we could translate this crippling into concrete terms, how impossible it would be for us to allow it to go on! The debt means, too, utter inability on the part of us Congregationalists to do our share in meeting the critical needs of the home missionary work of America. And that means denominational shame and real national loss.

And beyond all this, as individual members of Congregational churches, we ought not to forget that if we are to allow our work in this direction to continue on the present low plane, we shall simply be allowing the religious and ideal side of our life to fall behind the material gain; and we shall be imperiling just so far the entire higher range of our individual and national life. Are we able to meet this challenge of the debt? To see to it not only that it is abolished, and not only that we come back to the former standard of our work, but also that we push vigorously forward to larger achievements than any yet made, as ought naturally to be the case? I have so much faith in the Congregationalists of America, that I cannot doubt that when the facts are really recognized, and the responsibility definitely placed, we shall meet to the full this challenge of the debt.

And beyond the challenge of the debt is the challenge of the great opportunity and need of America, and of the world for America. We may not shut our eyes to the immense immigration still continuing—nearly fifty thousand in a single week last month—and to the changing character of this immigration, which makes it certain that many thousands of those now coming in are far less fitted for ready absorption of our national and religious ideas than were the earlier im-

migrants. And we may not shut our eyes to the increasing problems of the great city, and of our foreign population. And while we recognize with gratitude the immense achievement in the way of assimilation accomplished by our public schools and by our churches, we cannot doubt the need of home missionary effort of the most vigorous kind, while one hundred and sixty cities in the United States contain more than one-fourth of the entire population of the country, and more than one-half of these are either foreign born or of foreign parentage. As Dr. Clark has pointed out, "In all the chief cities of the land, the foreign element not only holds the balance of power, but also a majority of the citizens." And we must not shut our eyes, further, to the fact that we are by no means done with the home missionary problem in any of our states, new or old; that much in all these fields remains still to be done.

And yet, none of these great needs—great as they are—seem to me to constitute the chief challenge of our opportunity and need. That seems to me rather to lie, on the one hand, in the immense increase in our wealth and power and recognized leadership in the world, and, on the other hand, in the danger that we shall allow ourselves to be rated simply with the sense of this lower achievement, and fail to be worthy of the

trusts implied. The American people never needed more John Rae's warning against "the passion for material comfort." And Lowell's exhortation ought still to ring in our ears "Material success is good, but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind. There is no other, let our candidates flatter us as they may." We are in great danger of forgetting Christ's solemn warning of the peril of riches: "How hardly shall they that have riches enter into the kingdom of God." The logic of the events of recent months should show how easy it is for the haste to be rich to benumb all the higher faculties, and to shut our eyes to the real meaning of life. How heavy is the price which we are paying for material prosperity, if we are willing to rest in it as the end! And how imperative it is for the salvation of all that we have a right to call true life, that as individuals and as a nation we rouse ourselves to meet the challenge of our gigantic wealth and power and leadership, and make certain that we are able so to subordinate all these things to the higher ends, that we can stand the challenge of our greatest trusts, and of our greatest ambitions, because we are ready to drink of Christ's cup, and so to share in his glory.

## THE SOCIAL NEEDS OF WORKING PEOPLE

### EXTRACT FROM THE ADDRESS OF REV. CHARLES STELZLE

**I** WOULD not have the minister discuss social theories. But the Church must have a message with reference to the everyday problems of the working man. She must apply to human society the great principles of Jesus Christ—the laws of justice, of service, of love. To evade the issues which are pressing so closely upon the masses of the people would be cowardice. The Church cannot afford to be so taken up with the organization of her forces that she has no time for the discussion of human needs.

No amount of evangelistic work for the purpose of "reaching the masses" can ever take the place of a bold championing of the common people in their brave endeavor to raise their standard of living. They need the gospel; but while we give it to them, we dare not forget that these men and women, and especially the children, have bodies as well as souls, and that sometimes these bodies cry out so loudly in their need that the appeal to the soul is all but lost. I would go to the very limit with any man in an aggressive evangelistic campaign. The record of my department proves this assertion; but more and more comes the consciousness that the effort of the evangelist must be supplemented by a work which shall not stop short of the complete emancipation of the working man.

# A REPORT ON THE REPORT OF THE EXECUTIVE COMMITTEE

PRESENTED BY H. P. DEFOREST D.D., OF DETROIT

THE executive committee has reported to the society without unusual comment the record of a year of exceptional difficulties and embarrassments. The adoption at the last annual meeting of a new method of organization, which however could not be carried into effect for a year, left to the committee the difficult task of managing a period which belonged wholly to neither regime; one which was left, like Matthew Arnold's sad singer,

"Wandering between two worlds, one dead,

The other powerless to be born."

It was a trying position at the best, but they addressed themselves to it bravely, with the determination in the foreground to use the time in a vigorous effort to reduce, before handing the reins to the leaders of the new era, the heavy debt which had hampered the Society so seriously for two years. And now that the year is done and the strenuous effort made, they are forced by no fault of their own, nor of the churches, nor of the auxiliaries, to report an increase of a little more than \$3000 to that indebtedness.

Doubtless there prevails largely, not only among the officers and the Committees, but in the large body of the Society's friends and supporters, a feeling of serious trouble if not of dismay that after the noble effort of the past year this should be the end. But there are many considerations which ought to temper this feeling and to reassure us.

How has this financial result come to pass? The Society began the year with an increase of the debt of 1904 amounting in round numbers to \$58,000, making it in all \$180,000. In the effort to reduce this amount during the year some really great and cheering results have been attained. The receipts from the churches have been increased by more than \$60,000 and the receipts from auxiliaries have more than doubled, rising from \$9,000 to \$19,000, and making the gross increase from the Society's regular

sources more than \$70,000;—nearly 75 per cent increase over the previous year. At the same time expenditures have been reduced on the field and in the administration by one-sixth; in round numbers \$42,000 in the field and \$7,000 in expenses. The double effect of the \$70,000 gain and the \$49,000 retrenchment has made an advantage to the treasury over the previous year of \$119,000; \$24,000 more than all the receipts from the churches and auxiliaries in 1905.

But something happened; those forever uncertain expectations, the legacies, fell off more than \$60,000. And in addition, debts pile up interest, and after using the income from investments to pay that, it was still necessary to increase the debt-balance of the income account \$4,000 to make it up. And that swerve to the wrong side of the ledger of \$64,000, added to the \$58,000 debt-increase of last year,—in all \$122,000,—wiped out the \$119,000 of gain and left us instead with an increase of \$3,000 to the debt.

As was said, it was no one's fault: officers and committee and constituency had made herculean efforts with splendid results. And the failure of the harvest of the grave spoiled all. But did it? Where should we have been with only receipts equal to those of the previous year, and no reduction of expenses? In debt \$300,000. Let us grasp that fact and be thankful!

And before we leave this matter of the noble effort made during the year let us analyze it a little and see that it really means a loyal endeavor all along the line with a surprising unity that bodes well for the continuance of that real interest in home missions which we have feared was diminishing. Only twelve states out of the forty-six enumerated have failed to increase their gifts, and all but one of those are purely mission districts, most of them at the South. Some states have made very large proportionate increase; one New England

state has nearly trebled its offering; six scattered from Vermont to Oregon, have nearly or quite doubled theirs; one important state in the Middle West has sextupled its contribution, and three, whose gifts are necessarily small anyway, have mounted to twelve and even fifteen times their last year's sum.

Among the larger items of increase we find in New England gains of \$2,100, \$2,600, \$12,500 and \$22,500; in the Middle States of \$1,200, \$1,400 and \$9,500; in the West two of \$1,100 and others of \$1,350, \$1,700, \$1,800 and \$3,000. In addition \$130,000 have been added to the Society's invested funds, more than twice as much as has been missed from legacy returns indicating that the tendency to give from large estates has not died out. And then, as a last echo of the cheer, comes the little list at the end of the column,—bits that chink into the contribution box from quite outside our constituency,—from Canada, Mexico, Japan, Turkey, Hawaii, India, and—the Ladrone Islands, all wanting to take a hand in the game.

Your Committee submits that this response all along the line, like the rattling fire of musketry at a signal, with now and then the boom of a cannon, is something that ought to make the Society glad and full of hope in spite of that vain cry of "Hark from the tombs." For it means a spirit that is not going to be crushed by an incidental defeat.

There is one question in connection with the financial affairs of the Society which reporting committees have felt bound to handle of late, and about which there is such keen inquiry abroad in the land. It is the question of the proportion of receipts to missionary expenditures, or more properly, of missionary expenditures to the expenses of running the machine. I allude to it only to call attention to this, that while perhaps figures do not lie, they will, unless handled knowingly, mislead if it were possible,—and it is unfortunately quite possible,—the very elect. One question alone is pertinent, it is the only one in which the people are really interested, viz.: Out of every dollar that gets into the treasury from whatever quarter how many cents get to the real missionary work, and how many stick by the way to pay expenses? And the answer

to that is very easy to find. (Eighty cents out of every dollar gets to work.) When \$200,000 goes to the field and \$40,000 is held to pay the bills, as in the case this year, that is the ratio, and it seldom varies much.

And it ought to be added that a good part of the twenty cents that is held for expenses does real missionary work too. Magazine and circular, field agent and annual meeting, the shipping of books and clothing are real missionary agencies and nearly ten of the twenty cents goes for such things. Expenses of this sort need careful guarding, but they are not in the nature of emoluments for the administration.

We turn from the treasury to the field, to emphasize the fact that while the noble increase of \$70,000 in offerings and the gift of \$130,000 additional invested funds has saved us from greater disaster and revealed a spirit of loyal response to the needs of the work, the heavy debt has not only rendered the enlargement of the work impossible, but has necessitated still further retrenchment for the time being. And that has involved the lessening by 136 of the force of missionaries and superintendents and the decrease of congregations and missionary stations by 86. The decrease of 6,895 in Sunday school and Bible class pupils (the loss in two years is 25,000), is only partly accounted for by retrenchment, some of it being a part of the widely spread falling off in these figures which has of late been reported by our churches generally. And on the other hand the increase of additions to the churches by nearly 700 in spite of the lessened number of stations, is a note of vital progress.

It is the retrenchment that is the most serious feature of the situation. No one, either among officials or churches, wishes to retrench. It is a dire necessity, to be surmounted at the first possible moment. In view of the unparalleled prosperity of these passing years, of the unprecedented pushing of new lines of railway in the Northwest and the Southwest, of the constant internal extension of that "frontier" which some have said no longer exists, and of the swarming immigration which is flooding all our areas, we ought to be girding ourselves for larger work, not lesser. And we are going to do it. Your Committee suggests that the temper of our constituency, tested, in this effort to relieve the society of

debt, and foiled only by the failure of legacies, is plainly such as to warrant the hope of a substantial advance when we have turned this sharp corner, and under new conditions of co-operation between state and national agencies can bend all our energies towards the best results for the whole country. Our constituency of states is swelling. Southern California assumes self-support; Nebraska is very near it; other states are not to be left long in the rear.

There are some facts concerning the reasons for the lessened receipts of two previous years which ought to be considered. Doubtless some of it is due to the unsatisfied feeling in many states reported by the Committee of five a year ago, and to the desire for a closer representation in the councils of the Society, and a larger share of the local responsibility in the management of their missionary work. We need not discuss that, as measures are already adopted for meeting it.

Some of that falling off is also due to the fact which is really a matter of deep concern, that the changing times, the shifting of the centers of interest and action in most lives, and the coming on the stage of a new generation whose training is so different from that of their fathers, is creating a temporary depression in all church interests and raising new problems in our benevolences, and aggressive movements. This for the time is reality; but it is not final. The new need, the new interests and the new generation will get adjusted, perhaps sooner than we think; certainly in due time.

But still another cause has been suggested within the Committee which lifts the cloud of apprehension to a degree. It is the fact generally that in the last ten years the home expenditures of the churches have considerably increased, and not so much by the payment of larger salaries or the increase of their own luxuries of worship, as by the constant taking on of new enterprises of local work, most of them as truly missionary in their purport as those undertaken by our organized societies. That there is an increase of interest on the part of the younger element in our local problems in city and country, due to more complicated conditions, increasing sociological problems and rapid immigration, is beyond question. And most of these enterprises, barring a few

fashionable fads, are not only good but necessary.

Still farther, our Society has not hitherto included in its operations the vast work of city evangelization, which has been conducted by city societies, and has often called for as much expenditure on the part of our churches as the home missionary work of state and nation. It is in the new program for this Society to embrace that work also, so far as practicable. The money for it is already being paid by the churches, and it has sometimes been difficult to meet this great and growing need without lessening the amount given to the wider work. But that is not a note of indifference to missionary work.

We submit, therefore, that it is not to be too hastily concluded that a temporary lessening of receipts is due wholly, or mainly, to the lapse of missionary interest. And that is pre-eminently gratifying. For if the interest is there and living, though finding more expression in other forms than heretofore, it is a constantly available source of hope and help, and will respond on call, as has been clearly shown in the response of the year now closing.

Let us hope and believe that the increased responsibility and call for co-operation which the new method of administration will put upon our forces all over the land will result in an increase of support not merely spasmodic but permanent.

And as we pass from the old era into the next it is most fitting that we recognize with hearty appreciation and gratitude the loyal and devoted labors of the officers and the Executive Committee in the past and not least in this eightieth year; and that we assure them that instead of being unduly depressed by the failure to lessen the debt, we are as a body greatly cheered by the efforts made and the results attained in this most difficult of situations during the past year. It is not success but effort loyally made that is the real victory for a man or a society.

"What I aspired to be

And was not, comforts me," sings Rabbi Ben Ezra. And what we have aspired to do and tried to do with all our hearts tells more of our real spiritual value than aught else, especially when the causes of temporary failure were not within our control. There is a voice speaking unto the children of Israel that they go forward; and may the spirit of the Master gird us all more efficiently than ever for the work of God and the help of His Kingdom.

# MEETING OF THE BOARD OF DIRECTORS OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

**A**T the annual meeting of the Society, held in Oak Park, Illinois, on the 9th of May, the Board of Directors as provided for under the reorganization of the Society, was elected. Rev. Charles S. Mills, D.D., as President of the Society, is chairman of the board.

At once, upon the adoption of the constitution and the election of the new officers and directors, the board assembled to take up the many points of business that required their immediate attention.

Sixteen members of the board were present, together with the president of the Society, Dr. Mills. Rev. Livingston L. Taylor was elected clerk of the board.

The first duty of the board of directors was to consider the application of the Congregational Home Missionary Society of Nebraska, through its president, Rev. John E. Tuttle, for admission as a constituent state. Favorable action upon this application was the initial act of the new board.

Dr. John E. Tuttle was elected by the Society a director from Nebraska, and at once took his seat in the board.

The following committees were appointed:

*The Executive Committee:* One year—Rev. S. Parkes Cadman, Rev. Harry P. Dewey, Mr. John F. Huntsman, Mr. Charles C. West; Two years—Mr. James G. Cannon, Mr. W. Winans Freeman, Rev. H. H. Kelsey, Rev. L. L. Taylor.

*On Regulations for the Executive Committee:* Rev. Livingston L. Taylor, Mr. W. W. Mills, Mr. R. D. Benedict.

*On the Nomination of a General Secretary:* Rev. Charles S. Mills,

Rev. H. H. Kelsey, Rev. E. L. Smith.

*On the Debt of the Society:* Rev. H. H. Kelsey, Rev. S. Parkes Cadman, Rev. E. M. Vittum.

*On Finance:* Mr. W. W. Mills, Mr. R. D. Benedict, Mr. John F. Huntsman.

*On Work among Foreigners:* Rev. W. E. Barton, Rev. S. H. Woodrow, Rev. Frank T. Bayley.

*On City Missionary Societies:* Rev. L. H. Hallock, Rev. John E. Tuttle, Rev. L. L. Taylor and Mr. H. Clark Ford.

Application was received from the Home Missionary Society of South Dakota for admission as a co-operating state. This was referred to the executive committee, with power to receive the state as such when the constitutional requirements had been duly met.

The appropriations for missionary grants and operating expenses, which had been tentatively adopted by the former executive committee, were approved and continued for the year ending April 1st, 1907, with instructions to the executive committee to consider all possible economies.

The present official force was continued in office.

The executive committee was instructed to take into consideration the whole matter of collecting agencies and to report at the January meeting of the board.

Action was taken looking toward the consolidation of Florida, Georgia and Alabama as a single missionary district.

It was voted that the minimum proportion of funds for home missionary work to be raised on the field to qualify for admission as a

co-operating state be twenty per cent.

Initial steps were taken for receiving the state of Washington as a co-operating state when the constitutional requirements shall have been complied with.

Plans were also initiated for the fullest presentation of the needs of the entire field, east and west, at the January meeting of the board of directors; and it was voted that the executive committee be instructed to ask the executive committee of each constituent state to submit to it on or before December 1st, a proposition as to the proportion of receipts which it will pay into the treasury of the national society on the general basis of the "Illinois Plan," and the amount beyond which all contributions shall go to the national treasury; and that this proposition shall be subject to the review of the board of directors at its January meeting.

The proposed financial basis of arrangement between constituent states and the national society is as follows:

"The board of directors understands that the new plan of reorganization involves the agreement on the

part of each constituent state society (1) to pay such proportion of its funds into the national treasury as may be mutually agreed upon between the state society and the national society; and (2) to pay all funds into the national treasury beyond a certain definite amount mutually agreed upon in the case of each state, as subject of said percentage.

"In determining the amount to be so proportionately divided and in establishing the proportion, all legacies and all funds explicitly designated by the donors for some specific work are to be excepted.

"All other funds coming from the state, whether paid into the state or national treasury up to the specific amount determined upon, are to be subject to this mutual agreement.

"It is understood that this arrangement will not go into effect until April, 1907, the mutual arrangements being determined at the January meeting of the board of directors."

The first address of the directors to the churches will be found on another page.

#### *Directors:*

REV. CHAS. S. MILLS, President, Missouri.  
 REV. RAYMOND CALKINS, Maine.  
 REV. GEO. E. HALL, New Hampshire.  
 REV. HENRY FAIRBANKS, Vermont.  
 REV. S. H. WOODROW, Massachusetts.  
 MR. JOHN F. HUNTSMAN, Rhode Island.  
 REV. H. H. KELSEY, Connecticut.  
 REV. S. PARKES CADMAN, New York.  
 MR. W. W. MILLS, Ohio.  
 REV. W. E. BARTON, Illinois.  
 REV. GEORGE R. LEAVITT, Wisconsin.

REV. E. M. VITTMER, Iowa.  
 REV. BASTIAN SMITS, Michigan.  
 MR. EDWIN TUCKER, Kansas.  
 REV. JOHN E. TUTTLE, Nebraska.  
 REV. E. L. SMITH, Washington.  
 REV. L. H. HALLOCK, Minnesota.  
 REV. H. C. HERRING, Nebraska.  
 REV. LIVINGSTON L. TAYLOR, New York.  
 MR. ROBERT D. BENEDICT, New York.  
 REV. FRANK T. BAYLEY, Colorado.



# OUR OPPORTUNITY IN THE NEW WEST

BY REV. FRANK K. SANDERS, PH. D.

*Secretary of the Congregational Sunday School and Publishing Society*

THE APPEAL of the West is historic. Since earliest times it has been stirring the imagination and quickening the consciences of our Congregational folk. But the West, which has been the goal of our activity, has not remained unchanged. One hundred years ago, when New England had thoroughly organized for home missionary work, the West, which challenged the attention of our fathers, was the more distant portion of New York and the western reserve. It was then that Ohio and New York, Southern Michigan and Northern Illinois received that ineffaceable stamp which characterizes this central region to-day and makes it the very stronghold of all that Congregationalism represents. Eighty years ago this very week The Congregational Home Missionary Society was organized, in order to reach with greater effectiveness that country, still a pioneering land. It was seventy-five years ago (1829) that Yale sent forth a band of eleven young men, headed by Baldwin and Sturtevant, to plant an enduring Christian civilization throughout Northern and Central Illinois. Fifteen years later (1843) a similar band from Andover laid strong and sure the Congregational beginnings of Iowa. At that same time the unknown coast region of California and Oregon began to attract attention and caused a great enlargement of the range of Congregational vision. Only after the Civil War, with the rapid settlement of our remaining territory did there come that development of the great middle West, which began to reveal its permanent possibilities, its boundless extent of fertile prairies, its oceans of stately forests, its inexhaustible stores of mineral wealth, resources even yet unexploited beyond their mere beginnings.

Some twenty years ago we seemed to have ranged the utmost limit of our country. In some fashion it had been covered. We feebly realized its possibilities. It had

expanded far beyond its power to exploit and there came a period of quiescence and slower growth, appealing not so much to the pioneering instinct as to that deeper passion inherited from our fathers, which finds its satisfaction in the love of permanent institutions. Then our hearts thrilled at the appeal of the new West and its educational needs. We devoted ourselves to establishing and developing the territory already won. The great western region itself seemed to give its energies to the strengthening and development of resources already apprehended rather than to the discovery of those unknown.

But this period has passed. To-day, our great western region, a domain far more vast than any that captured the ambition of a Caesar, is approaching a new and final stage of development, a development which is partly political, which is prominently industrial and which must be likewise religious. The West has at last attained to that self-knowledge which is promotive of self restraint. It is ceasing to waste its resources. It now measures



F. K. SANDERS, D.D.

them. Conditions are coming into being which are creating this very year a newest west, with which it is to be our duty and privilege to deal in the decade immediately before us. Although these conditions are just coming to effectiveness, they will in no respect brook delay on our part. If we are not prepared in some fashion to grapple with the situation thus developed, our opportunity in a very few years will be wholly gone.

The first of these conditions is the throwing open to gradual settlement, by those desiring homesteads, of the vast tracts of arable land so long reserved for Indian occupation. Beginning with this year a deliberate policy of allotment of inalienable land to the Indian, his settlement thereon and the sale for his benefit within a limited period of the property thus vacated, is to be put into force. This means that during the next four or five years many millions of fertile acres, hitherto ranged mainly by cattlemen and their vast herds, will become available for homes and farms. There are upwards of twenty of these reservations which will be opened, including Indian territory, which, by itself, includes almost as great an acreage as all the New England states put together, including Maine.

A second condition which is producing a newest west is the availability for agricultural purposes, by reason of new methods of farming of vast sections of country, mainly between the Missouri and the Rockies, a region hitherto remanded to the cattle range on the basis of ten acres to a cow. Only a month or so ago I saw an advertisement by the St. Paul road which stated that in South Dakota, between the Missouri and the Black Hills, along the line of its latest extension, there were farms in great abundance to be had on reasonable terms. This semi-arid land we are told, even without a full supply of water, can now grow a good grade of wheat and on terms which are profitable, at least to the owner of a good sized farm. This means a vast extension of population and permanent civilization in the Western Dakotas, in Montana, in Nebraska, in Kansas, in Colorado and the Panhandle. Its fertility, when water can be furnished by irrigation or artesian wells, is equal to that of the best prairie soil.

Few of us are able to realize the significance of the third condition which I would mention, the projects for storing up the surplus in the water sheds of the rivers of Montana, Idaho, Nevada, Utah, Colorado and New Mexico, in order to convert the arid land of the adjacent valleys or plains to fruitfulness. It is a wonderful fact that a sandy desert, apparently given up to the production of sage brush, when afforded a reasonable supply of pure water, becomes a permanently productive soil, capable of being repeatedly and continuously cropped. At Phoenix, Arizona, or wherever the temperature is relatively even and warm, it is possible to grow five crops a year. Land thus watered rises in value from a dollar an acre to one hundred dollars or more. No more beneficent enterprise was ever organized in our country than this redemption of our waste places, altering solitudes into hives of industry, turning barren acres into an agricultural paradise and offering abundant support for a crowded population. The development of Phoenix will be paralleled again and again. In these irrigated districts, now visited only by those who hurry across, there will be a continuous series of homes.

The last and greatest factor in the formation of this newest West is the strategic railroad building of to-day. Another era of rapid railway extension has apparently begun, but it is now an extension of the keen, calm, shrewd and profitable sort. It aims not merely at the seizing of a right of way, but at extension which justifies or meets the cost of building. It is no longer reckless but calculating. It develops sections hitherto out of reckoning because inaccessible. All this winter the railway kings, Messrs. Harriman and Hill, have been fighting for the possession of the right of way along the north bank of the Columbia river. Whoever has seen that southern portion of the state of Washington will know that it is indeed a prize worth struggling for. The railroad which is being built will tap a country as large as Massachusetts, rich in timber and mineral and agricultural wealth. Another rich reward of enterprise is the northern third of Colorado to be entered this very summer by the Moffat Road. The undeveloped portions of South Dakota and of Wyoming are sufficient to re-

ward the utmost rivalry of the St. Paul, the Northwestern and the Burlington, at this very time. These corporations are not investing millions of dollars for amusement merely.

The one who knows his West chiefly from books of adventure can hardly realize the enduring possibilities of this tremendous domain. There is no more promising country to-day than the imperial states of Washington and Oregon, than the newly opening state of Oklahoma, as large as Illinois and settled we are told by an aggressive, home-born vigorous race of people. The communities which we may expect to be produced by irrigation and by railway shrewdness will be composed in large measure of independent, self-reliant men and women of capacity. There is a tendency to make the struggle for the establishment of civilization a material struggle. The resources of the pioneer are so heavily taxed that he feels the need of aid in securing religious leadership and permanent institutions. He is appreciative of what is done. He is responsive to opportunity. He values the consequent development and appropriates it as his own to be maintained and furthered.

The work of The Congregational Home Missionary Society in this newest West will look as never before toward permanence. It is not basing itself to-day upon the gains of the mining or lumbering industries, a type of exploiting which brings together great armies of men, but only as temporary employees and for the purpose of extracting the wealth of the country to hand it over to those who are living somewhere else. It is being founded rather on agricultural conditions, upon communities of homes, upon rapidly growing cities, upon sections which are realizing their vast possibilities for the future. It is a promising work because it is not merely among those who are moving to and fro and living upon a daily or yearly wage, but because it deals with those who are planning to secure a home to

develop their property and to become permanent citizens of their adopted commonwealth.

Our work in the great West is in every sense of the word a great investment for Congregationalism. The best organized Congregational church to-day is outside of New England, the one which gives most largely in proportion to its resources, and the one which exerts the most far-reaching influence upon the denominational body. The great responsibilities of Congregationalism to-day are being shared by the churches scattered from the Atlantic to the Pacific. In the list of the ten strongest churches of our order would be included those located in eight different states.

It may be a matter of question whether the Central West has already become the stronghold of Congregationalism, but there is no question that it is rapidly becoming so. The resourcefulness, the responsiveness, the statesmanlike tendencies of our churches in this pioneering realm we can rely upon half a century hence, if we believe, as I am sure we do, in the mission which Congregationalism has still in our beloved country. If the ideals and practices which it represents are those which can ill be spared in these developing portions of our land, it becomes our privilege and duty to respond once more as our fathers responded in the past, and as we ourselves replied a generation ago to the call of God in this newest West. Let us determine that so far as in us lies we will share in the heroic enterprise still to be executed there, that we will join with others in the laying of foundations broad and deep of a civilization which will not alone be splendidly material, but which will be definitely Christian. Thus shall we guarantee to our beloved country that continuing definiteness of religious growth which has been its glory and its safeguard in the past, and which will enable it in the century to come to continue its encouraging influence on behalf of all that makes for freedom and for righteousness in the world.



# A M E R I C A A C H R I S T I A N N A T I O N

BY PROF. EDWARD A. STEINER, IOWA COLLEGE

**T**HIS IS a bold challenge, rather than a proud boast, an ardent hope, rather than an achievement. Even though an honored chief justice of the United States declares that legally we are a Christian nation, even though vociferous orators with one foot on Calvary and the other on Plymouth Rock, lead us from Capernaum to Concord field and from Jerusalem to Washington, and wrapping the cross in the stars and stripes declare the two to be one,—the challenge still stands.

I am no more in the mood than are you, for legal and historic facts, and much less in the mood for the elaborate horrors of fervid oratory. I am here as you are here, drawn by this challenge, a challenge flung at us by the mobs of Northern and Southern cities, committing wanton murder and burning the huts of innocent people, under the shadow of the Christian churches. We are challenged by the speech of cool-headed business men who openly assert that every "nigger" ought to be hanged, and boast that they would be ready to play hangman. We are challenged by the action of the hotel keepers in the capital of my state and in other cities, who refuse shelter to honored servants of the church because they are of another color. This challenge comes to us daily, with disheartening emphasis, and as a nation we are rearing again the "Middle wall of partition" broken down by the Christ, we are narrowing the boundaries of fellowship, and we are not realizing the great dream of the brotherhood of man.

We are challenged by the hate which divides classes and masses and by the gathering gloom of discontent which ripens into strikes attended by all the horrors of war; we are challenged by galling poverty, dire, distressing and unrelieved; challenged by clogged wealth, by flaunting and ill-gotten gains which are daily increasing in menacing power. And this is no empty phrasing.

There is not a man among us to whom the very words of his sacred message have not been flung back in derision, and whose arrows as he shot them have not turned back at him wounding him to bleeding and to tears. You men have met this challenge on the frontiers, you have met it on the crowded city's streets, and you have heard it in the roar of the two great seas.

Abashed, you have turned away from legislative halls, where corruption governed, and lust of wealth controlled; confused and ill at ease, you have passed

through colleges and universities founded by the fathers and with the fathers' ideals—for you found that they have drifted from their moorings of faith and often as undemocratic as unChristian,—and we are here to-day face to face with one of the great agencies of the church, yet knowing not if it has been used as it ought to have been used to enthrone the Christ over the conscience of the nation.

It is no child's play, this; no easy task, meeting the challenge; no easy task, to wean a nation from the golden calf to turn its face to smoke-ridged Sanai, to snatch away these "Blind makers of the noise" and compel them to listen to the gentle voices of seers and sages, to cool the burning lava stream of hate that it may become the river which "Makes glad the city of God," to arrest the hurrying feet of men from their wild pursuit of golden dust and teach them to "Walk softly" over this earth, making them to seek the enduring wealth of the vast to-morrow. To meet each day an inflowing tide of strangers, alien in speech, in race, in faith, and convert them into citizens and heirs of the kingdom.

The task is an heroic one, passing the strength of man, the challenge is a daring one and we are here to meet it and to win back the lost heroic spirit without which we cannot meet it.

The heroic spirit must be won back, for without it we can not preach the story of the cross to men who daily offer up their lives at the mouth of the mine, before the grates of fiery pits, and on the backs of fast flying, jarring engines.

We have no ground of appeal to the young men of our country to give themselves to this service, and the ever lessening few who respond, come as listlessly as we call. They go to that seminary which promises the most coddling, and the three years of preparation for the greatest task ever undertaken by man, a task demanding the noblest devotion and the most heroic self-sacrifice, are regarded by many men as a physical, intellectual and moral vacation; and at the end of such years is it a wonder that these same men hold themselves ready to go to—the highest bidder?

I have been told by a professor in one of our theological seminaries, that he could not get a man to go to a neglected church to preach one sermon, without the assurance of a sufficient compensation. I should like to fire all theogues, and I am not sure that I should not fire the professors who permitted them to grow into a brood of nested limpids.



PROF. E. A. STEINER

We cannot win America for Christ, with cadets who are soft to the touch, who dare not face the brunt of battle, who pick the safest way to the front, and who turn their backs to the foe. Our colleges are full of young men who are waiting for the heroic call, but they want heroic men to lead them. Young men are waiting to be led in solving the great social problems, waiting to be led by great men who themselves have sacrificed to be disciples of Jesus; men who have withstood the allurements of wealth, who have had the courage to remain poor, who have had faith enough to believe that the ravens always feed the prophets,—and ravens have no swallow tails.

Young men are waiting for some of us to help solve the race problem, by facing the mob, and sheltering one of God's children by our own bodies,—if necessary,—ready for the sacrifice. They are waiting for us to be consumed by the divine passion for the souls of men. And shall they wait in vain? If we are to help in making America a Christian nation, we need efficient training and efficient organization.

I am loath to bring here a charge which I believe needs to be made and needs to be made by some one. We all whisper it in the closet, but it needs to be proclaimed from the house-tops. What I say has been substantially said to me by the presidents of two theological seminaries, by a number of professors, and by nearly every minister with whom I have spoken upon this subject. Some one ought to say it, and it is this: Our men as a rule are not trained for the task which awaits them. I do not know where the fault is; I do not know whose the fault is; but I believe that it would

advance the cause of the kingdom of God, if the entire curriculum of some of our theological seminaries were thrown overboard and a fresh start made. The curriculum as it is, is admirably adapted to certain conditions which belong more to the past than to the present; but for the hand-to-hand grapple with sin, for the fierce fight, and for the winning of men's allegiance to the law of Jesus, it is ill adapted. At least my experience is, that a large number of men who go out to preach are inefficient, and it is the business of the theological seminaries to find out the reason.

I am not at all in favor of moving any of our seminaries nearer to any university; the further from the purely scholastic atmosphere and the nearer to the problem, the better. I am not at all in favor of sending our best men to Berlin and Leipzig to become more entangled in the meshes of criticism. I am in favor of sending them among Poles, Italians and Slovaks, to learn their speech, to discover their genius, their weakness and their strength, and to disclose these things to the churches. The settlements do it; we don't. The foreign problem in America will not be solved by the foreigner but by the American, and by that American who knows the foreigner and who has discovered the point of contact.

I shall heartily support any new movement which tends to make our organization more effective, even if it does demolish some cherished idols. We cannot afford to rest ourselves back upon our past. History is good for inspiration; achievement must be our inspiration. It is not a question of what has been, but of what is to be.

If we are to win America to Jesus Christ, to the Christ of the Gospel, to the law of the Gospel; if America is to be a Christian nation in very truth,—we dare not go on as we have gone on.

We are face to face with forces strongly organized, menacing, encroaching and demanding; yet we are losing the power to make true the dreams of the past, or to realize the ideals of the Fathers.

Like a Heaven-born gift the spirit came upon us at Des Moines; men traveled from coast to coast that they might meet and plan. They groaned in travail like the proverbial mountain, and like it brought forth a mouse, and that a costly one. Thus, again and again our inefficiency in carrying out plans has robbed us of the fruits of our ideals.

The frontiers are almost lost to us because of our inefficiency, and the heart of the great cities is closed to us for the same reason. In the very home of our denominational interests, our power and influence are far below that which we

who worship from afar, imagine. This may not argue the fact that America is less Christian, but it does prove that we have a smaller place in making it the Lord's than we might have and than we ought to have by virtue of that history which inseparably links us to the national weal or woe. We cannot afford to lose our place in the forefront of the battle, and if we lose it it will be not only because of our inefficiency but because of our unfaith. Above all, we need an unswerving faith to believe that the Gospel of Jesus Christ is able to save to the uttermost; that out of all the struggle and the strife the one King who will be victorious is Jesus; that the one throne which will stand forever is the throne of the Christ, and that the Gospel is the "One power unto salvation." We need a sublime, unswerving faith in the divine remedy, that it is the only remedy that will "Subdue the nations under him."

Slowly but surely, all those who boldly went forth to cure the ills of man in other ways, are coming back to the cross, seeing in it, and in it alone, the "Healing for the hurt of my people." Slowly but surely men are regaining the faith lost, faith that the church is still destined to be the instrument in God's hand to make all men see "What is the height and depth, and length and breadth of the love of God."

We who are in the church need this faith supremely, for our arms are almost palsied from lack of faith, and our tongues are caught in the paralysis of doubt.

This great new world, with its inheritance and its vast opportunities, this focussing point of the world's interests, this gathering place of the Lord's hosts, this meeting place of all the kindred from all the nations of the earth, must be saved for the sake of those who long for the better days of the kingdom; for the sake of those who believe that here, the Lord is working out the supreme problem for the sake of those who are coming—who have put their trust in us, and who need our help and our inspiration; for the sake of those who come here hungry for our ideals, finding here the same old idols.

I plead with you because I believe that we have something still to bequeath to this nation. It is not done with us, we are not done with it. Our fathers helped to found it; we shall help to save it. Our fathers were at the corner-stone laying; we and our children shall be at

the dedication. We are not disintegrating; we must not disintegrate. We must not prove a failure. We cannot prove a failure if we are true to the past, faithful to the present and alert for the future.

I speak as I have spoken because I have faith to believe that we shall not turn corners before this challenge. I have faith in this Congregational church, faith in its ideals and I have faith in its men. I have faith in you that you will wipe out the debt of this society, and with it our mistakes, that you will start anew heroically, methodically and full of faith.

Brethren, this country is worth saving for the Kingdom, and the Kingdom is not very far away from it. For underneath our wrongs on land and sea, underneath or hunger for silver and gold, underneath our vain and heathen boasts, there is a keen conscience awake to its wrongs, alive to its perils. For though America worships the golden calf, it knows it is but a calf, and it can be made to listen to the thunderous voice from Sinai when there is a Moses who comes down its steep descent.

Though America is boastful, and proud of her pre-eminence, she is also in the throes of discontent, and she knows of the day of her humiliation. Though America is not a Christian nation, yet she knows she ought to be, and, by the grace of God, she must be. For the nations of the earth are awaiting her dictates of peace and tremble when she draws the hilt of her sword, and we must speed the day when she will say to the nations of the world, armed to the teeth:

"Ground Arms! Furl the battle flag, stop the mouth of gun and cannon, and let babes and sucklings speak to still the enemy and the avenger." I believe that a time is coming when a Secretary of War shall come to Chicago,—not to plead for soldiers to put down possible insurrections at home,—for we shall govern justly and deal out equity; if he pleads for soldiers, it will be as we plead to-day, for heroes who will wear the panoply of faith and who will wield the sword of the spirit. The time is coming in America, if we are faithful and believing, when a Secretary of the Navy will come to plead for more battleships;—not to guard our coasts and our trade, but to go out to conquer the world for this same King Jesus, and the proudest ship which shall lead the fleet will be called—"The Morning Star." And may the Lord speed that day!

## ADDRESS OF J. D. KINGSBURY, D.D.

SEVENTY miles up the beautiful canon of the Weiser River, in Idaho, is planted the little terminal city of Council. There is always an emphasis to be placed on a terminal city. There the railroad stays for a time, looking and thinking whether it will go up Horner Creek into the Seven Devils region, or whether it will still follow up the Weiser River nearer to its source and strike down to the Little Salmon to make its connection with the transcontinental lines in the upper regions. That is a terminal city. It is the supply point for all the region round about. Here come the saloons; here come the gateways of hell; and a motley people having all sorts of business enterprises; and it is a strategic point where we must plant the gospel. And so we planted a Hero of the Cross there. I do not know how I can better introduce him than by a little characteristic incident. He dared say something about the saloon, and the good women came into the parsonage on the next morning and said: "Pastor, you must not go to the little spring to get water, to-morrow, for the saloon man is to be there with his friends to do you harm." "Thanks," said the Hero, and on the morrow he took his two pails and started for the spring whistling so loud that he made the welkin ring and that everybody might know he was after water. Sure enough, there was the saloon man and his friends, and before the saloon man had a chance for the onset, his hand was stretched out to Smith with "A royal good morning to you! This is a morning that makes a man feel as if he wanted to do good! Give me your hand, Smith! By the way, Smith, do you know the boys up at the school-house are disturbing me while I preach? You have the most influence of any man in the town and you must keep the boys quiet while I preach!" "Foster, I will do anything you want," so Smith kept guard while the gospel was preached by our young hero.

There is always an angel presence there—I speak reverently—there is always an angel presence in a missionary home. It was peculiarly so in the little terminal city. The hectic flush was already on her cheek when I first saw her, but she was out among the people; she was at the bedside of the sick. She won the hearts of all the people. "Where have you been?" I said to her one day. I had been waiting for her, and the little children said she took some goodies from the pantry and went away saying she would not be gone long. "Where

have you been? You should have been taking care of yourself," I said. "I have been taking care of my sick neighbor. There was nobody to take care of me." By and by, near the Christmas time, life was at its lowest ebb, and while the Christmas bells were ringing, the sweet spirit passed upward to the eternal Easter morning. Oh! what an emphasis on Christian work it was that day when we laid her down to rest! The stores were all closed; the freighters lingered before they hitched their long teams to the wagons to go back into the copper region; even the saloons closed, and it seemed as if the whole city were in tears, and the emphasis which was laid upon that woman's work by her life, by her death, meant more than all the work she had done in the days of her strength. Oh! woman! she is the angel presence in the missionary home!

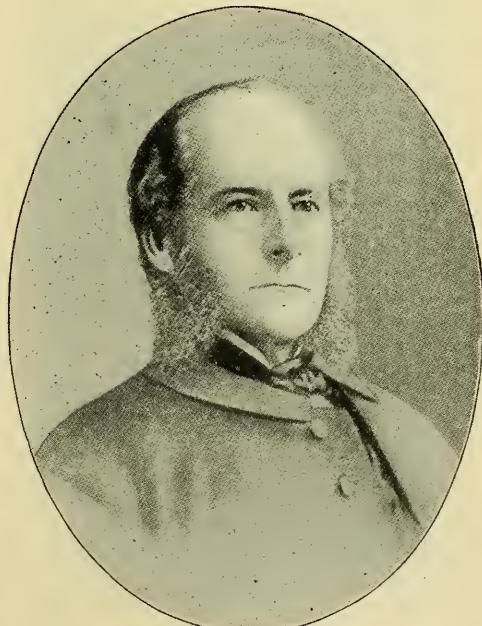
By and by it was said to me, "Do you know, thirty-six miles away, over the range, there is a valley thirty miles long and no gospel; there is a beautiful little village—we call it 'Meadows.' Yes, but they have not signified very much anxiety about having the gospel." I want you to know there are two kinds of people,—those who bear, and those who for-bear. These were those who for-bear. They were horse racing; they were gambling; they had everything that was evil; they actually absolutely did not want the gospel! I said to Foster, "I know you have Engine Valley fifteen miles down south; you have Middle Forks seven miles south; and you have Mickey eleven miles farther; and the White School House four miles away; you are serving all those people, but what shall we do with Meadows? They have no gospel there!" And I knew what the dear boy would say. "Give me money enough to buy another horse and I will go there to-morrow!" And so he went. He had a cold reception; they did not want the gospel; they were joined to their idols. But I want you to know that the missionary of the Cross bears the message of that eternal Father who sits on the great white throne, that Father whose heart has a throb of interest and feeling and fellowship with every child of earth; and he who goes in the spirit of Him who came from heaven to bring the Father's message, he will so bear that message that God's children will certainly listen to the voice of the Father above. So, by and by, it happened that the people began to come and listen and say "Oh, this reminds me of earlier days," and they were tender, and, by and by, they were on their knees and praying, and the interest increased and the Holy

Spirit was in all the assemblies, and they were testifying, and so the work went on until it was said to me: "Why, the people in Meadows want a church; there are some who are converted there and they want the gospel and a minister to live with them." And my hero had gone away and another hero was in his place, and I said: "Will you go up to Meadows? Go up before me while I look for the minister, and see how many people there are who want to unite with the church," and so he went, while I dropped over into Colorado, only about eight hundred miles from where I was, and there I found my minister, and back over the country I came. Did you ever take a sleigh ride over the snow six feet deep, where the horses meet and have to drop out? Oh! one horse down, and another up, and down, and both down, and the driver looking on with serenity, and I was ready to jump out twenty times, but the driver said, "Sit still," and so, sure enough, in a little while the old sleigh tipping and turning, was up and off again, with the bells jingling and away we went! It made me think of that report of Finnegan's, you know. They told him he used too many words in making his report, so he reported, "Over about and up again. Finnegan." It was just like my ride. Oh, rare and beautiful was that ride over six feet of snow, there in the little valley five miles wide and thirty miles long to the village where they were waiting for the organization of the church. They could hardly wait for Sabbath day to come. And on that day the large hall of the town was filled with people, and we were to organize in the evening, and long before the hour of service came, they came to ask if I wasn't coming to service. They had double-seated the hall; every seat was filled and people sitting on the floor; the place was filled to overflowing. And I preached to them the gospel. Oh! that stillness! Oh, that evidence of the spirit of our God! Something different from anything ever felt in other assemblies, and, by and by, when the preaching service was over, I said: "Those who are to enter into a covenant with each other and with their God, come forward," and they came forward and formed a large semi-circle, and there entered into a covenant with the Lord. We couldn't re-seat these people—couldn't tell where they came from; their seats had been taken, and I said: "We will celebrate the Lord's Supper standing and our first passover with staff in hand, and any others who will, come up and celebrate with us." Oh, the most tender sacrament of my life! And after the sacrament was over and the right hand of fellowship given, we sang: "Blessed be the

tie that binds," and I never heard it sung in churches or chapels,—never heard it sung as tenderly as by that great throng of people.

When I was a little boy they showed me a picture of a banyan tree and told me it would reach out its limbs and drop down and take root again. The church of Council was just like that; it just reached out and dropped into the earth and rooted again. So with the Church of our God; believe it! It is to become a growth which shall cover the earth, and the church that does not reach out and have the missionary spirit, and the missionary purpose and the missionary zeal, has forgotten the mission of heaven on which it was sent into a sin-cursed world!

Pretty soon I was at the headquarters at Salt Lake City, and there I opened a letter from my boy. Don't you know I used to be up in Nebraska and down in the northeast corner of Nevada (you omitted that) in the gold camps. And I was a carpenter and a minister and a lawyer. They harmonize pretty well. I have worked at the law and the carpenter work during the week and preached the gospel on Sunday. I have had no help from anybody. But I wrote my boy: "I thought you were up in Nebraska doing good work. I shall be with you next Sabbath day and you shall have help!" The Salt Lake people once in a good



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while do a good thing as well as once in a while a bad thing, and they put in my hands some money and said: "You will pretty soon have a call from Nebraska; take this money and have it on hand." And so it was; soon I was riding in the stage over a smooth road and the flowers were blooming on the way; and when I got to the camp (you must excuse a little egotism—I have to tell it once in a while), there I saw myself announced in a public place (in a saloon it was) as "A Big Gun from Salt Lake City Will Preach! Everybody Come! All the Boosters Come!" I have been in all the public places,—that means the saloons; I am never afraid to go where I behave myself. I go where God sends me. I saw all the machines where the men gamble. I said to the boys, "We are to have worship on Sunday." "Yes, we'll come! Don't you worry about us!" And so on the Sabbath day, there were as many people as the school-house would hold; saloon keepers and gamblers came; and old Jack Wheatland, who married in this fashion: "And God Almighty pronounce you man and wife,"—had the worst saloon in the camps,—and I told them about the Father's love, and I did not say "You wandering boy!" I said "We are all wandering and we all want to come back to the Father." Oh, the boy's heart melts when you tell him about the Father's love! Oh, such a tender response that time! And they said: "We'll have a church; we'll build a house of God; and we'll do the most of it ourselves." And when I was held up in the wash-out I drew up a plan of a church which I would like to see up there, and it was to cost \$3,000, and I sent it back, and they sent me word they were going to build after my plan. They said: "We can raise pretty near \$3,000." Oh, the boys! They come from high schools, and colleges and universities. A boy's heart can be touched. Tempted? Falling? Why not? Far away from the benediction of a father's love; far away from a mother's tenderness and "The Girl I Left Behind Me." There is the saloon, the gambling hell, and the house of shame, and all the agencies of sin and Satan, and no church! Why shouldn't the boy fall? Don't you know that lightning up there goes zig-zag? They say the air meets resistance and it is turned aside and becomes zig-zag. I saw a cloud hanging over Salt Lake City so heavily charged with electric power that it sent a bolt straight across the valley—one red hot bolt! The young man never goes straight down to wickedness, he is

restrained by the home and the love and the benediction he finds there. But send him out into the camps where he finds nothing but Satan and sin. Tell me! Tell me if it is strange the poor boy is so tempted by sin that he plunges soon straight down into hell and nothing can save him but the gospel of our God.

The question before this beloved society is "Shall the boys have the gospel of our Lord which shall save them from sin and from the loss of all things and the destruction of character?"

One thing more. You hear a great deal said about the education of the men. They had a meeting one night in the camp. Forty men from college; but they had forty others who were not as well educated. The university—that is the morning dawn where he learns a little science, a little philosophy and a little history,—but these years in the desert where he has been studying by a broader guage; where he has faced death with the breath of the desert; he knows its low moan; to suffer in the canon alone because duty calls him; he knows that ladder,—love, duty, loyalty, destiny,—and he knows what it is to have his companion fall at his side, and he builds a little fence about him and moves on to the call of duty. He is the man who graduates in the university of the wilderness. He is the man with the large outlook who asks the missionary not for some delicate essay full of its negations, but who asks in sound soberness, "Is there an eternal Father who gives to His children an eternal hope? Is there an everlasting arm in which weary man may lie down and rest?" And our missionary is the man who preaches of Him who was manifest in the flesh, justified in the spirit; who preached unto the Gentiles, believed in the world, was received up into glory, and is coming again by and by when the elements will melt with fervent heat, to bring to Himself all those who accept the offer of salvation. So our missionary is the man who preaches the gospel of love, the gospel of hope, the gospel of eternal life, unto those men who feel the need of it in their very souls. Over the trail he goes; up the canon he goes; the happiest man in the universe! The missionary of God, conscious at every step of the presence of his Lord the Christ, and singing as he goes, "I will go where Thou wilt have me go, dear Lord,

Over mountain, or plain, or sea,  
I'll say what Thou wilt have me say,  
dear Lord,  
I'll be what Thou wilt have me be."

# ORGANIZING OUR CONGREGATIONAL FORCES FOR ADVANCE

BY DON O. SHELTON

*New York City*

A NY plan of campaign for the advancement of Congregational home missions, to be at all adequate in the present emergency, must include as one of its fundamental purposes the systematic enlistment and training of all our forces. These forces, to be promptly organized and utilized, are the children and young people, the women and men of the churches.

## ENLIST ALL THE FORCES

It seems reasonable to hope that as aridity has compelled widespread association of effort in several great western states, so the need of a home mission awakening and quickening will insure immediate and hearty and general co-operation on the part of all the people in our churches. Wesley's well-known motto, slightly modified, "All at it and always at it," *methodically*, may wisely be our battle-cry this new year.

In the interest of this crusade we must aim to set at work our whole army of church members. The ultimate success of our home mission movement in this age depends on our ability to lead members of the churches to give personal thought and time and energy to the furtherance of this great cause.

But are the classes just named really forces? Yes, but to a large extent un-harnessed and unused. The organizing touch is required to lead them into effective expression. For this essential task we may find an incentive in the fact that the age in which we live is distinguished chiefly as one in which tremendous forces were comprehended and directed to do the work which they were always inherently capable of doing. In our denomination is a force whose full co-operating strength is largely undeveloped and unutilized.

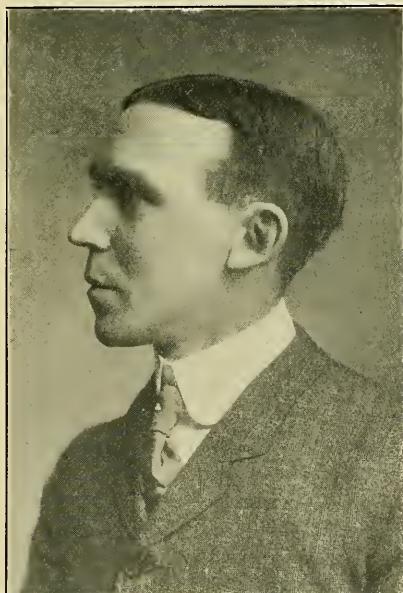
Always, one of the essential needs is a creative, organizing administration. This vast, inherently strong force is capable of

doing all that needs to be done. It is our privilege to unlock it and afford it adequate means of expression.

## THE ADEQUACY OF A SIMPLE PLAN

What is the organization required for advance? Such only as will facilitate the effective doing of the work in hand. To organize effectively is to use means that will guarantee ends. Thorough organization implies neither the excess nor defect of machinery. It excludes all that blocks progress. It includes only that required for the largest productiveness.

Any organized plan, to be highly effective, must be in harmony with the most modern methods. Precedent should not direct in our present movements, unless the following of the precedent promises to in-



DON O. SHELTON

sure the highest present good. Ancient good is frequently present unwisdom and destructiveness. When a method becomes rutty it is presumably ineffective. Calhoun, replying to a speech made by Mr. Clay in the Senate, in which precedent had been quoted by Mr. Clay, said: "To legislate upon precedent is to make the error of yesterday the law of to-day." Life insures growth. Where there is life there will be change. As much good sense may be shown in modernizing methods for furthering missionary intelligence and obtaining missionary funds, as in the modernizing of business methods. No aspiring and successful business man to-day is working on precisely the plan and method which he used five or even two years ago. Hence the methods of a home missionary society must be such as will secure the end aimed at. However glorified by precedent, the method that fails to get the desired result to-day is worthless and can not be too quickly dropped. I am referring now chiefly to methods for the arousing and holding and augmenting of home missionary interest.

#### A COMMITTEE OF THREE IN EVERY CHURCH

For the prompt organization of our forces there are reasons numerous and urgent:

i. A wider and closer contact with its constituency is an imperative need of the Society. How is this to be secured and maintained? By bringing individual members of local churches into a close and responsible relationship with the Society. "Living movements," as Cardinal Newman said, "do not come of committees." Nevertheless, great causes are strengthened and furthered by delegated co-operative effort. As one important step towards a closer affiliation between the Society and the churches there ought to be secured the appointment of three representative co-operating members in each local church, one to represent the adult membership, one to represent the young people's society and one to represent the Sunday school. These three persons would be channels of communication between the Society and the local church. They would facilitate the distribution of literature, promote the systematic study of home missions, and co-operate with their pastors in securing intelligent and regular giving.

I covet the enlistment and active co-operation of the strong young business-men of the churches.

It is of fundamental importance that the entire constituency of the Society be kept acquainted with the great opportunities for extension before the Society and with its administrative affairs and financial needs. It is evident that such local co-operating committees of three, in regular communication with the Society, would foster a deepening and increasingly fruitful interest in home missions. By such means we would rapidly multiply propagandists.

#### CULTIVATE THE SMALL GIVER

2. A second pressing reason for this simple, but thorough, form of organization is the necessity of securing at once the help that can be given by the vast army of small givers. While many members of our churches are unable to give largely, yet they are willing to give something. Their smaller offerings, if made systematically, would in the aggregate be sufficient to make possible a new and grander era in denominational home mission history. This vast army of smaller givers can be reached and enlisted by means of the three co-operating members in each local church.

The immediate enlistment of all the members of the churches in this way is made necessary by the fact that the income of the Society ought to be increased one-third at once. We ought never to be satisfied until we raise it to the highest point it has ever reached and then we ought not to be satisfied. Just now we have reason to be profoundly grateful for the increase in contributions of \$70,500 over last year, but we must press on for a steady advance. The income of the Society must be heaved out of the rut it has been in for so many years. Have not our ideas of what a home mission crusade ought to be, been altogether too small and conventional and inadequate? We must re-introduce the heroic note and put into the work initiative and audacity, and cultivate the active interest, not only of those able to give largely, but also of the much large number of those whose smaller gifts would be a strong reinforcement to the treasury.

These, therefore, are two leading reasons for the prompt and thorough reorganization of our forces in the Sunday schools, in the

young people's societies and in the adult membership: 1. *Because of the need of a comprehensive campaign for the enlightenment of all the people of the churches as to the present unexcelled opportunities in America for further Christian initiative and conquest.* 2. *Because knowledge promotes interest and deepening interest augments gifts.*

Wherever there is a lack of concern for our home mission cause I am convinced that it is owing, not so much to prejudice or opposition, as to insufficient knowledge of need and opportunity.

#### A CONTINUOUS EDUCATIONAL CAMPAIGN NEEDED

Nothing else seems to be more needed than a wide-spread, persistent educational propaganda. Knowledge creates interest. Interest impels to active co-operation. It is not the sporadic, intermittent, fitful, anecdotal, annual appeal that builds up an intelligent and a contributing constituency. There is required rather the unfolding of the primary truth that unselfish serving of others is a leading mark of the Christian character; and also the clear and more systematic and methodical presentation to all the people of the churches of the fact that unexampled opportunities for evangelistic, pastoral labors and the founding of churches are now presented in this country.

No doubt most of us recognize the year just closed and the one just entered on as crisis years in the work of this noble Society. By the generous aid of a large number of devoted Christian people financial wreckage was averted last year. It is imperative now that we act quickly and heartily and unanimously and in an intensely methodical and practical way.

This broad policy that has been outlined at this annual meeting, this constitution that has been adopted,—of what worth are they? They are valuable as time tables and balast-

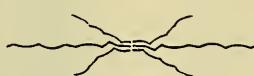
ed steel rails are valuable in the railroad service, but of little consequence without power and a high objective in the organization possesing them.

The tug and stress of the work will begin when the convention ends. This cause is to be made highly effective only by prayerful, intelligent and enthusiastic action on the part of a great multitude of people.

Now, by faith in God, by quick aggressiveness, and by an immediate mobilization of all our forces, we have it in our power not only to prevent disintegration but to insure the dawning of a brighter denominational home mission day.

Looking out on the future I am optimistic because I am confident that in our churches there are many thousands of loyal, faithful, self-sacrificing men and women, whose hearts are in unison with the will of their Master. And I am hopeful, too, because if we are obedient to the Word and Spirit of our Lord we shall have his constant guidance and co-operation. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain, that whatsoever ye shall ask of the Father in my name, He may give it you." (John XV: 5, 16.)

But we must show our faith by the wisdom and energy and thoroughgoingness of our works. We shall not have a home mission advance unless it is fore planned, unless it is sought for, unless it is wrought for. The members of our churches are numerous enough, and loyal enough, and responsive enough to the calls of opportunity and duty, to make possible a steady forward home mission movement. It is our privilege to be equal to the need of the hour by promptly organizing all our forces for a steady advance.



# THE UNDEVELOPED RESOURCES OF OUR CONGREGATIONAL CHURCHES IN THE CHILDREN

BY REV. HENRY H. KELSEY

*Hartford, Connecticut*

THE THEME for this afternoon is "The Undeveloped Resources of Our Churches." We Congregationalists have great resources of power, of which we are justly proud. We can and must develop and use them. We are here to inquire *how*.

In the four addresses of the afternoon we shall cover the whole field only as the children, the young people, the men and the women include all the brain power, culture, wealth and institutional strength of the denomination.

I am to speak of "Our Undeveloped Resources in the Children." This is the greatest theme of the four, for it includes them all. If we can win and hold the children, we have the young people, the men, and the women, and I am so much of an optimist that I think it can be done.

I will state what I want to say in three propositions and then endeavor to illustrate and prove them.

1. The children of the vicinity of our individual churches constitute the real Home Mission field of each church. We shall win the grown-ups of this country for Christ only as we win the children of individual communities.

2. The children are the source of the church's growth, and from them must come its force of future workers.

3. The children can be won and trained for service, and the one institution by which it can be done is the Sunday school.

Now to prove these three propositions, I want to say:

*First:* That the church to-day does grow from the Sunday school and has done so for thirty years. A careful student has estimated that four-fifths of the increase of the church comes from the Sunday school. This is our experience with the Sunday school as an institution, only partly established in the esteem of the church, and only partially developed and used.

*Second:* We are in the beginning of an era of Sunday school development. Some call it "The Sunday School Age." The subject of the religious education of children has now the attention of all thinkers. Sunday school workers are getting out of the rut of conventionalism. The Toronto Convention is declared to have been as different from the Denver Convention as daylight is from darkness. This change marked the progress of but three years. The progress and results of organized Sunday school work are most gratifying wherever live and up to-date men are at the head of the work. We are in the first year of a new advance in world conquest.



REV. H. H. KELSEY  
Hartford, Conn.

We are just finding out that there is but one way to succeed and that is by winning the children to Christ and training them for Christian service.

*Third:* The opportunity of the churches is clearly revealed by these four facts:

1. Our Protestant churches have or may have practically the entire Protestant population between five and fourteen years of age in their hands; except in rare instances all Protestant parents prefer to have their children in some Sunday school. If they are not sent voluntarily, a sympathetic call can easily secure their attendance.

That is, we can have the children if we really want them and will really go after them.

2. These children are usually *Committed* to us for their religious instruction, with the sympathetic help, or at least the good will of their parents. They all want to have their boys and girls helped to be good men and women. In most instances they depend entirely upon the Sunday school for their religious education and training.

3. We have these children during the years of impression. Their characters are being molded and set during these formative years before adolescence.

4. We have these boys and girls in our care until they are well into the adolescent period when they decide the question of their religious life. If they leave the school, they do so because they have decided to cut free from the church. If they remain, it is because they have decided to be Christians and to join the church and stand by it.

*Fourth:* The churches which have the best Sunday schools, the churches in which the Sunday school has the place the importance of its work demands, are uniformly growing churches.

There may be here and there an exception. It is possible that a pastor may not use his opportunity, or that a Sunday school may be attached to a partially paralyzed church; but it takes a good deal of effort for such a church to die. It takes a genius of a minister to prevent its growth.

In his recent book Dr. Rainsford says:

"I have already said that the chief result of our work on the East side here in

New York was that we got hold of the young. I emphasize this because my experience leads me to feel strongly that the way to reach a neighborhood is to reach the children. I do not think a man's ministry in a district begins to tell until the end of ten years; that is, until the children he has taken hold of as little fellows begin to reach young manhood and womanhood. So if I were asked how to reach a neighborhood, I should say, 'Get hold of the young—the *children!*'"

President Charles Cuthbert Hall, of Union Theological Seminary, recently said to his students, looking back upon his twenty years' pastorate:

"If what I know now I had known years ago I could have made my church five-fold stronger. If I could live it all over again I would try to do more for the Sunday school. I didn't begin to conceive how to use my school. Pastors too often let the Sunday school go."

I have made a careful study of Year Books recently and have discovered some very interesting facts. For example: I found that the Disciples of Christ gained in the years 1890-1904, 92 per cent; and the Protestant Episcopal Church gained 45 per cent. Our gain was 28 per cent. This was not so very discouraging when I found that the Baptists had gained but 27 per cent and the Methodists but 26 per cent.

Then I looked up the Sunday School statistics of these denominations and here I found a record to make us think.

In the ten years, 1894-1904, the Disciples of Christ gained 2,104 churches, 370,965 members and 179,013 in their Sunday schools.

The Protestant Episcopal Church in the years (1893-1903) gained 890 churches, 202,611 members and 120,988 in their Sunday schools.

The Methodists in the years 1894-1905 gained 2,343 churches, 161,161 members, and 68,776 in their Sunday schools.

The Presbyterians in the years 1893-1903 gained 546 churches, 198,911 members, and 136,628 in their Sunday schools.

We Congregationalists in the years 1894-1904 gained 494 churches (taking out the statistics of Hawaii), 83,857 members and lost 14,940 in our Sunday schools.

Other denominations have not gained in

Sunday school enrollment as much as in church membership, but they have *all gained*; we *actually lost*.

In 1890 we had 106,887 more in Sunday school than in churches; in 1904 we had 4,401 less. We lost 5,482 in 1904.

I looked up the record of a few states, thinking I might locate the trouble. I found it general.

New York in ten years gained 13 churches and 6,054 members and lost 3,480 in Sunday schools.

Illinois in ten years gained 35 churches and 7,849 members, and lost 1,961 in Sunday schools.

Ohio in ten years lost 4 churches, gained 4,570 members, and lost 235 in Sunday schools.

Massachusetts in ten years gained 22 churches, 7,157 members and gained 2,835 in Sunday schools.

Connecticut in ten years gained 15 churches and 3,212 members and lost 2,641 in Sunday schools.

Tell me, friends, is there any future for a church that is losing her constituency of children and young people and is confessedly failing to win adults through conversion? In 1904, 2,306, or 39 per cent of all our churches; in 1905, 41 per cent, received not a single new member on confession. Brethren, this situation is worse than simply alarming; it is awful. In all our great denomination, justly proud of its schools and colleges, we have but twelve Sunday schools of 1,000 or more members and that counting in mission schools, home departments and cradle rolls and only 113 schools having 500 or more members!

We are here for plain speech—let me speak plainly. We have some of the finest Sunday schools that can be found anywhere, and in no department of church work are there more devoted workers or is there more effective work done, but I ask you to judge whether I speak the truth when I say:

1. That the majority of the Sunday schools in our Congregational Churches are managed conventionally as a regular part of the machinery of the church. And any church or department of a church, or any other enterprise that is managed conventionally lacks life, lacks enthusiasm, is unprogressive; and a Sunday school so man-

aged holds its own with difficulty. There must be life and enthusiasm in any institution that interests and holds children and young people.

2. We try to take care of our own children rather than the children of the community. The typical Congregational Church wants to be a church of the best families in town. It wants intellectual preaching. These ideas we inherit. We do not instinctively, without some compelling necessity or a strenuous effort, limber up for action and set out to win a community for Christ. Therefore, we do not try to get other children into our Sunday schools. This is why we have so few large, popular Sunday schools. We scarcely hold our own, and we are bringing into the church and its service only a fraction of our own young people.

3. In the endeavor of the last ten years to improve our Sunday schools we have begun at the wrong end. We have tried to make our schools better by making the lessons harder. We have tried to make both teachers and scholars do more work before we had awakened in them more interest in the school. If you try to make the lessons harder before you have awakened a new enthusiasm, you will make your school smaller every time. And that is just what we have done. I did it till I saw my mistake. We ministers have done excellent work in many cases in catechism and nurture classes, but in these we reach only a few of the better children of the school. The nurture class, necessary and efficient as it is, at the best cares only for a selected few.

4. But the trouble is deeper than conventionality of management or defective courses of lessons. The real trouble is in the place the average Sunday school has in the esteem of the church. In how many Congregational churches does the Sunday school have as much official recognition and official attention as the choir? Which is most essential to the church's life? I am not to criticise choirs, or the churches for having choirs and good ones, but, brethren, listen: Where does the church's increase come from? What institution in any church is essential to its life? Why do the churches think they must have good music? To please the aesthetic taste of adult Chris-

tians. And we spend our money for that, and the deacons and committee men look out for that. Yes, and how much money does the average church spend for the maintenance of its Sunday school? How many churches by any official action show that they appreciate the value of a boy? The deacons are very glad to welcome him into church membership, if he is a good boy. But in how many churches is there a place for the normal boy, bubbling over with fun and excess of energy? How many boards of church officials show any appreciation of the critical years of adolescence and study to meet that crisis in the life of both boys and girls so that they may be then held and made to love the church, because it provides for them so much help and pleasure?

Just then is the time we lose them, and is it difficult to see why? Let something be wrong in the choir gallery, or the pulpit, and somebody gets busy. But how many boards of trustees hold special meetings to discuss the inefficiency of the Sunday school and to plan and provide for doing the utmost that the church can do to win every child of the neighborhood not cared for by other churches, and to interest every boy and girl and hold them as young men and young women in the service of the church?

Friends! We need not lose them—we can win and hold them and we shall when the churches wake up and give attention to this business.

It is the old Congregational way to think that religion is an affair of adult life, and we have aimed the endeavor of our churches at the adult Christian. The work of the Sunday school has been and is still too often looked down upon as unworthy the devotion of strong, brainy, cultured men and women. The only way we can get teachers and Sunday school workers in most cases is to enlist boys and girls of the high school age, and that almost by compulsion. The Sunday school gets on as it can in the average church, pays its own bills, gets its own workers as it can, and usually does its work in rooms designed primarily for other uses. This institution which brings in four-fifths of her membership, this agency by which the church can in a generation win and transform a com-

munity, too often does its work without the support of the brains and money and care even of the best people in the congregation.

Have I overdrawn the picture? If this is not the trouble, where is it? Something is wrong, that we should produce and exhibit such a record of failure as we are now doing.

Does some one say there are fewer children in our Congregational families than there were twenty years ago? I reply that there are not fewer children in our country. In towns and cities all over the country the capacity of the public schools is being increased; doubled in many instances.

Our country is not short of boys, and is not going to be. But it is short of Christian men and will be if we do not win these boys to Christ. How rarely do we see the transformation of unsaved men! But we can make Christian boys, and the boys are here, thousands of them, somebody's boys, if not the sons of our deacons.

To justify my optimism, let me give you an experience. I know somewhat intimately a church in a conservative New England city, a down town church, whose pastor, because the children about his church seemed to be mostly foreigners, whom he could not get into his Sunday school, sadly concluded that he must be content to minister to a procession of adults. Eighteen months ago he secured an assistant who knew how to manage a Sunday school and the two went at the problem and this is the record. In eighteen months the enrollment has changed from 566 to 1,050. The average attendance has increased from 271 in 1904, to nearly 500, and the offerings for benevolence increased four fold. These 500 are most all of them under twenty-five years. The adult classes are comparatively small. Note what else has happened. The morning congregations began to increase till now it is about one-third larger than a year and a half ago; and the number of devoted workers in the church who take responsibility has more than doubled, and the finances have come up, and everything has come up except the carpet, which must come up before it is worn to shreds. In these eighteen months 145 have been added to the church, and of the

82 received on confession, 59 were young people from the Sunday school.

The real problem of home missions is not the problem of a few thousand more dollars with which to help feeble churches and support a few more missionaries. The real lack is of life and enthusiasm in the individual church. The church that is winning the children of its community and holding the interest of its young people and training them in service will have life and enthusiasm. To win the young life of this country to Christ is to solve the real problem of home missions and to our shame we have to face the fact which our Year Book publishes to the world, that we are not doing it.

Professor Graham Taylor in a recent letter says:

"There seems to be a terrible slump in church work throughout the country, with here and there a notable exception."

If you find a church that is "slumping," simply marking time or losing ground, go look up its Sunday school; go find out how much interest the officers of the church take in the life and interests of the boys and girls. I venture to say that in forty-nine out of every fifty cases of such stand-still or decaying churches you will find that its Sunday school is conventional, sleepy, out-of-date, trying to exist apart from the interest and fostering care of the church.

Why do our communities give such intelligent care for the public schools? Because in them are our future voters, fathers, mothers, citizens. The public schools are transforming a generation of alien Italians, Slavs and Polacks into Americans. At the present showing, our churches are not only not attempting to make Christian fathers, mothers, citizens, of these; we are failing to hold in the church our own, and I repeat the assertion that *we need not fail*.

But this is a home missionary meeting and you have given us a Sunday school address. Yes; for brethren, we fail in home missions if we fail in our Sunday schools. The new organization will avail nothing if we lose the young life from the churches.

Brethren, I am bold—this is the biggest subject on this whole program. We have

been asking how we can win to Christ the foreigner? How save our cities? How win the people of these new empires in the west? How preserve the spiritual vigor of old New England? How christianize America? *How?* Win her children to Christ and train them for Christian service. There is no other way. There is no other agency by which it can be done but the Sunday school, and it has got to be done in *your* church, in *every* church; and *it can be done*; and *we must do it*; and *we must do it now*.

There may be a pastor or Sunday school worker here who says: I believe all you say, but tell us how to do it. That is easy. Here are six practical suggestions:

1. Organize the Sunday school. It isn't half done in most instances.

2. Modernize the Sunday school. Don't begin with the lessons by making them harder; begin by making the school more interesting.

3. Get enthusiasm. Enthusiasm is fire; and fire makes steam; and steam is power; and power makes things go.

4. Use choirs of boys and girls. They beat your paid quartette by 200 per cent. Use both. The Junior choir will bring out to church both the children and the parents and add a new element of interest to the service.

5. Work for a big school. Yes; work for a big school in every church. Go for the other children; and you will get some every time.

6. Get the deacons and society's committee and all the church at it. Make them see that this is the big and only thing doing.

Say: If you knew that a rich vein of ore lay between ten and fifteen feet below the surface and that the riches of a great mine were there, would you spend your time and money in sinking a shaft 100 or 1000 feet?

The undeveloped resources of the church's life and power lie near the surface in the children under fifteen years of age.

Success? Why, it is just as sure as that you try—if you do it with heartiness, and with the Master's love for men and children.

# OUR UNDEVELOPED RESOURCES — THE YOUNG PEOPLE

By REV. ERNEST BOURNER ALLEN

**W**E ARE duly warned by the work confronting us that this is not a time for fireworks, but for the massing of facts, the declaration of principles, and the adoption of practical plans.

## THE UNDEVELOPED RESOURCES

How to get the most out of everything is the problem of life. The capitalist seeks to keep all his money at work. The manufacturer utilizes the wastes of production to increase the output. Scientific experts are investigating the wastes of society. They declare that we are great spendthrifts of vital forces.

We know little as yet about using the forces of nature. Suppose we could harness a ton of hay and an hour of sunshine. Chemists say there is enough power in a single acre of grass to drive all the mills and steam cars in the world if it could be concentrated upon the piston rod of an engine. Scientists say there is enough energy in less than fifty acres of sunshine to run all the machinery of the world if it could be concentrated. There is electricity enough in sky and mountain to shatter a ship at a touch or to shake a continent.

Up in Northern Michigan on the shores of Portage lake there are tons of reddish sand. That sand is from the rocks crushed in the stamp mills, then washed by the water to secure the free copper that falls to the bottom of the pans. But there is enough copper left to color the sand. It is not released and secured by the water-washing. No economical processes for saving it are now known. Any man who can invent an economical method of extracting it will win fame and fortune for himself and others.

We are making progress though there are vast areas of undeveloped territory everywhere in the universe. There are 100,000,000 acres of swamp land in the United States. Three-fourths of it has been surveyed. Now it is proposed to drain and reclaim it. Health and harvest will be multiplied. 7,000,000 acres in the everglades of Florida will be bright with life. The famous Dismal Swamp will be no more!

The everglades of many a life, the dismal swamp of debt into which we seem and only seem to be passing, will yet be reclaimed by wholesome irrigation. Let us survey the bogs. It is necessary and not discouraging. Let us dig deep ditches of opportunity and let in the sun-

light of education. There are great things here to be saved and they are potential with mighty values.

The farmer is breaking up his fallow ground. Chemistry and common sense have taught him the rotation of crops. The scientist has told him how to draw nitrogen from the air, and transmit it in the form of nitrates through plant life into the wasted soil, till harvests are 300 per cent. greater and a continent has been added to the food-producing area of the world!

In the realm of spiritual dynamics the problem is really solved. It is possible to harness divine power to human lives. The divine husbandman can break up, reclaim, renew all fallow or forsaken ground in the church and world. The nitrate is near to replenish wasted acres, secure prodigious harvests and increase the area providing the bread of life, by continental additions. We ought to be as eager, persistent, and heroic in our endeavor to develop the vast latent energy of the Kingdom as the farmer, the capitalist or the chemist, in his realm. Ours is neither a problem of power or of poverty but of waste and undeveloped values. We need a prophet of values who shall show us the "acres of diamonds" at our door. We need an inventor of Christian policies which shall enable us to use what we have to do what we ought. Once let the tremendous resources God has left in our church be fairly developed, the biggest task of missions in Chicago or Cathay, in America or the universe, will never lack for men or money. May God help us to find the way!

## THE STRENGTH OF NUMBERS

What are the facts which give us hope and light?

There are 5,000,000 young people in the various young people's and kindred organizations of the churches to-day. They constitute 28 per cent. of the membership. We count as young people all under the 23rd year. That means that an army of 100,000 must be recruited every week to keep the ranks full. The churches are enrolling approximately 30,000 young people and 65,000 in the Sunday-school every seven days. No matter what mistakes we have made in the past, here is our work to grip this tremendous opportunity. Some of this army of 100,000 are coming week by week into your society.

Our Congregational young people num-

ber 163,000. We enlist 3,200 per week, 450 per day, to keep the ranks full up to the 23rd year. We enroll 13,000 more in the Sunday-school. For this army in what Joseph Cook called the "teachable twenties" there must be a vast, unending campaign of education. Multitudes are in their "tender teens." Life is in the gristle and we can shape it. By and by it will be in the bone and you must break it to change it.

We cannot too often repeat certain current and commonly accepted facts based upon wide inquiry and the results of the newer psychology and pedagogy. Our educators seem to be aroused to their meaning more than the church itself. With far different meaning than when he spoke to Judas we may hear our Lord crying: "What thou doest, do quickly." The vast majority of all who are now 22 years old will be dead in 30 years. There are about three generations on the stage at a time. One is in training and holds the future. Another is in service and makes the present. One is moving out and represents the past. Each generation in service must seek to evangelize and educate its own generation. Failure to do it endangers the present and disastrously mortgages the future.

Over 90 per cent. of the evangelical church members in America were converted before they were 23. Only 2 per cent. of those who pass that age are ever converted. The most frequent age for conversion is 16 in girls and 17 in boys. The age of greatest religious interest rises from 10 years to 12, reaches its zenith at about 15, then steadily decreases to 24, save for a slight reaction at 19. The age of conversion follows nearly the same lines of fluctuation.

In other words, the period when we reach our children and youth is identical with the period when the habits of life are formed. We know that this is true of habits of body, brain, language and work, but we have not begun to measure its meaning in the realm of missionary interest and giving. The heroic and imaginative age is on in youth. No pictures of life can so clearly and comprehensively satisfy this craving as the story of missionary endeavor and motive. What are we doing to meet it? Here are instincts and impulses ripening in logical and chronological order.

"There is a tide in the affairs of men, Which, taken at its flood, leads on" to missionary conquest, if proper objects are provided; omitted, we spend our days in the "shallows and miseries" of debt and indifference. President Coucher is right, therefore, when he declares: "Young people must be the prime objective in the world's evangelization, for



REV. ERNEST BOURNER ALLEN

during youth, if ever, the foundations of a christian life are laid, and the trend of greatest usefulness determined."

Great leaders are developed in youth. From Samuel to the Baptist, from the Christ to the leaders to-day, it has been true. The church must look after its boys and men as never before. From one-third to one-fourth of our church members are boys and men; two-thirds to three-fourths are girls and women. In general the men hold the money and the women do the work. If we could transpose the situation our debts and duties would be fulfilled to-morrow. The campaign must not only reach the boys and men, but train them in the habits of correct, christian stewardship. It will take more than an annual sermon, more than a daintily printed booklet, more than a comparison with annual American chewing gum expenditures, more than convention resolutions, to do it. It is heart-aching, back-breaking, blood-sweating work. It must begin—begin, mark you—in every christian home. It must be reinforced by every Sunday-school teacher and every pulpit. It must have a plan.

There are to-day \$25,000,000,000 in the hands of church members in America. It will amount to \$50,000,000,000 in twenty years. In thirty years the vast majority

of the people who hold this wealth in trust from God will be dead. Shrouds have no pockets. The christian or non-christian youth of to-day will hold this vast treasure. What will they do with it? What are they being taught to do with it? Do they with lustful eyes regard it as their own, or the Lord's? For the 90 per cent. awakened, converted and started in systematic co-operation with the church, the question is practically settled before they are 23.

"Childhood shows the man as morning shows the day," said Milton. The first faint streaks of light do not make midday but they are its prophecy. To despise beginnings is to covet disaster. A two-cent dawn may make a thousand-dollar day. Two cents a week, a postage stamp promise, would not only mean \$165,000 a year for Home Missions from our Congregational young people but it would prophesy millions in a generation, with the growth of the idea of christian stewardship. Despising the day of small things may lead to bankruptcy to-morrow. Waste of the littles has been a fault of a negligent church.

So strongly have others felt this that a distinguished college president recently declared: "The incompetence of the church is more to be feared than the infidelity of the world." The church and the home are responsible for the present conditions of missionary effort. We reap as we have sown. Upon home and church is laid the obligation to seek the conversion and development in christian character of every child, likewise "his efficient, personal co-operation with the church in world evangelization." No parental obligation was ever abrogated by Christ and laid on the church. If christian homes fulfill their duty they will train intelligent missionary enthusiasts.

#### THE DUTY OF THE PASTOR AND CHURCH

What have we been doing, brother pastor, to direct the vast forces of our youth? We have used them as a mine, and tried to get something out of them. We must use them as a Key, fit to unlock our doors of opportunity. The fact is that much of the ignorance and indifference in Sunday-school and young people's society to-day is simply the reflex of the church and the pastor. From them our youth have caught the mumps, the measles and the whooping cough of neglect. These things are "catching" and they reveal the company our youth are in.

Take these facts, for example. It is only five years ago that Prof. Wells, of the Christian Endeavor World, sent out to over 1,800 pastors questions about young people's work. "What plan," he asked them, "have you for directing and

encouraging your C. E. society?" Out of nearly 1,700 replying, 243 had some plan and 1,420 had no plan. If this appalling and indicting proportion holds in all our young people's societies, then one-seventh have some sort of pastoral leadership, six-sevenths have none. The Congregational churches have 3,500 societies. Their average membership is 46. Three thousand societies have no oversight; 150,000 young people are doing something, blindly, where they ought to be encouraged and led to do large things. Herein may lie the reason that as Congregationalists our societies have lost one-fourth of their membership in six years. We cannot lay it to race suicide or the eruption of Vesuvius.

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings."

Think of the tremendous reach of the influence when a youth is secured as a friend and leader in missionary service. Think how slight the weight which may throw the scales on the side of adequate evangelization. A breath of air may affect the destiny of a raindrop 2,000 miles away, but the word of a teacher may reach the remotest corner of the universe. The vibrance of a child's laughter or the sound of a church bell may precipitate an avalanche, but a mother's whisper or a pastor's look may impel a youth to become a Whitman or a Livingstone, a Ward or a Pitkin.

Where he got it I do not know; but I am glad that one of our twelve-year-old Sunday-school boys has this motto over his desk at home "On to the ministry." It worthily stands by the side of the girlish purpose of the noble sovereign, Victoria, when in youth they told her she would some day be queen. It was her soul's awakening. "I will be good," she said. Timothy and Paul, Moffatt and Mills, Spear and Mott, Hamlin and Neesima,—these all were called in childhood or youth. It costs less and you get more to train a boy to love and give to missions than to try to subtract paleozoic pennies from the plethoric pocket-book of his penurious paternal progenitor!

#### A BUDGET OF PLANS

No plan is a sure specific. It is not a panacea. Nor is it guaranteed to cure in 30 days or money refunded. All plans wear out when merely schemes. They live when they grip fundamentals. They must be adapted to times and places. There will be many schemes offered and exploited but we shall never get away from the fundamental need for teaching.

The Lord's Summons to seek and save the world; the christian's personal Responsibility for the work of evangelization; the principle of Stewardship in re-

## THE HOME MISSIONARY

lation to all wealth, power or ability; the strategic Opportunity of the times and of youth in this generation; the infinite Resources of Him who sends us "forth to war"; the place of Prayer in our strenuous endeavor; and the Victory which is promised in the name of King Emmanuel.

(1) We must enlarge the number and scope of our Mission Study classes. The campaign of education must never cease. The enrollment must include, several times before he is twenty, every youth in the church and school. Our war-cry must be, "Classes in every church; all our youth in a class every four years."

Every society should have two classes at least. The pastor should organize a third. Let him remember that when Rome widened her conquest she shortened her sword. Close range work by the pastor will lead to conquest. I am at least as busy as the average pastor, but I have had six classes in the last eighteen months. Let Senior Endeavorers lead classes among the Juniors. Interest waits on information and action on direction. One interested man or woman can inaugurate a mighty campaign. Are you interested? Will you lead?

(2) We must increase the preparation and circulation of attractive literature. Much may be wasted. Not all seed gets into good ground. Some of it will be put under carpets. But any that gets on good ground brings immense fruitage. We dare to be as prodigal in sowing as the forces of evil. It is quite possible to be penny-wise and pound foolish.

Let us remember that an Ohio liquor dealer advised his associates to create appetite in the boys on the ground that nickels spent in this way would return in dollars later on. If we train our youth we cannot afford to be stingy with the supplies. Facts arouse feeling and feeling will crystallize into action.

(3) Let us put the Home Missionary magazine, that arsenal of facts and inspiration, into the hands of every pastor, the president of every Endeavor society, the chairman of every Missionary committee, and of every Sunday-school superintendent. If we cannot induce them to take it, if the mission study class will not furnish it, if the society cannot get it, then let us donate it.

(4) Let us have more missionary lessons in the Sunday-school. They must be incorporated adequately in the International and all other lesson systems. Until we get them let us have quarterly or more frequent presentation by the pastor or any competent leader. This might be made coincident with the offering for missions, in which the school should share. Missionary text books for

Sunday-schools are now available. They are suggestive and helpful. We need more literature for instruction, information, inspiration.

One text-book every school already possesses. Our Baptist brethren are right when they print this syllogism on their leaflet about Foreign Missions and the Sunday-school:

"The Bible is the text-book of the Bible-school; the Bible is the text-book of missions; therefore the Bible-school is the place for teaching missions."

Over and over again let us declare that the Sunday-school is the church at work studying and teaching the Word. It is the place, therefore, as Dr. Capen well says, to teach about giving and to dignify it; to teach denominational duty; to fix habit in the right direction; to show that the largest results come through responsible agencies, such as our church Missionary Boards. All this implies the training of the teacher in these fundamentals.

(5) Let us have more sermon instruction on the missionary fields, forces, needs and leaders to-day. That pastor is almost inexcusable who does not feel and cannot communicate the fire that burns in these things. The Christian conquest of America is a tale of thrilling historic interest and prophetic with power. It is all right to preach about "Gladstone, the Christian Premier"; "Washington, the father" etc.; and "Lincoln, the savior of his country." But we need as much at least to know of the Brainerds and Becks, the Wards and Whitmans, who have leavened the nation and saved the republic. Let other Brainerds read of Eliot as Martyn read of Brainerd and Pitkin of Martyn. We can make our churches familiar with the biographies of the builders.

(6) Let us reprint and retell the story of the Iowa Band and their later worthy imitators. Why should these get out of print, out of mind, out of service?

(7) Furthermore we must preserve and arouse our denominational consciousness. If we have a denominational mission we have a denominational duty. If we have a denominational duty we must preserve our consciousness. We have no more right to commit denominational suicide than to commit personal suicide,—indeed less right, for the effects would be fatal to far more people and interests.

We must, therefore, make more of denominational and missionary catechisms. We must see that suitable excerpts find place in our local church papers, calendars, year books. Stock cuts and material should be prepared, made accessible. A step in the right direction has been

made by many pastors. Recent valuable contributions on "Congregational Faith and Practice," by Dr. Anderson; and on "Congregationalists: Who They Are, What They Do," by Dr. Prudden, are illustrations in point.

#### DIRECTION.

We need (1) clear and repeated statements of the work which can be accomplished by specific sums of money. (2) Suggestions as to the division of gifts will be useful. That is, if a given society can raise \$10, let us have a suggestion as to its division among the various Boards based on their needs. (3) Let us enforce the fact that while it is right to give all we can to needy people in San Francisco it is not right to starve home missionaries in Montana or Michigan. Sympathy and sense must walk hand in hand.

(4) Some form of the Station plan of the American Board and of shareholding by the young people's societies or Sunday-schools will be effective. With \$50 you can support, in a measure, a home mission field, have it assigned to your society, receive reports as to its condition, become identified with its life, needs and progress. Two or more societies might be grouped together to raise this sum.

(5) Smaller gifts can be applied to specific objects. Many societies could support a home missionary's out-station. Some of these pioneer preachers have two or three remote and needy fields where they preach, in addition to the central station where they live. (6) Some societies might give the cost of a horse or carriage or both; might pay the cost of repairs or of shoeing the horse, or of feeding him. Others could pay for a ton of coal, or more as needed. They might furnish the money to send a faithful missionary to the Association, or to provide him with books and papers. Where there's a will to do, there's a way to co-operate.

(7) In all this work the pastor must take the lead, advise with his young people, direct their plans and encourage their culmination. If 500 pastors were to do it next month, there would be 500 societies and 2,500 young people enlisted in specific help for home missionary freedom and extension.

#### EXPANSION.

Finally, ought we not to keep alive in our churches the large and victorious faith of William Carey, enunciated in his historic appeal:

"Expect great things from God;

Attempt great things for God."

Let us ask for large and definite things in money. We need Congregational Christians, with hearts afire for God, to rally the rank and file by the inspiration of great gifts. We need Con-

gregational young people who here and now consecrate themselves to the splendid life work of making money for the Kingdom.

It will do us good to hear again and tell afar the testimony of Alpheus Hardy, of Boston. He was speaking to a Fraternity at Amherst College, and this is what he said:

"I am not a college man, and it was the bitter disappointment of my life that I could not be one. I wanted to go to college and become a minister; went to Phillips Academy to fit. My health broke down, and in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not. To tell my disappointment is impossible. It seemed as if all my hope and purpose and interest in life were defeated. 'I cannot be God's minister,' was the sentence that kept rolling through my mind.

"When that fact at last became certain to me, one evening, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I cannot be thy minister.' Then there came to me as I lay a vision—a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service, and its nature as a sacred ministry, were so clear and joyous that I rose to my feet and with new hope in my heart exclaimed aloud, 'O God, I can be thy minister! I will go back to Boston. I will make money for God, and that shall be my ministry.'

'From that time,' continued Mr. Hardy, 'I have felt myself to be as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the Gospel. I am God's man, and the ministry to which God has called me is to make and administer money for him, and I consider myself responsible to discharge this ministry and to give account of it to Him.'

Some of us may go home and lead our young people to make the same splendid resolve. We may put before them some such concrete consecrative purpose as this:

"God helping me, I will earn and give to the Lord all the money I can, as long as I live. It belongs to Him, and I want to be a good steward of what He gives me. I may not be able to spend all my time in direct work for Him, but I will try to support freely all others who can. If the Lord lets me handle a great deal of money, I will try to be proportionately generous and not give a dime where I should give dollars. With His help I will grow in the grace of giving as well as of living."

## OUR UNDEVELOPED RESOURCES IN THE WOMEN OF THE CHURCHES

By MRS. A. G. WEST, WORCESTER, MASS.

HERE is no record of a Woman's Missionary Society at Rome or Corinth in Paul's day. Indeed we have reason to believe that the great "Missionary to the Gentiles" might not have looked with approval upon such an organization. And yet nobody in all the centuries since has ever gone so straight to the heart of women's missionary problems as did St. Paul in his letters to the Roman and Corinthian Christians. He was not writing of missionary problems, but of the needs of individual character; nevertheless, the eternal principle he laid down is just as true, and just as fundamental in the case of the Christian organization as in that of the individual life, the great underlying principle of a three-fold nature, compounded of the physical, the intellectual, and the spiritual. It is with the resources of a three-fold womanhood that we have to do, a three-fold womanhood in missionary organizations.

I saw once a composite photograph of a college class of 200 girls. It was not a group picture, but a single face, the typical college girl of erect pose, self-reliant air, quiet dress of fashionable cut, fluffy hair rolled back from the face, the picture of one individual college girl, though 200 different girls sat for the photograph. Exactly so with a woman's missionary organization. It is a unit, with the identical features of the average Christian woman, all of her besetting weaknesses and every one of her splendid resources. The organization differs from the individual simply in the fact that its assets and liabilities are not the average, but the sum total of the twenty or two hundred sets of individual assets.

O the wealth of the Congregational church in its woman power! Four hundred thousand women considerably above the nation's average in inheritance and education, and every one of the 400,000 standing for ten times as many units of force. Why ten times? Because, compared with the Oriental woman who listened that long ago day on the Mount of Olives when Jesus told the talent parable, it is a poor helpless creature to-day in this favored land that does not have at least ten talents at her command.

We have grown into a habit of thinking it modest and becoming to claim only one talent, or at most two. I defy any woman here to sit down and count her gifts on her fingers, and not find the fingers too few for the count. We have

given a wrong meaning to the words "a gifted woman." We shrink from applying the name to ourselves, as if it carried self-praise. But suppose we think of the word in its true meaning, a woman whose life is full of blessings bestowed, and who of us will not claim the adjective? Out of our manifold blessings let us for a moment count those that are transferable, that carry the power to enrich our neighbor's life as well as our own. See how inspiring the list will be!

To begin at the very lowest type of resource, dead metal, gold, silver, brass, things which Jesus told his first apprentice band of missionaries they need not burden themselves with. In these days of national prosperity, there is not one of us but controls the spending of money. According to the recent summary in a Chicago daily, of the great benevolences of the past year, it was proved that a large share of the nation's wealth is in the hands of women. The trouble with our disquieting account books is not that we handle so little money, but that we spend it with such idiotic inconsistency. Christian Stewards spending barely \$1 in each \$75 on distinctively Christian work! Who of us could face without a flush of mortification a classified list of our last year's expenditures, the two classes headed respectively "Per order of Conscience" and "Per order of Madam Grundy?"

But money is far from being our only material endowment capable of being put to our neighbor's service with a view to advancing the interests of the Kingdom of Heaven. We have guest chambers have books and pictures to send on errands that may receive an angel unawares. We have barrels of inspiration. Even the empty flour barrel has a missionary potentiality.

A grade higher than dead material, come our physical endowments, ten talents here, not counting the gray matter of the brain. How much power of this class goes to waste, either through oversight or deliberate misuse! A story-telling power that might make missionary history fascinating, resorts to silly gossip that dulls the sympathies of both speaker and listener. Fingers that might make a needle lift a missionary housewife's burden and set a woman free for higher task, shame themselves by sewing trifles not worth the thread wasted. An artistic hand, that could keep a frontier Sunday-school supplied with bewitching lesson charts, fritters away its skill on

dinner cards. A faithful New England woman once said, "We have no money to give, and I can't talk in meeting, but I can tramp for missions," and effective service she rendered with her consecrated feet. The "Great Commission" to human lips was simply "Ye are my witnesses." Witnesses are not expected to give the lawyer's plea, nor the judge's charge, but only to tell "what great things the Lord hath done."

The psychological effect upon an audience, of beauty of face or garments, is a topic never seen on a missionary programme. Is it wise to ignore it altogether, when one of the commonest objections made to missionary work by the frankness of youth is "I don't want anything to do with missions if it will end in my dressing like that!" Attractiveness in externals is a talent to be reckoned with on earth and accounted for in heaven.

There is another physical gift granted to some women, a gift more precious than beauty of face, namely: winsomeness of manner, the power to please, the instinct to say the right thing at the right time. This talent, diligently cultivated, becomes a pre-eminent qualification for leadership. The pages of history record plenty of women who have used the precious gift for evil purpose. Political ambition has often resorted to it with great success. But among missionary agencies, who ever hears it named? If the thought does cross the mind, it is brushed aside as a political device savoring of evil. We associate the idea, for some unaccountable reason with nets and traps. In reverent memory of a scene at gray dawn by the Lake of Galilee when Jesus made his weary disciples the significant promise, "I will make you fishers of men," would it be an ignoble resolve on our parts to promise that we will cultivate whatever power of personality we may possess, for the deliberate purpose of increasing our missionary efficiency. We choose our friends. What motive has hitherto most often guided the choice? Have we ever stooped to anything so low as sordid self-interest? What would happen if every one of our 400,000 should set out to make one new friend, with a view to the advancement of the Kingdom of Heaven upon earth?

If there is one class of gifts that (more than any other) women are shy to acknowledge, it is the gifts of intellect. But over-modesty in this respect leads many a woman to pass by a wide open door. To be truthful with ourselves is better than to be self-deprecating, and is vastly more advantageous to the cause of missions. Every single intellectual gift that a woman can use in home or social life, in school or club, in literature or journalism, or professional life, has its rich opportunity in the missionary organization.

If our Congregational women would, for just one year tithe their intellectual expenditures, it would give a marvellous impetus to the cause of missions.

We women are said to be weak in "Constructive thinking." This is perhaps due, in part, to the fact that we live in a conventional age, when it is looked upon as inadvisable to depart far from established grooves. However that may be in domestic or social affairs, there are certainly no grooves in mission work so deeply worn as to jar society seriously if women should depart therefrom and resort occasionally to original plannings. Here is a wide field, and a beseeching call, for "constructive thinking." It is high time for us to stretch forth these withered minds of ours. How? Exactly as we do other things that we have not done hitherto, by trying and failing, and then trying over again, and again, until we succeed, in skating, or making puff paste, or leading in prayer, as the case may be. For instance, what better service to missions could a woman of brain talent render, than to work out an enticing scheme of "associate membership" in the mission circle, corresponding somewhat to the "Home Department" of the Sunday-school, by which all of the "shut-ins," and the school or office women, and the hundreds of other "too busy" people could be entrapped into partnership with those who are free to attend the meetings. Or let some one, who understands children, invent a type of missionary programme that shall appeal to the small boy, and shall fix forever in his growing mind three facts, one for each side of his little three-fold nature, the material fact that he has a pair of hands good for work as well as play; the intellectual fact that some other boy, just as dear as he, has not half his chance; and the spiritual fact that Christ can multiply a boy's small endeavor to-day, just as easily as he multiplied the little lad's loaves and fishes in Galilee.

The Old Testament story of the widow's cruse of oil was a parable given to teach the twentieth century woman the use of her intellectual resources. She may spend her brain-power sparingly on self-indulgent trifles, and find it steadily degenerating. But if she pours it out lavishly in service for others, at the Master's bidding, she will find to her amazement that it not only wastes not, but actually increases with the using. This is a literal physiological fact, to which many an experimenting Christian will gratefully testify.

Then to come to the third and highest class of resources, our marvellous powers of heart and soul. Human knowledge stands only on the threshold of acquaintance with the scope of these powers. But the glory and triumph of

the new birth, as a conscious child of God, is that it opens a door into a world full of power hitherto closed to us. With blind eyes opened, and deaf ears unstopped, and dumb lips anointed, and palsied hands new-nerved, we are privileged to begin here and now, this side of the pearly gates, upon our part of heavenly service. Look in the New Testament for guide posts to this new life of service, and you will be startled to see how plain becomes the teaching we have mis-read so long. Directions that before seemed so impracticable, about love and sacrifice and wonder-working and power in prayer, interpret themselves easily to the spirit-filled life.

They were never meant to apply to the old self-centered existence.

A missionary society signs its own death warrant when it turns all its thoughts to cultivating its material resources as of paramount importance. On the other hand, the society which turns its best energies of thought and purpose to exalt and develop and utilize its spiritual resources, opens a door for itself into life and growth and boundless efficiency.

Not, that upon this material earth, the Kingdom of God can come without the large use of material agencies, but that Christ's promise stands for the organization, no less than for the individual soul, "Seek ye first the Kingdom of God, and all these things shall be added unto you."



REV. W. G. PUDDFOOT

**T**HE above portrait was intended to accompany the address of Mr. Puddefoot at Oak Park. As no stenographer was found equal to the feat of reporting him, and as the speaker himself found it equally difficult, there is nothing left but to present the speaking likeness of our field secretary, without his speech.

# GREETING FROM THE CANADIAN HOME MISSIONARY SOCIETY

E. M. HILL, D.D., MONTREAL

I BRING greetings from a society, 50 years young, to our big sister that has made eighty years of splendid history.

Representing the Canadian Home Missionary Society, I am not sure but we have a right here, instead of a guest's privilege. Eighty years ago you chose a large name for your society. It had the magic word AMERICAN in it. Now we whose pleasure it is to dwell north of the line that divides us modestly claim that we are inside that adjective. And when you changed your name to Congregational, some of us up there do not feel that you shut us out. The growing self-consciousness and self-respect of the Canadian nation has put an end to any dreams of political annexation. Canada has become too rich and promising to relish being annexed, and she has resources and problems enough on her hands to care for annexing yours. But our various churches are co-operating and will do so more and more. The great parliament of man can only come through a service of man for Christ's sake, that knows no distinctions.

The Canada Congregational Missionary Society represents a small group of churches, less than 150 in number. But one of our assets is our pride in our sister down here. Her prestige, her liberty, her fine organization are something for us to conjure with. We know your record down from the days of Marcus Whitman, through the Illinois Band, the Iowa Band, the Dakota and Washington Bands, and all your work in saving America for Christ. We have not been able to do large things. Canada has been largely pioneered by Scotch Presbyterians and English Methodists and Episcopalian. We have had to make our way among highly organized churches with strong denominational loyalty. These churches have done a fine work for Home Missions and we praise them for it. But in the last three years our northwest has been growing by leaps and bounds, and we want to do a worthy work there.

I have been told that your Iowa has lost 10,000 citizens within a few years, if not in one year. Where are they? You know how the lion and the lamb lie down together. Well, out there on our eastern prairies we have found the British lion and the lambs of your fold

together. Those prairies were hungry for them and they were very appetizing to our railway and land companies. Those men from your western states are the best immigrants we receive. They need no nursing and no bounty. They know where to go and how to get there. They are energetic and resourceful. Every one, it is calculated, is worth \$5,000 to the country because of his manhood, and, on an average, every one brings \$2,000 worth of goods with him. They are attracted because they can sell their well-tilled farms for \$40 an acre, and, without going far, get new ones for \$5 or \$10, and raise wheat that your millers have begun to buy to raise the standard of their flour.

Seven years ago the Canadian government began to advertise our wheat fields throughout your states. It was met by cynical smiles when it began. But 200,000 of your people have come up there in response. They have come 40,000 a year, and 60,000 are expected this year. They cannot make exact statistics, but out of 31,000 a year ago, 7,500 came from Minnesota, 7,000 from North Dakota, 2,500 from Iowa, 1,700 from Montana, and 1,500 each from Wisconsin, Illinois and Michigan. Of all these, nine-tenths are farmers. To-day Canada is forging ahead more rapidly than any other nation. There is a belt of farm land there 1,000 miles long and 500 miles wide. Only one acre in 30 is under cultivation. Two hundred million acres are fit for cultivation. You think it is a cold country. But the isothermal line makes a sharp bend to the north when you go west of Winnipeg, and more grain is raised to an acre than in your western states, and, on account of the longer summer days in the north the grain ripens in a smaller number of days.

At this juncture of history we bring our greetings to you, and I close by saying, First, we do not ask for your money.

Second, we would welcome co-operation, guidance and perhaps superintendency, for we have not the experience and organization to enable us to work most wisely.

Third, I want to send out through your state officers and ministers an earnest request that the names of emigrating adherents be sent to our secretary, with the locality where they are going. His name is Rev. William McIntosh, McLeod street, Ottawa, Canada.

# APPOINTMENTS AND RECEIPTS

## APPOINTMENTS

April, 1906.

*Not in commission last year.*

Andrewson, A. J., District missionary in So. Minnesota.  
Campbell, Harry M., Orange City, Fla.; Coffin, Joseph, Missionary and General Missionary in Georgia.  
Davis, Valentine T., Pruitt, Texas.  
Herrick, Solomon G., Cocoanut Grove, Fla.  
Kendall, Robert R., New Smyrna and Sanford, Fla.; Krook, Cornelius, Pomona, Fla.  
Laybourn, G. M., Meadows, So. Idaho; Luter, Elves D., Panasoffkee and Moss Bluff, Fla.  
Mayer, William H., Clackamas, Ore.  
Ober, Miss S. E., Myers Falls, Wash.  
Pearson, L. O., Dunning and Vicinity, Neb.; Pharr, Theodore A., Dothan, Ala.; Pope, G. S., Oacoma, So. Dak.  
Rawson George H., Curtis, Neb.; Riley, William W., Oil Center, Cal.; Rose, Lancon, P., Tavares, Fla.  
Sanderson, H., Villa Park, Denver, Colo.  
Thompson, E. L., Denver, Colo.; Triplet, H. M., Shickley, Neb.  
Walton, George B., New Smyrna, Fla.

### Re-commissioned.

Albrecht, George E., Minneapolis, Minn.; Anderson C. G., Kasota, Minn.; Andrewson, Severt M., Winona, Minn.

Bolin, N. J., Bakers, Minn.; Baker, W. H., Caryville, Fla.; Barber, Jerome M., Beaverton, Ore.; Bartholomew, Noyes O., Denver, Colo.; Bates, George E., Birmingham, Ala.; Bickford, Warren F., Muskogee, Ind. Ter.; Bishop, A. W., Sparks and Forest Grove, Okla.; Bloom, Karl J., Clear Lake, Wis.; Bobb, Joseph C., Whitewater, Colo.; Branam, S. R., Clio, Ala.; Brown, Albert R., Mankato, Minn.; Brown, Daniel M., Chamberlain, So. Dak.; Byers, Ralph C., Brighton, Colo.

Cheadle, Stephen H., Colorado Springs, Colo.; Childs, Luca S., Coldwater and Pleasant View, Okla.; Clark, Orville C., Missoula, Mont.; Clews, William, Fairmont, Ind.; Collins, George B., McLoud, Okla.; Corneliusen, F. A., Jamestown, N. Y.; Crabtree, Allan, Sherman, Texas; Craig, John E., Parnam, Neb.; Croker, John, Bertrand, Neb.; Curtis, Norman R., Pueblo, Colo.

Dahlgren, John A., Dover, N. J.; Davies, William C., Oliphant, Penn.; Detch, Albert G., Indianapolis, Ind.; Dyer, Thomas L., Dunkirk, Ind.; Dyrness, C. T., Editor of *Evangelist*:

Eckel, Frank E., Rye, Colo.; Edgar, E. H., Julesburg, Colo.; Englund, Theodore, Plainfield, N. J.

Fellows, C. B., General Missionary and Evangelist in Minnesota; Frazer, John H., Knoxville, Tenn.; Fulgham, Philip O., Shipsheiana and Ontario, Ind.; Futch, James M., Elarbee, Fla.

Gallagher, George W., Geddes, South Dakota; Garvin, Hugh C., Jennings, Oklahoma; Gasque, Wallace, Gilmore, Ga.; Gray, David B., General Missionary in Oregon.

Hecker, M. C. Chickasha, Indian Territory; Haggquist, Frank G., Wood Lake and Doctors Lake, Wis.; Haughland, Lars N., Maple Valley and Pulcifer, Wis.; Healey, Sullivan S., Helena, Mont.;

Heglin, Samuel S., Gettysburg, So. Dak.; Herrick, E. P., Matanzas, Cuba; Hodges, H. A., Weatherford, Okla.; Hullinger, F. W., Colorado City, Colo.; Hyatt, Albert R., Okarche, Okla.

Jackson, Preston B., Plains, Montana; Jeelinek, Joseph, Milwaukee, Wis.; Johnson, Harry W., West Duluth, Minnesota; Johnson, John E. V., Titusville, Penn.

Kirchner, A. F. C., Granby, Mo.; Kraemer, J. H., Hay Springs, Neb.

Lange, J. G., General Missionary in Oklahoma; Lemmon, William G., Guthrie, Okla.; Lindsay, Edwin E., New York Mills, Minn.; Loud, Oliver B., Lawton, Okla.

McCallie, Thomas S., Chattanooga, Tenn.; McCoy, Clifford C., Vinton, La.; McDowell, Henry V., Joplin, Mo.; McKay, Chas. G., Atlanta, Ga.; McRae, Isaac, Havelock, Neb.; Mason, James D., Waterville and Morristown, Minn.; Miller, Willie G., Deerland and Dorcas, Fla.; Moncol, A. J., Braddock, Penn.;

Nellar, Charles H., Pendleton, Ore.; Nelson, A. P., General Missionary Work in Minnesota and Wisconsin; Nelson, Chas. E., Hoboken, N. J.; Nelson, Frank, Warren, Penn.; Newton, W. H., General Missionary in Alabama; Nichols, J. H., Drummond, Okla.; Noble, Mason, Lake Helen, Fla.

Okerstein, John F., General Missionary in Minn. and Wis.; Olson, C. F., Spencer Brook, Minn.; Owen, Edward P., Paruna, Okla.; Owen, Richard H., Beaver Creek, Ore.

Paine, Samuel D., Melbourne, Fla.; Parker, Lawrence J., General Missionary in Oklahoma; Parks, Avery G., Nymore, Minn.; Perrin, David J., Springfield, So. Dak.; Pershing, James E., Vinita, Ind. Ter.; Peterson, Samuel, Lake City, Minn.; Peyton, Frank, Pond Creek, Okla.; Powell, Katharine W., Custer, So. Dak.

Randles, Walter M., Minersville, Penn.; Ray, George W., Fort Worth, Texas; Richards, James N., New Castle, Colo.; Richards, William J., Egg Harbor City, N. J.; Rowan, William L., Collbran, Colo.

Salvado, J. Fortuny, Guanajay, Cuba; Scoggin, Alexander, Verden, Okla.; Seales, George R., Naper, Neb.; Simpkin, Peter A., Salt Lake City; Skeels, Henry M., Denver, Colo.; Smith, Alexander D., St. Paul, Minn.; Smith, J. A., Sulphur Spring and Kremmling, Colo.; Smith, Zwingli H., Willow Lakes and Pitrode, So. Dak.; Smythe, Charles M., Hubbard, Ore.; Semeilan, H. B., Guanabacoa, Cuba; Squire, Guy P., Wheaton, Sunbeam, Beulah and Rockham Mission, So. Dak.; Stover, William B., Alva, Okla.; Streeter, Clayton M., Trinidad, Colo.; Stutson, Henry H., Biwabik, Minn.

Thomas, Owens, South Sharon, Penn.; Tillman, William H., Atlanta, Ga.; Todd, Geo. L., Havana, Cuba; Townsend, Stephen J., Avon Park and Frost Proof, Fla.

Vining, Roscoe W., Susquehanna, Penn.; Waldo, Edwin A., Mt. Dora and Tangerine, Fla.; Weatherwax, Franklin W., West Palm Beach, Fla.; Weese De, F. M., Denver, Colo.; White, Levi, Indianapolis, Ind.; Williams, D. T., Bossburg, Penn.; Wiltherber, Louis W., Payonia, Colo.; Wrigley, Francis; Garvin, Minn.

Yarrow, Phillip W., St. Louis, Mo.

# APPOINTMENTS AND RECEIPTS

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## RECEIPTS

April, 1906.

*For account of receipts by State Auxiliary Societies  
see page 121.*

MAINE—\$164.20.

Bangor, Central Ch., 142.80; Bristol, 12; Castine, A Friend, 2; Portland, Rev. C. Harbutt, 5; Springfield, E. C. Knight, 2.40.

NEW HAMPSHIRE—\$278.40; of which legacy, \$8.25.

N. H. H. M. Soc., by A. B. Cross, Treas., by request of donors, 31.20; Dover, 1st, Ch., W. H. M. Soc., 50.50; East Derry, 1st, 6.15; Gilmanton, J. W. Sanborn, 1; Greenfield, Estate of Jacob Gould, 8.25; Hooksett, 13.10; Jaffrey, Mrs. N. P. Phelps, 1; Keene, 1st, 30; Lyme, A Friend, 1; Walpole, Mr. and Mrs. W. G. Barnett, 15; West Lebanon, 13.20.

F. C. I. and H. M. Union, of N. H., Miss A. A. McFarland, Treas., 10.8.

VERMONT—\$250.61.

Barton, 21.66; Bennington Centre, Old First, 17; Brattleboro, A Friend, 2; Danville, Mrs. L. Moore, 1; Middlebury, 18; Newport, Mr. and Mrs. C. F. Ranney, 4; Mrs. A. D. Lane, 50; Anonymous, .60; North Bennington, special, 110.35; Stowe, add'l., .50.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.: Brattleboro, Ladies' Assoc., 75.

MASSACHUSETTS—\$3,340.62; of which legacies, \$490.96.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas. By request of donors, 887.55; Agawam, 6.45; Allston, S. S., 7.78; Amherst, No. Ch., A Friend, 8.25; Andover, So. Ch., E. P. and T. F. Pratt, 2; Ashburnham, 1st 22.17; Ashby, "L. H." 5; Auburndale, 127.23; Belchertown, 1; Bernardston, Goodale Memorial, 4.54; Boston, Roxbury, Emmanuel, 50; A Friend, 250; Brockton, A Friend, 1; Dedham, A Friend, 5; Dorchester, J. D. Stoddard, 10; Dudley, C. E., 5; East Longmeadow, 1st, 16.20; Fairhaven, Estate of Henrietta D. Woodman, 95.06; Fitchburg, Estate of Lydia H. Wood, 295; Groveland, 12; Hatfield, 81.80; Hawerhill, Centre Ch., 111.44; A Friend, 1; Holliston, A. T. Daniels, 2; Hyde Park, O. J. Perry, 5; Lawrence, C. F. Prescott, 1; Lee, Legacy of Mary S. Daniel, 100; J. L. Kilbon, 5; W. May, 3; Leominster, F. A. Whitney, 15; Lowell, W. L. Davis, 5; Middletown, Central, 5; Putnam, C. E., 5; Monson, 58.10; Natick, 1st, S. S., 27.04; New Bedford, Trinitarian, 61.49; A Friend, 10; Newton, 1st, 247.03; Newton Highlands, A Friend, 50; Northampton, 1st, Dorcas Soc., special, 50; Edwards, 125.28; "N. C.", 15; Northfield, A Friend, 5; North Wilbraham, 13.87; Norwood, Mrs. J. B. Hale, 2; Princeton, 1st, 17.60; Quincy, Bethany, 91.08; S. S., 10; Home Dept., 5; Rockland, M. N. Shaw, 10; Rowley, 13.56; Salem, Tab., 27; So. Boston, Phillips, 37.05; South Deerfield, Mrs. E. H. Strong, 1; Somerville, Mrs. E. V. S. Webster, 2; Springfield, Faith Ch., Knights Militant, 5; E. A. Alvord, 2; E. L. Tully, 10; Spencer, Mrs. J. P. Burnaby, 5; Tannont, M. A. Tidd, 2; Townsend, 28.00; Walpole, 2nd, S. S., 10.30; Wellesley, Coll. Prof. C. E. Cummings, 5; Westport, Pacific Union, 2.50; Windsor, P. E. Turner, 2; Worcester, Pilgrim, 21.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: Salary Fund, 215.

RHODE ISLAND—\$25.50.

Elmwood Station, S. J. Gilman, 50; Newport, Mrs. M. A. Baxter, 25.

CONNECTICUT—\$8,817.83; of which legacies, \$4,811.

Miss. Soc. of Conn., by Rev. J. S. Ives, 210.50; for salaries of western supts., 675; total, 885.50.

Berlin, 2nd, 30; Estate of Harriet N. Wilcox, 4,520; Bethel, Mrs. F. Judd, 1; Bloomfield, 7.35; Bozrah, Mrs. M. A. Bosworth, 1; Branford, Miss B. Linsley, 50; F. M. Cook, 2; Bridgeport, E. L. Beers, 3; G. P. Carroll, 1; Bristol, 1st, 102.34; Broad Brook, Ch., 13.37; C. E., 10; Brooklyn, Estate of Mary E. Ensworth, 24.87; Cromwell, 1st, 67.91; Fast Hampton, A. A. Bevin, 1; C. C.

Bevin, 1; E. D. Barton, 1; East Hartford, S. L. Bissell, 1; Goshen, Estate of Mrs. Julia E. Cook, 291; Greenwich, North, 13.72; Groton, 21.77; Hampton, Mrs. J. W. Congdon, 5; Hartford, Asylum Hill, 6.75; Wethersfield Ave., 20; L. Burritt, 2; Kent, C. E., 10; Middlebury, C. E., 12; New Britain, South, S. S., 30; "C. S. P.", 1; D. N. Camp, 100; New Haven, Ch. of the Redeemer, add'l., 1; S. E. Baldwin, 300; Miss M. H. Bradley, 5; "M. J. C.", 5; Mrs. E. A. Whittlesey, 5; New Milford, 1st, Easter offering, 84.31; Norwich, Broadway, of which 1,000 for the debt, 2,005; Pine Orchard, E. D. Sheldon, 5; Rockville, R. Gilnack, 10; Shelton, 38.18; Southington, 1st S. S., 19.08; Stonington, 1st, 12.84; Waterbury, A Friend, 3; W. Winsor, 1st, 58.84.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas., 3; Milford, Plymouth, 16; New London, 1st Ch. of Christ, 5; Norwich, Taftville, C. E., 2; Sharon, Aux., Mrs. E. M. P. Hertzell, 25; Mrs. E. O. Dyer, 1; So. Windsor, 1st, 1.50; Winsted, 1st, Aux., 25. Total, 78.50.

NEW YORK—\$680.25; of which legacies, 37.47.

N. Y. H. M. Soc., by C. S. Fitch, Treas.: 5; Binghamton, A. P. Jacques, 15; Mrs. C. H. Osterhout, 25; Brooklyn, S. S. of the Ch. of the Pilgrims, 20; F. N. Tyler, 1; Buffalo, Mrs. J. R. Wilson, 15; Camden, 1st, add'l., 1; Eldred, 9; Ellington, 12; Friendship, 1; Gaines, Miss. Union, 5; Groton, 31.08; Ilion, Mrs. E. M. Kingman, 5; Kiantone, 7.25; Lisle, Ch., 3.77; C. E., 2.63; Newark Valley, 1st, 21.77; New Haven, 12.65; New York City, Forest Ave., C. E., 10; Rev. L. Francs, S. D. D., 51.22; Oswego, W. B. Couch, 4.85; Phoenix, 1st, 20; Plainfield, Welsh, 10; Port Leyden, 14.60; Fort Chester, A Friend, 1; Portland, E. M. Brown, 5; Rensselaer Falls, "D.", 1; Easter offering, 2; A Friend, 5; Rockaway Beach, 1st, S. S., 17; Rodman, 11.25; Skerry, 2.72; Smyrna, 1.25; Spencerport, 1.86; Summerhill, 30; Warwarsing, Estate of Clarinda Strong, 12.60; West Bloomfield, 21.10.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Brooklyn, South, W. M. Circle, 100; Canandaigua, 14.65; Howells, L. A. S., 7; Madrid, 10; Mt. Vernon, 10; Moravia; Mrs. W. C. Tuthill, to const. Mrs. J. D. Bigelow an Hon. L. M., 75; New York City, Broadway Tab. S. W. W., 10; Seneca Falls, Aux., 5; Walton, 5; White Plains, L. A. S., 10. Total, \$255.65.

NEW JERSEY—\$200.04.

East Orange, 1st, 47.87; Elizabeth, 9.35; Hackensack, Mrs. C. A. Jones, Easter offering, 10; Montclair, 1st, S. S., 25; Watchung Ave. S. S., 5; M. M. Richards, 5; Nutley, Miss L. Clements, 1; Passaic, 40; Plainfield, C. E., 4.62; Woodbridge, Friend, 1.

Woman's H. M. Union of the N. J. Ass'n, Mrs. G. A. L. Merrifield, Treas.: Montclair, 1st, to const. Mrs. W. Miller an L. M., 60.20.

PENNSYLVANIA—\$228.68

Received by Rev. C. A. Jones, Pittsburgh, Puritan, 5; Cambridge Springs, Mrs. R. C. Quay, 1; Catawissa, Welsh, 13; Huntersville, 3.45; Kane, Ch., 77; S. S., 30; W. H. M. S., 18; C. E., 15; Lansford, English, 37.73; Le-Raysville, 8; Philadelphia, Snyder Ave., special, 10; Ridgway, Miss P. Little, 1; Scranton, A Friend, .50; Siglerville, 4; Taylor, 1st, Welsh, 5.

MARYLAND—\$101.63.

Baltimore, Associate Ch., 88.76; C. E. 12.87.

DISTRICT OF COLUMBIA—\$1.

Washington, Mrs. D. B. Humphrey, 1.

NORTH CAROLINA—\$30.

Southern Pines, Mrs. A. M. Foster, 30.

GEORGIA—\$12.90.

Buford, Duncan's Creek, 3.50; Calhoun, New Prospect and Doerun, 5; Dawsonville Holly Creek and Suches, Pleasant Union, 2; Leville, Williford and Asbury Chapel, 1; Wilsonville, Rockey Hills, 1.40.

ALABAMA—\$6.38.

Received by Rev. A. T. Clarke, Fairhope, 2; Channa

## THE HOME MISSIONARY

hatchee, Watson's Chapel, 80; Mobile, 1st, 1.01; Mt. Olive, 1.37; Tallassee, 1st, 1.20.

**LOUISIANA—\$11.70.**

Hammond, 5.

W. M. U., Miss M. L. Rogers, Acting Treas.: Hammond, 6.70.

**FLORIDA—\$136.62.**

Avon Park, Union Evan., 8.70; Jr. C. E., 1; Rev. S. J. Townsend, 5; Prof. E. L. Richardson, 5; Careytville, .55; Interlachen, 8; Lake Helen, 35; Ormond, Union, 21.57; San Mateo, "L. A. S." 2; West Palm Beach, 50.

**TEXAS—\$2.**

Cleburne, Mrs. E. Phillips, 2.

**OKLAHOMA, \$95.23.**

Boone, Ridgeway, 15; Grant Co., Pleasant View, 10.76; Hennessey, 6.78; Independence, 1st, 1; Jennings, 1st, 16; Lawton, 16.59; Medford, 7.25; Okarche, 12.85.

**NEW MEXICO—\$5.50.**

Albuquerque, 5.50.

**TENNESSEE—\$30.34.**

Knoxville, Pilgrim, 28; La Follette, 1st, 2.34

**OHIO—\$2,269.50; of which legacy, \$2,244.**

Atwater, Estate of Mrs. Mary Brush, 2,244; Batavia, Mrs. G. H. Lee, 2; Claridon, 16.50; Marietta, 1st, A member, 2; Oberlin, 1st, M. L. Fowler, 5.

**INDIANA—\$57.35.**

Alexandria, 1st, 10.15; Bremen, 22.50; Indianapolis, Covenant, 10; Rev. A. G. Detch, 3; Laporte, Rev. J. Schaefer, 1.70; Michigan City, Immanuel, 10.

**ILLINOIS—\$140.25.**

Received by Rev. M. E. Eversz, D.D., Ivanhoe, Fremont, German, 5; Fall Creek, German Zion, 75; Naperville, German, 5; Waukegan, German Ebenezer, 9.25. Total, 94.25.

Amboy, Mrs. M. Thompson, 1; Chicago, W. Dickinson, 25; Mrs. M. B. Holyoke, 5; E. F. Richter, 5; Genesee, A Friend, 10.

**MISSOURI—\$520.58.**

Meadville, 6.10; Springfield, German, A Friend, 5.

Woman's H. M. Union of Missouri, Mrs. A. D. Rider, Treas.; Aurora, Ch., 2.80; L. M. S., 4.25; Carthage, 31; Eldon, Ladies' Aid, 2.50; Hannibal, 2; Kansas City, Beacon Hill, 1; 1st, Brooklyn Ave., Branch, 36.45; McGee St. Branch, 65; Ivanhoe Park, 6.65; Prospect Ave., L. A., 2.80; Roanoke, 1; S. W. Tabernacle, L. A., 2.75; Westminster, 42.80; Kidder, 5.75; Lebanon, 4; Maplewood, 6; Old Orchard, 2; Pierce City, 2; St. Joseph, 23.00; C. E., Div. A., 8; St. Louis, Compton Hill, 4.80; First Sen., L. M. S., 60; Fountain Park, W. A., 13.30; Memorial, 2.40; Pilgrim W. A., Sen. Dept., 137.26; Jun. Dept., 16.18; Plymouth, 2; Reber Place, 7.50; Springfield, 1st, 25.50; Pilgrim, 1.80; Webster Groves, W. A., 31.30; Willow Springs, 4; Windsor, 2. Total ..... \$559.88 Less Expenses ..... 50.00

Grand Total ..... 509.88

**MICHIGAN—\$15.35.**

Ada, 1.35; Allegan, 1st, 12; Battle Creek, Miss E. Whittlesey, 2.

**WISCONSIN—\$37.50.**

Burlington, Plymouth, S. S., 10; Wauwatosa, 25 Whitewater, Rev. E. C. Barnard, 1; Wood Lake and Doctors Lake, Swedes, 1.50.

**IOWA, \$123.43.**

Alden, Ch., A Friend, 1; Avoca, German, 5; W. H. M. Union, 5; McGregor, Mrs. J. N. Gilchrist, 25; Mondon, German, 27.88; Muscatine, German, 25; New Hampton, German, 4.55; Oskaloosa, 10; Traer, A Friend, 20.

**MINNESOTA—\$779.71.**

Received by Rev. G. R. Merrill, Minn.: Ceylon, 5; Mar-

shall, 170; Minneapolis, Park Ave., 100.01; Pilgrim, 80.47; Plymouth, 70.62; A Friend, 12; Rev. and Mrs. M. B. Morris, 10. Total, 448.10.

Clarissa and Bertha, 1.75; Cambria, Salem, 5; Dawson, 18.05; Excelsior, Rev. E. E. Rogers, 50; Fairmont, 1st, 26.04; S. S., 12; Freedom, 2.50; Lake City, 28.50; McIntosh, 1st, 1.50; Minneapolis, Fifth Ave., 80; New York Mills, 1.50; St. Paul, Pacific, 42.75; Springfield and Salina, Rev. R. P. Upton, 21.45; Wabasha, 1st, 17.87; Winona, Lakeside, Scand., 3.70; Zumbrota, A Friend, In Memoriam, 4.50.

**KANSAS—\$32.42.**

Kansas Home Miss. Soc., by H. C. Bowman, Treas.: By request of donors; 3; Herndon, 1st, German, 3.97; Leoti, Mrs. G. W. Buell, 2; Traer, St. John's, German, 6; Wichita, Fairmont Ave., W. M. Soc., 17.45.

**NEBRASKA—\$194.64.**

Alliance, German, 4.45; Cowles, Rev. S. Deakin, 5; Fairfield, Mrs. G. H. Wright, 5; Hastings, German, Mrs. G. Amen, 5; Long Pine, 14.10; Plainview, Thank Offering, 36.26; Sutton German, 33.33; Waverly, Swedish Emanuel, 5.50; Wymore, Sale of land, 86.

\* Correction—For 1.50 credited in May number to Omaha First, read 150.

**NORTH DAKOTA—\$208.27.**

Received by Rev. G. J. Powell, No. Dak.: Dickinson, 29; S. S., 11; Fargo, 1st, 16.29; Plymouth, S. S., 5. Total, \$61.29.

Anamoose, 1st, 17.95; Blue Grass, German, 14.95; A Friend, 16; Carson, John Sheerer and family, 1.75; Cleveland, Wirt Mem., 10.66; Crary, 28; Fingal, 10; Forman, 1st, 2; Hurdsville, add'l, 1; Kulm, Posthal, German, 7; Mayville, 20; Lucca, 8; S. S., 4.67; Velva, 5.

**SOUTH DAKOTA—\$498.08.**

Received by Rev. W. H. Thrall: Alcester, 16.70; Gothland, 5; Mitchell, 60; Yankton, 35.64. Total, 117.24.

Canton, 1st, 15; Custer, 9; Fairfax, German Hope, 21; Ft. Pierre, 64.12; Garretson, 1st, 10; Henry, 10.50; Lane, 5; Rapid City, add'l, 2; Sioux Falls, German, 13; South Shore, 13.50; Wagner, 1st, 27.72; Waubay, 1st, 11.25; Wessington Springs, 50.65.

Woman's H. M. U., Mrs. A. Loomis, Treas., 128.

**COLORADO—\$56.69.**

Claremont, 1st, 5.20; Colbran, 6.05; Cope, 10.06; Hayden, 1st, 20.75; Highlandlake, 6.70; Seibert, 2.37; Whitewater, 4.66.

**WYOMING—\$21.35.**

Sheridan, 5.35.

Woman's H. M. Union, Miss E. McCrum, Treas., Douglas, 16.

**MONTANA, \$89.45.**

Livingston, 89.45.

**IDAHO, \$17.25.**

Burke, Union, 2; Genesee, 1st, 5.25; New Plymouth, Plymouth, 2.50; Priest River, 7.50.

**CALIFORNIA—\$91.**

Gottville, Mrs. P. D. Bunnell, 10; Redondo Beach, 18; San Bernardino, Petrel, 1; Sherman, 1st, 10; Sierra Madre, E. N. Emerson, 50; Terminal, Mrs. C. M. Grout, 2.

**OREGON—\$72.79.**

Received by Rev. C. F. Clapp, Forest Grove, 10.84; Beaver Creek, St. Peter's, German, 10; East Salem, Central and Willard, 1st, 2.50; New Era, St. John's, German, 7; Salem, Rev. P. S. Knight, 10.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.: Beaverton, 4; Gaston, 1; Hillside, 5; Patton Valley, 2.45; Portland, Miss. Ave., 2. Total, \$14.45.

**WASHINGTON—\$109.72.**

Edison, 5; Endicott, German, 4; Leavenworth, 8; Maltby, 1st, 4; Marysville, 1st, 10; Nachez, 5.16; Olympia, 1st, 5; Port Angeles, 1st, 1.50; Ritzville, German, Zions, 38.75

# APPOINTMENTS AND RECEIPTS

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Sylvan, 1st, 3.50; Tekoa, 14; Tolt, 1.50; Trent, 3; Wallula, 3.51; White Salmon, Bethel, 3.

CUBA—\$.5.

Matanzas, E. P. Herrick, 5.

CANADA—\$.50.

Brantford, Ont., W. L. Davis, .50.

TURKEY—\$.5.

Van, Miss S. R. Norton, 5.

## APRIL RECEIPTS

Contributions.....	\$12,182.98
Legacies.....	7,591.68
Interest.....	19 774.66
Home Missionary.....	81.57
Literature.....	8.45
Total.....	\$20,143.18

## AUXILIARY STATE RECEIPTS

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in April, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, 2nd, 8; South, 10.26; Andover, Free Christian, 25; Ashburnham, C. E., 1.30; Ashby, 15.10; Baldwinville, Memorial, 2; Blandford, 2nd, 3.55; C. E., 1.70; Boston, Boylston, 7; Dorchester, Central, 2; 2nd, Extra Cent Day Band, 5; 2nd, 5; Italian, 8.87; Ellis Mendell Fund, 45; Union, 151.01; Income of Brackett Fund, 80; Brimfield, 45; S. S.; Brockton, R. C. Gurney, Annuity, 3,000; Brookline, Harvard, 110; The Cape, Finns, 0.80; Cambridge, Pilgrim, 10.31; Cash, 12.50; Chicopee, 1st, 22.50; 2nd, 24.84; East Braintree, Union, 24.45; East Douglas, Estate of Albert Butler, 2,404.48; Fall River, Central, 56.80; Fitchburg, Finn, 12.50; Rollston, 57.79; Gloucester, Trinity, 100; Greenfield, 2nd, 28.00; Income of Gurney Fund, 151; Income of Haile Fund, 78.75; Income of E. J. M. Hale Fund, 30; Haverhill, Union, 1; Lawrence, Armenians, 50; Leominster, 28.06; Leverett, Moores Corner, .59; Lynnfield, 7.50; Malden A. Friend, 362; Maynard, Finn, 7; Medfield, 20; Melrose, 69; Merrimac, 5.75; Middleton, C. E., 1.30; Newton, Auburndale, 212.15; Eliot, 222; North Andover, Trinitarian, 131; North Carver, 24.60; North Chelmsford, 2nd, 7.15; N. Reading, 23.21; Otis, 3; C. E.; Pepperell, 29.10; Pigeon Cove, 5; Pittsfield, 15; Quincy, Finn, 2.90; Reading, 1st, 30; Income of Reed Fund, 76; Salem, Tabernacle, 0.75; Shirley, 10; Somerville, E. S. Tead, 5; So Framingham, Grace, 75.60; Spencer, 1st, 55.68; Springfield, Estate Harriet D. Bartlett, 3,200; Park, 15.41; Stoneham, 32.28; Wakefield, 34.74; Income of Wall Fund, 48; Ware, East, 226.05; 1st, 10.27; Webster, 5.70; Wellesley, 95.03; Wendell, 2; West Hawley, 7.30; Westminster, 26.50; Westwood, Islington, 2; Income of Whitcomb Fund, 53; Income of Whittin Fund, 225; Whitinsville, 1,917.14; Estate of W. H. Whittin, 500; Williamstown, 1st, 160; Williamsburg, Haydensville, 13.20; Winchester, 1st, 7; Worcester, Swede, 6.50; designated for Italian work, Wellesley Hills, E. C. Hood, 50. Designated for C. H. M. S., Barre, 40.50; Barreville, N. Y., 3.00; Berkeley, 9.30; C. E., 1.70; Boston, Norwegian, 10; Bradford, S. W. Carlton, 100; Brimfield, 22; Brookline, Harvard, 347.15; Charlemont, 20.44; Chicopee, 1st, 60.76; Concord, 46.65; East Rochester, 22; Fall River, Central, 10; Fitchburg, Finn, 30; Lawrence, Riverside, 10; Lunenburg, E. C. Ch., 25; Newbury, 44.94; Quincy, Finn, 40; Saugus, 18.35; So Framingham, Finn, 8.50; Grace, C. E., 10; Springfield, F. C. M. Circle, 5; Olivet, 34.50; Stockbridge, 26; Ware, 1st, 12; Watertown, Phillip 10; Westhampton, 11.50; Winchendon, 10.

Woman's H. M. Assn., Lizzie D. White, Treas.; Salaries for French college, 70; for Italian worker, 35; for Polish worker, 35; designated for C. H. M. S.; Bradford, 1st, Church of Christ, 25; Chicopee, Ladies' Aux., 6.20; Natick, Ladies' Aux., 2; Medford, Miss E. J. Wilcox, 10; Haydenville, Aux., 15.

### SUMMARY.

Regular.....	\$14,526.93
Designated for Italian work.....	50.00
Designated for C. H. M. S.....	1,063.64
W. H. M. A., Designated for C. H. M. S.....	58.20
W. H. M. A.....	140.00
Home Missionary.....	1.50
Total.....	\$15,840.27

### THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in April, 1906.

Ward W. Jacobs, Treasurer, Hartford.

Bridgeport, King's Highway, 6.13; Bristol, Swedish, for debt of C. H. M. S., 3; Brookfield, 54.20; Collings-

ville, Swedish, Pilgrim, 12.50; East Hartland, 12; Greenwich, Swedish, 17; Grassy Hill, for C. H. M. S., 4; Greenwich, 1st, special, 15; Hartford, 1st, 157.64; 2nd, 400; for debt of C. H. M. S., 78; S. S., Special, for debt of C. H. M. S., 100; Park, 49.06; Lisbon, 5.75; New Haven, Grand Ave., 61; Redeemer, for Italian work, 25; North Madison, 12.01; for debt of C. H. M. S., 5.50; South Glastonbury, 4; South Manchester, Swedish Special for debt of C. H. M. S., 12; Thomaston, 1st, 13.89; S. S., Special, 25; Torringford, 8.03; for C. H. M. S., 8; Westchester, 2.25; From the late Miss Jessie Usher of Higganum, 500.

M. S. C.....	\$1,381.36
C. H. M. S.....	210.50

Total.....\$1,591.86

Correction: March receipts, May HOME MISSIONARY, should contain contribution from 1st Church, Meriden, 300, for the M. S. C.

### OHIO HOME MISSIONARY SOCIETY.

Receipts in April, 1906.

Rev. C. H. Small, Treasurer, Cleveland.

Ashtrabula, 2nd, 5; Canfield, 7; Chatham, 7.50; Cleveland, Bethlehem, C. E., 10; Emanuel, 8.10; Garrettsville, S. S., 8.50; Lodi, S. S., 10; Lorain, 1st, 10.18; Medina, 18.50; Mesopotamia, S. S., 2.50; Oberlin, 1st, 8.32; Richfield, 5; Thomaston, Miss Davis, 5; Toledo, 1st, 25; Mayflower, 2; Tallmadge, S. S., 1.70; Personal, 2; Youngstown, Plymouth, 7.86. Total, \$153.16.

### OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in April, 1906.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, West, W. M. S., 1.20; Cleveland, Bethlehem, C. E., 2; Euclid, W. A., 33.67; 1st, W. M. S., 14; Pilgrim, W. A., 14; Collinwood, C. E., 5; Columbus, Eastwood, W. M. S., 61; Greenwich, W. M. S., 2; Hudson, C. E., 5; Ironton, W. M. S., 22.76; Mansfield, Mayflower, C. E., 3.90; Marietta, 1st, W. M. S., 10; Toledo, Washington St., W. M. S., 3. Total.....\$118.53. General total.....\$271.69.

### NEW YORK HOME MISSIONARY SOCIETY.

Receipts in April, 1906.

Clayton S. Fitch, Treasurer, New York.

Antwerp, 27.20; Bay Shore, 11.05; Y. P. S. C. E., 5; Binghamton, Plymouth, 7; Buffalo, 1st, 200; Pilgrim 10, Elmira, St. Luke's, 10; Homer, S. S., 35; Little Valley, 32.26; Norfolk, 4.27; Richville, S. S., 5; Syracuse, Geddes, (2) 11.67; South Ave., 12.53; S. S., 12.61; Troy, 1st, Y. P. S. C. E., 7; Washington Mills, 11.57; W. H. M. U., as follows: Candor, W. M. S., 10; Richmond Hill, S. S., 5; Holland Patent, Welsh, 4.70; Utica, Pilgrim, W. M. S., 10; W. H. M. U., 3.85. For California, Brooklyn, King's Highway, 1.40; Middletown, 1st, 78. Total, \$806.74.

### MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in April, 1906.

Rev. John P. Sanderson, Treasurer, Lansing

Ada, 1st, 4.50; 2nd, 2; Addison, S. S., 1.36; Alamo, 16.50; Alba, 17; Allegan, S. S., 2.31; Y. P. S. C. E., 2.50; Allenville, 14.75; Almont, 28.24; S. S., 5.71; Alpena, 15; Alpine and Walker, 3; Armada, S. S., 2.54; Atlanta, 5; Augusta, 17; Baldwin, 14.85; S. S., .90; Bancroft, 11.55; Bangor, West, 16; Baroda, 10.60; S. S., 2.50; Bass River, S. S., 1.40; Bay City, S. S., 15; Bedford, 7.65; Bellaire, 22.50; S. S., 3.50; Benton Harbor, 90.52; L. U., 14; S. S., 14.20; Y. P. S. C. E., 16; Big Prairie, 5; Big Rapids, 1st, 29; S. S., 2;

## THE HOME MISSIONARY

V. P. S. C. E., 10; Breckenridge, 2; Bridgman, S. S., 3; Brimley, 5; Butternut, 11.00; Cadillac, 130.82; Cannon, 1; Carson City, 7; Carsonville, 10; Central Lake, 15; Charlevoix, S. S., 4.11; Cheboygan, 52.38; Chelsea, 85; Y. P. S. C. E., 15; Chesterfield, 2.70; Clinton, 17; Coloma, S. S., 2.65; Columbus, Ch. and S. S., 11.11; Conklin, 10; Constantine, 14, 14; Cooks, 2; Cooper, 5; Coral, 25; Corinth, 2.75; Covert, 66.20; Crystal, 17; Custer, 11.76; Delta, 4; Detroit, Boulevard, 5; Ford St., 15.32; S. S., 13.07; North, 34; Woodward, 105; Dexter, S. S., 2; Douglas, 7.47; Dowagiac, 12; Y. P. S. C. E., 5; Durand, 15; East Lake, 15; Eastmanville, 10; East Parish, 8; Eaton Rapids, S. S., 4.18; Ellsworth, S. S., 1; Essexville, 11.76; S. S., 2.24; Fenwick, 3; Frankfort, 7.35; Freeland, S. S., 1.45; Fremont, 54.21; S. S., 11.62; Y. P. S. C. E., 5; Y. P. S. C. E., Jr., 3; Fruitport, 2.32; Galesburg, 17.46; Ladies' Aid, 14.48; Garden, 20; Gladstone, 7; Grand Haven, 2; Grand Junction, 15.60; Grand Rapids, 2d, S. S., 11; South Primary S. S., 2.50; Grass Lake, 10.26; Hancock, 93.63; Hart, 35; Hartford, 5; Helena, 6; Highland Sta., S. S., 2.30; Hilliards, 20; Homestead, 17.35; S. S., 65; Honor, 12.20; Hopkins, 1st, 7.45; Howard City, 10; Hudson, 25.29; Hudsonville, 25; Ironton, 10; Isabella, 2; Jackson, 1st, 66.50; S. S., 2.76; Y. P. S. C. E., 9; Plymouth, 24.50; Jefferson, 5.15; Johannesburg, 3; S. S., 8; Kalamazoo, 135.04; Kalkaska, 6.56; L. A., 1.44; Y., 10; Y. Jr., 2; Kenton, S. S., 3; Laingsburg, .81; Lake Ann, 5; S. S., 1; Lake Linden, 5; Lake Odessa, S. S., 3.23; Lakeview, 24.32; S. S., 2; Lamont, 10; Lansing, Mayflower, 10; Plymouth, 162.73; Lawrence, 5; Leroy, 20; Lewiston, 63.25; Litchfield, 33.51; Lowell, 7; Ludington, 65.43; Mancelona, S. S., 2.30; Manistee, 65.06; S. S., 5; Mattawan, 12; Maybee, 6 65; Memphis, 20; Merrill, 5; Metamora, 10; Michigan Center, 14; Moline, S. S., 2.43; Y. P. S. C. E., 6.45; Morenci, 27.75; S. S., 5.25; S. S. Primary Dept., 4; Y. P. S. C. E., 5; Muskegon, 1st, 45; S. S., 9.50; Highland Park, 2.02; Newaygo, 9; New Haven, 7; S. S., 1.30; Y. P. S. C. E., 1.11; Newport, S. S., 1.25; North Adams, S. S., 5; Northport, 39.05; S. S., 3.50; Nunica, 3.58; Old Mission, 10.07; Olivet, S. S., 1.23; Onondaga, S. S., 1.25; Otsego, 45.25; Ovid, 21.82; Jr. C. E., 1.50; S. S., 9.48; Owosso, 33.50; S. S., 12.55; Y. P. S. C. E., 15; Perry

9.25; Pine Grove, 20; Pittsford, S. S., 7.80; Y. P. S. C. E., 1.70; Port Huron, 1st, 400; Ross Mem., 10; Sturges Mem., 2.00; S. S., 2.10; Portland, 40; Port Sanilac, S. S., 2.50; Rapid River, 10; Red Jacket, 52.15; Redridge, 4; Reed City, 40; Richmond, 4; Rochester, 3; Rockford, S. S., 3.37; Rondo, S. S., 2.66; Roscommon, S. S., 3.15; Royal Oak, 10.87; Saginaw, 1st, 145.50; Genesee St., 7; S. S., 2; Salem, 2d, 10.00; Sandstone, 27; Saranac, 21; Saugatuck, 10.20; Shaftsburg, 3.40; Shelby, 6.48; S. S., 4; Sheridan, 2.96; S. S., 1.09; Sherman, 1.10; Somerset, 4.50; S. S., 2; South Boston, 10; South Lake Linden, 10; Standish, 13.66; St. Claire, 23.40; S. S., 8.55; St. Johns, 62; St. Joseph, 64.17; S. S., 7.31; Three Oaks, 13.86; Tipton, 8; Tyrone, 7.55; Union City, 42.36; Vanderbilt, 27.15; Vermilion, 5.67; Vernon, 20.50; 1st, S. S., 3.50; Happy Endeavor Club, 1.05; Ladies' Socieiy, 6; Y. P. S. C. E., 5; Vicksburg, 40.25; Victor, 7.74; S. S., 1.26; Waconta, 3.75; Waterville, S. S., 4.56; Wayne, 34; Webster, 10; West Adrian, 10.40; Wheatland, 17.85; S. S., 4.50; White Cloud, 15; Whitehall, 15.05; Wolverine, 8.05; Wyandotte, S. S., 7.67; Ypsilanti, 10; S. S., 9; Anonymous, 344.71; W. H. M. U., 1.091.08; Irving property, 10; C. M., 27.24. Total; \$5,987.72.

## DONATIONS OF CLOTHING, [ETC.]

Reported at the National Office in April, 1906.

Foxboro, Mass., Tracy Y. P. S. C. E. and Behany S. S., box, 37.78; Hartford, Conn., Farmington Ave. Cong. Soc., three boxes 281.18; H. M. S., Center Ch., bbl., 129.20, W., 4th Ch. box, 75.04; Middletown, Conn., L. H. M. S., 1st Ch. bbl., 96.03; U. S. of South Ch., bbl., 80; Montclair, N. J., W. H. M. S., of 1st Ch., box and bbl., 122.26; New York City, Broadway Tabernacle, 15 boxes, 2,010.68; Norwich Town, Conn., 1st Ch.; bbl., 25; Rochester, Mass., 1st Ch., bbl. and cash, 66; Stamford, Conn., L. A. S., 1st Ch., bbl. and pkg., 267.47; Strongville, O., L. A. S. of Ch., box, 28; Wethersfield, Conn., L. A. S. of Ch., bbl. and cash, 105.75; Winsted, Conn., H. D. of W. Ch. U., 1st Ch., box 78.88. Total, \$3,394.12.

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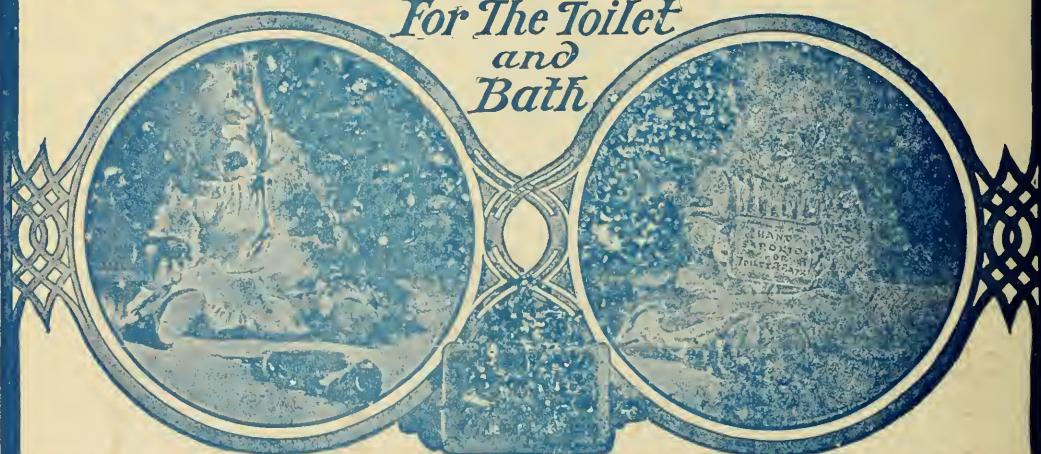
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VOLUME LXXX.

NUMBER 4.

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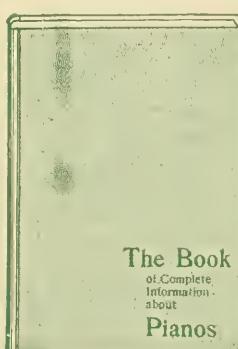
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WHAT DOES THIS MEAN FOR AMERICA?

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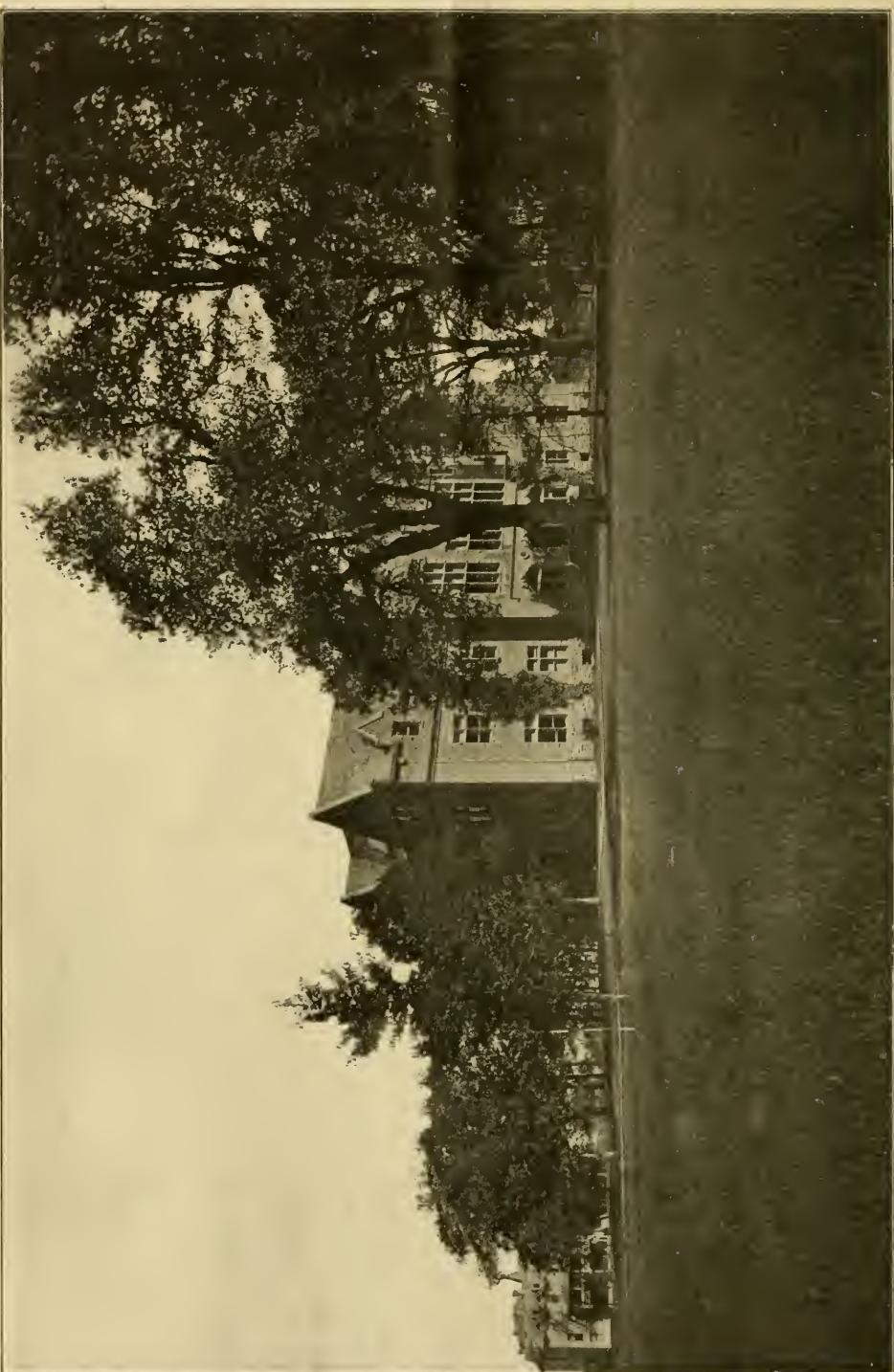
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287 FOURTH AVENUE, NEW YORK CITY



PACIFIC UNIVERSITY, OREGON

# THE HOME MISSIONARY

VOL. LXXX

SEPTEMBER, 1906

No. 4

## *The Promiseland of the Northwest*

BY REV. P. S. KNIGHT, SALEM, OREGON

OREGON—ITS MODEST PAST, ITS PROSPEROUS PRESENT, ITS PROMISING FUTURE—  
OUTLOOK FOR CONGREGATIONAL HOME MISSIONS



O floods, no droughts; no earthquakes, cyclones or tornadoes; no failure of crops; no severe winters or tropical summers; no millionaires or starving poor; no business booms or financial collapses; quiet homes and fruitful fields, gardens and orchards; a law-abiding people with orderly modes of life; a progressive common school system, with six colleges for higher education; gradual development of all useful industries; steady and normal growth of towns and cities; an area one-third larger than the six New England states, with a population one-sixth as large, and a capacity for supporting ten times its present number. That is Oregon as the writer knows it now and has known it during an actual residence of fifty-three years.

Oregon is not a Wonderland and its history is not a romance. There has been little of the sensational in our past history. It may be freely admitted that our state differs from all others in the far West in this

particular. The early history of California was a romance. The late developments of Washington have been marvelous. Oregon, having within its borders the oldest settled region of the Northwest, has kept an even pace. Sturdy pioneers, who with their families faced the dangers and hardships of the long journey of the plains, began to settle in the Willamette valley as early as 1843. There were cultivated farms in Western Oregon years before Kansas or Nebraska had known the touch of a plow. Portland, Oregon, was a town of twelve hundred or two thousand people before Omaha was named or known. Steamboats were carrying passengers on the Willamette river before there was a foot of railway west of the Mississippi. Yet in material development Oregon has lingered far in the rear of other regions named.

The reasons for this are very simple. The first transcontinental railways found their terminal at the Golden Gate on the south and Puget Sound on the north. While this did not hinder many home seekers from reaching us by the branch lines, it naturally tended to locate large in-



STREET SCENE IN SALEM

vestors and their enterprises to the north and south of us.

While this has for a time in a sense kept Oregon in the rear of her neighbors, it has blinded no one to her final possibilities. These possibilities are now coming to the front. In the last few months many Eastern capitalists have been investigating our region and some of them have been investing. Electric roads are being talked of in many directions, several franchises have been granted by towns and cities,

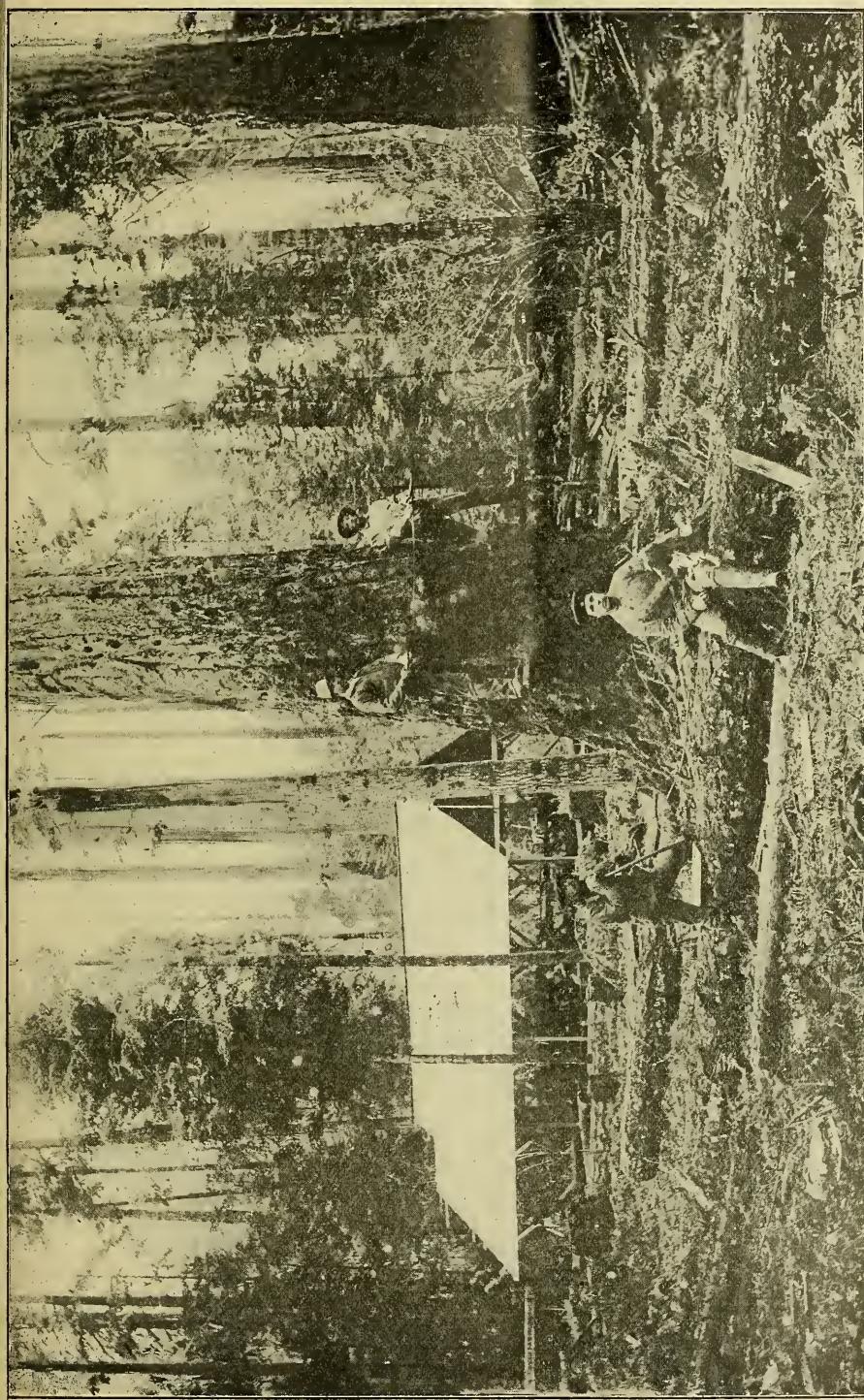
rights of way are being purchased, and work on some of these roads has already commenced. New railway enterprises are being planned to cross our mountains and bring our unused harbors into touch with the world. In addition to all this, energetic home builders are buying our unimproved lands, and it seems to all close observers quite certain that in the matter of material development the day of small things is in the past for Oregon.

But in "the final analysis" what



HOME LIFE IN EARLY OREGON

A LOGGING CAMP, CASCADE MOUNTAINS





PLOWING IN EASTERN OREGON

does it all mean? What does it mean to those who are working and praying for "Christian Civilization for Our Country?" Surely it can mean nothing less than a desire for a deeper faith, a more deter-

mined purpose, a more willing sacrifice, a more liberal investment of men and means in the great work before us. We find problems hard to solve when confronting a population of five people to the square mile. Will

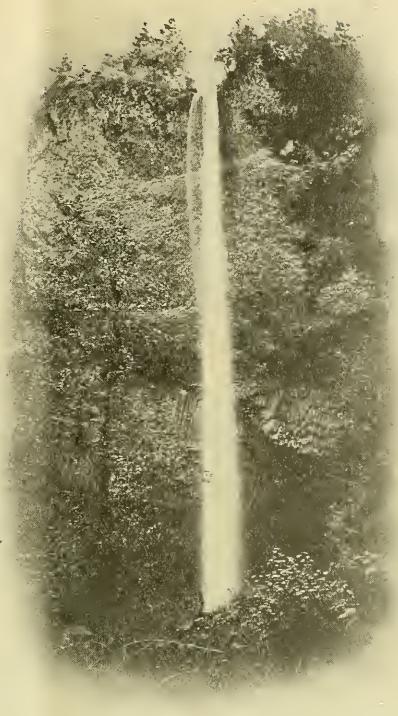


POLK COUNTY, OREGON

the problem grow less as the number is doubled and quadrupled? The problem with us is not how many people our gold and silver mines, coal mines, wheat fields, orchards, timber lands and stock ranches will support and enrich. What kind of people shall they be? is the great question with us. As the balance of power in our nation moves westward what kind of power shall it be? Shall it make righteousness or the opposite in our national life? Is not that a vital question for the whole nation to ask and try to answer?

A sharp pain in one finger tip will stir the whole body to action. Why should not the cry of a soul for light in the remotest region of our country stir the whole nation? The question of how this or that needy field shall be supplied is not a local question. What is being done to meet and mould the foreign elements now flooding the Eastern states is a vital question to me. What is being done to meet similar problems here is a vital question to my Eastern brother. To those of us who are trying to do our best in the Master's service there are two vital questions: First, what can we do to meet the spiritual needs of souls for whom the Master died? Secondly, what can we do to prepare boys and girls, men and women, for the kind of citizenship that our country needs?

These questions are not only vital to all Christians, but to every Christian and every true citizen. To every true Congregationalist they must have special interest. Congregational work is not new to Oregon. Our church at Oregon City was organized in 1843, the oldest church of our order, as I believe, west of the Missouri river and north of the Mason and Dixon line. In 1848 Dr. George H. Atkinson was on the field, an earnest godly man whose works succeed him and whose memory lingers in many hearts. Eells, Lyman, Walker, Marsh and Dickinson—all gone to their reward—have left more than a memory.



SATOURELLE FALLS, COLUMBIA RIVER

Their memory is blessed, their work a blessing. Our beautiful and prosperous college at Forest Grove, a number of vigorous churches in different parts of the state, illustrate what small beginnings may mean. There were few small beginnings in their day, there are many such in ours. Shall ours mean as much to the future as theirs mean now to us? Many battles are to be fought. Opposing forces are to be overcome. There are other burdens on the shoulders of those to whom we would cry for help. We would make no wordy plea, but simply lay down the facts before our beloved Society and its supporters. Our feet are within the borders of the Promiseland of the Northwest, and as we face all the doubts and fears, all the oppositions and uncertainties, we listen to the voice of Him who said to Israel: "By little and little I will drive them out before thee, until thou inherit the land."

# *Swedish Connecticut*

BY REV. JOEL S. IVES,

*Secretary of the Missionary Society of Connecticut*

**S**CANDINAVIAN immigration belongs to the period since the Civil war, particularly the last twenty-five years, and reached its highest record in 1882 of 105,326. Its fluctuations in general have corresponded with the total immigra-

tion, except that the last few years have not shown a corresponding increase; 1903 showing only 77,647 and 1906 with the highest total yet reached, 1,102,980, only 52,291. Since 1820, Denmark, Norway and Sweden have sent us more than a



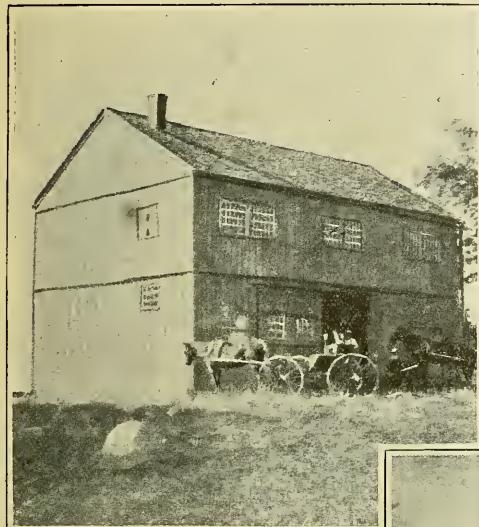
SWEDISH CHURCH, WOODSTOCK—DEDICATED 1906

million and three-quarters, or nearly one-twelfth of the strangers who have entered our doors.

Connecticut receives each year enough Scandinavians to make a town like Norfolk, Madison or Tolland, and there is therefore a de-

special "class in the South Church, New Britain, then the employment of a missionary and the organization of a church with aid from the Society in 1884. The growth of the city attracted these people until now with a population of more than 30,000, one-half is Scandinavian and the Rev. Gustaf E. Pihl is pastor of a self-supporting church with 365 members, owning an excellent and well located building.

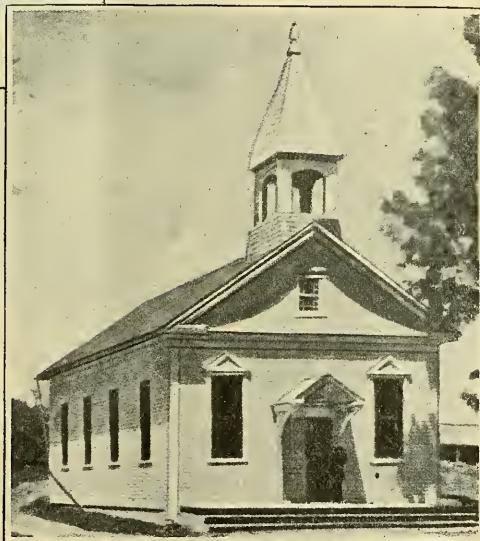
These Teutonic peoples from Denmark, Norway, Sweden and to a considerable extent Finland — although in the reports Finland is counted with Russia —are of contiguous territory and with similar language, ideals, education and religion.



AS IT WAS

mand for the organization of new churches. It is interesting to note that in the last twenty-three years twenty-seven churches have been organized and services are regularly held in all but two. In fact, the Swedes take the matter into their own hands, as for example in Granby, where Massachusetts cuts out a big farm from Connecticut, land was bought up, a settlement made, a church organized and a meeting house built before any news of the same had reached the missionary office.

Prof. D. N. Camp, president of the Missionary Society of Connecticut, thinks he brought the first Swede into New Britain, as Dr. Bowen brought the first into Woodstock. Work was begun in a small way which soon developed into a



AS IT IS

It would seem natural that there should be a common church. The experiment has been tried. A Scandinavian church was organized in Bridgeport in 1889, but it was of short life, while the Swedish church organized in 1895, is now self-sup-

porting and there is prospect of the organization of a Danish church. The Norwegians and the Danes wor-

people cannot be distinguished as to their nationality. English-Lutheran churches are being formed in New

England that find their constituency in the children of the German and Swedish Lutherans. All our churches must look to the strangers, for there are not enough "natives" to maintain them. And if this is true to-day it will be unmistakable tomorrow.

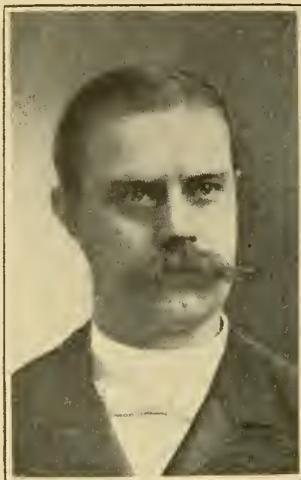
More than 1,500 are enumerated in the Swedish Congregational membership, and it must not be forgotten that the Baptists and the Methodists have also done good work. More than 200 have been added to the rolls during 1905, the church property is about \$105,000, and the reported benevolences, \$3,237. This makes no account

of the large number of Swedish parentage who may be found in most of our churches. Indeed, the largest supporter in one of our churches was a Swede.

An interesting example of Swedish thrift may be found in the beautiful village on Woodstock hill. Soon after the

ship in harmony, but the cleavage in the temporal kingdoms is effective in religious enterprises. The Yankees are not the only people who worship along the line of their idiosyncracies. Some work has been, done for the Finns and the Danes have a church in Hartford, having already begun to build their meeting house; and also one in New Haven, with meeting house and parsonage, which is close to self-support under the efficient leadership of Rev. Ludwig Johnson, who is architect of the building as well as pastor of the church.

Like the English and the Scotch we must enumerate these kindred of our mixed ancestry as "foreigners," but they are so much of us that they constitute an important element in the twisted cord which we usually call Anglo-Saxon. King Alfred was a Dane and Gustavus Adolphus, the Swede, shared in the struggles of the sixteenth century. The second and third generation of these



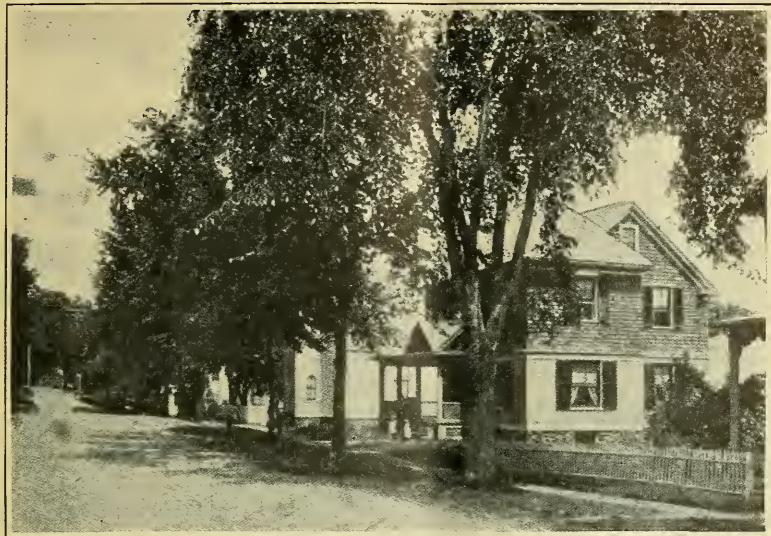
REV. ADOLPH F.  
HOGBERG



REV. ADOLPH  
LILJENGREN



REV. LARS P. BORG



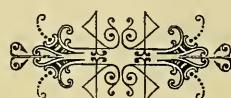
PARSONAGE, SWEDISH CHURCH, THOMASTON, CONN.

organization of the church in 1890, an old blacksmith shop was transformed into a tasteful chapel, as shown by the accompanying cuts. Because the Swedes from North, South, East and West Woodstock, as well as from Pomfret come up to The Hill to worship, the chapel proved inadequate. Rev. Lambert T. Lindholm, the pastor, proved himself a prophet. He had a vision of the chapel enlarged and made more efficient. Patient toil, with the aid of the Church Building Society, made the vision a reality. A new front with tower and bell, new foundations furnishing needed rooms, spliced rafters making a fine auditorium with new floor and pews, and lo! what was a blacksmith shop still rings true with notes of joy.

It is not the policy of the Society to encourage a new Sweden in Connecticut. It would be up-hill work were we to try. But it is only reason-

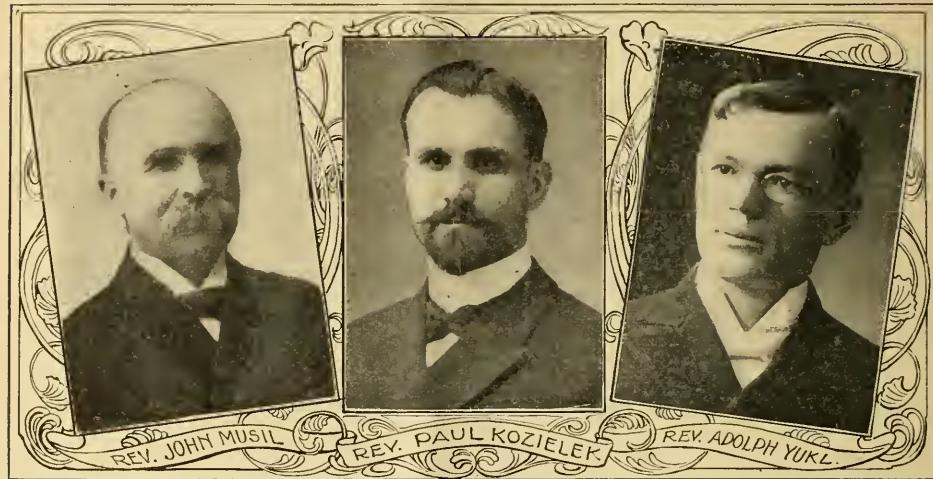
able that these strangers can best worship God in their mother tongue. Twenty years have proved it a wise expedient. The children all plan to be Americans and it is with increasing difficulty that they are held to the dialect of the old people. No better way has been devised to hold these people or to win them; while it is easy to see where we have lost by failure to follow this policy.

Not less than fifty localities in Connecticut are regularly reached by Congregational workers to proclaim the glad good news of God's great love in the language that is sweet to Swedish ears. How they all love music! No wonder Jenny Lind captivated America. And what a joy it is to remember that in the Home where we shall all sing there will be no thought of race or clime, of dialect or of lineage. We shall be in the Father's House. We shall see Him and shall be satisfied.



# *Significance of a Noble Gift*

BY PROF. LOUIS F. MISKOVSKY, OBERLIN



BOHEMIAN CONGREGATIONAL PASTORS

IT IS always darkest just before the dawn. After twenty years of dependence upon voluntary contributions, when the committee in charge began to feel apprehensive for its future, the Slavic Department of Oberlin Theological Seminary suddenly becomes the recipient of a regal endowment of \$75,000, the gift of Miss Anne Walworth, of Cleveland, O. This event puts a new complexion on the situation, and while it relieves the tension in one direction, it creates a number of problems in another. It goes as a matter of course that now the O. S. D. is squarely on its feet, adequately equipped from the financial standpoint for enlarged efficiency and usefulness. Whereas in the recent past it has actually had to limit its attendance for lack of funds wherewith to support its students, it can now admit all worthy applicants that it can handle. This means that there need be no dearth

of trained missionaries to our Bohemians, Slovaks and Poles in the future. The want in this direction can be met reasonably well.

What is now needed is the guarantee that as fast as the Slavic Department turns out missionaries, they will receive employment through our denominational agency, the Congregational Home Missionary Society. This, with the often depleted condition of that useful organization's treasury, has actually not always been done. In a number of instances our graduates have had to accept commissions from other denominations, because the C. H. M. S. had no money in hand to employ them. Of course, as long as our men actually entered the ministry, and did the work of evangelists and missionary pastors among the Slavs, this was not a dead loss to the kingdom. But it was poor denominational policy. Were it not for the fact that a good bit of the money

OBERLIN SLAVIC DEPARTMENT, 1900-1901





BOHEMIAN CONGREGATIONAL CHURCH, ST. PAUL, MINN.

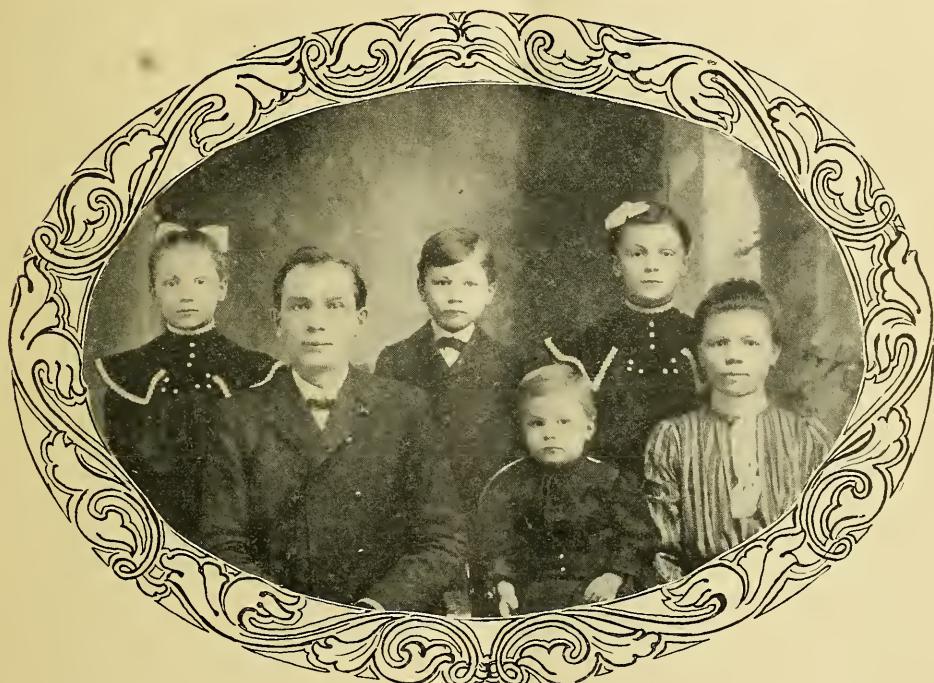
contributed for the maintenance of the O. S. D. came from other than Congregational sources, the present writer would never have been reconciled to this denominational leakage. As it was, his denominational honor

and pride always suffered a shock wher such leakage for such cause occurred. And he views the present situation with solicitude for the same reasons. What prospect is there that the O. S. D. will be able to ful-

fill its mission adequately when the C. H. M. S. can give it no assurance that every man it graduates can look to the C. H. M. S. or any other Congregational missionary agency, like the A. B. C. F. M., and the local missionary unions, for employment and ample financial support? That is the question.

This is the heroic age of Slavic missions, the years of sowing, of planting, of watering, of tender nursing; years of tutelage and sacri-

ond best record for benevolences in the denomination. By a curious coincidence the two Bohemian Congregational churches having the best missionary and financial records are ministered to by the Prucha brothers, both recruited by the O. S. D. Silver Lake has just dedicated a new house of worship. These are some of the signs of the promise and potency of Congregational home missions among the Slavs. And in order that they may be effectively



REV. ANDREW GAVLIK AND FAMILY, DUQUESNE, PA.

fice. But they are indispensable to future growth and expansion. Already some noble harvesting in the Bohemian work has been done. Nearly two score home missionaries, and at least two foreign missionaries, Mr. and Mrs. Hodous, of Foochow, China, are the products of the C. H. M. S.'s work among the Bohemians in our country. Two churches have reached self-support, one of them, Silver Lake, Minn., having the sec-

carried on, the C. H. M. S. must have the hearty and adequate support of the rank and file of our Congregational constituency. Because of the large deficit facing it, the Society has been compelled to postpone the appointment of a successor to the late Dr. Schaufler as superintendent of Slavic missions, a policy which, if persisted in, would result in the disintegration of this important branch of its work. In the

judgment of the writer, a national superintendent is a *conditio sine qua non* for the successful furtherance of Slavic missions.

The other enterprise whose prosperity means much for the success of our Slavic work is the Schauffler Missionary Training School in Cleveland. This school does the same work for women that the O. S. D. does for men, training pastor's assistants and female missionaries, visitors and Bible readers, whose work in the cause of home missions among our foreign populations has been invaluable, not to say indispensable. For this reason the work of the Cleveland school is worthy of the hearty support of the friends of Slavic missions. At present it is in part supported by the Congregational Education Society, which has in the past also rendered valuable aid to the O. S. D. The crying need of the school is that which the O. S. D. has happily secured—an adequate endowment. With these two educational agencies of the denomination for carrying on the Slavic work kept at their highest point of efficiency through adequate financial support, they can hope to realize their God-given missions to the fullest capacity and thus only. Since the organization of the Slavic work resembles a three-legged stool, resting as it does on the O. S. D., the S. M. T. S. and the C. H. M. S., the efficiency and stability of the whole depend on the integrity of each prop. Weaken or disable any one of them and the whole structure is threatened with a collapse.

The prospect of such a calamity needs only to be mentioned, and it is felt to be intolerable. With the tide of foreign immigration on the increase (1,026,000, souls last year, of which about half a million were Slavs, more than 1,000 for every day in the calendar), the seriousness of the problem becomes apparent. And we Congregationalists who have been the first seriously to grapple with the problem of Slavic missions

and to achieve marked success therein, must not for a moment think of relinquishing our hold upon this work. The honor and welfare of the denomination are at stake. The heirs of Plymouth Rock must not learn the meaning of retreat. Our glorious history and traditions can brook no such disgrace. Plymouth Rock is a rock, and not a mole-hill. *Forward* be our watchword ever. And this is a fine opportunity for a forward movement in our Slavic missions.

The writer will surely be pardoned for expressing the mingled feelings with which he received the good news of an ample endowment for the O. S. D. In casting about in his mind for the significance of the thing, two outstanding thoughts have possessed him. First: the great confidence that the Lord has reposed in the recipients of so generous a gift. Twenty years of waiting, praying, hoping have been honored of God in a most signal way. Second: The responsibility that comes with so great a trust. The Lord who sent the gift wants it used for His own glory in the salvation of Slavic souls. One feels the pressure of the burden, but does not lose heart; for He who lays it on us, gives help to bear it. Yea, He bears us up, burden and all, on His almighty everlasting arms. What can it signify but that He is saying to us: "Up, and be doing my work to which I have called you. Behold, I have greatly blessed thee."

Congregationalists, this means you as well as us. Do you realize the situation? The Methodists have recently voted an increase of 13 per cent for their foreign work at home; the Presbyterians have been drawing off our missionaries into their work, and we—have been cutting off and retrenching until the heart feels sore. Is this the reply we shall make to the Lord's challenge? For the gift of Presbyterian money as endowment for Congregational work is a challenge to us. What then are we going to do about it?

# *Editor's Outlook*

## **After Reorganization—What?**

**I**N his opening address at Oak Park, President King quotes from Lotze: "Mechanism is absolutely universal in extent, but completely subordinate in significance," which means, says Dr. King, that organization, while it is absolutely necessary, "cannot be an end in itself, but only a means completely subordinate to the ends for which the machine exists." The application of Lotze's dictum and Dr. King's interpretation to the missionary situation must be perfectly obvious.

While it is far from true that the Home Missionary Society has been closed for repairs, it is distressingly evident that for many months the attention of the churches has been turned away from their proper missionary work to the problem of mechanism. That problem is now disposed of to the general satisfaction. Reorganization is a fact accomplished, and from being for a time an absorbing necessity, it is henceforth completely subordinate to the ends for which the reconstructed machine exists.

*Shall we then return to our proper work?*

Never have more serious problems confronted the nation than confront it to-day—the immigrant and the city, labor and capital, political corruption and high-handed graft, lawlessness and thinly-veiled anarchy, sordid materialism and business false dealing.

At bottom these are all home missionary problems. For whatever reformers may scheme, whatever legislators may enact, whatever penalties the courts may enforce, though our prisons should be filled with offenders, and honorable names be dragged in the dust, nothing is curative, nothing is remedial, nothing can be redemptive, that does not touch the motives of human conduct.

Only religious ideals can do that. Enthrone these in the thought and conduct of the people and you have sweetened the springs of the nation's life. Stop short of this and you have healed the hurt of the people slightly, crying peace, peace, and there is no peace.

It is just here that a home missionary society whose simple function is the planting of churches, enters into the hidden life of a nation in a way that no legislator, nor reformer, nor politician can ever do. Not only law, order, temperance, respect for the Sabbath, security of life and property and the claims of humanity are thus conserved and fostered, but the instinct of patriotism itself in which the very life of the nation consists, finds its nursing mother in the church of Christ; and it is the church of Christ, with its dominion over the conscience, with its fellowship of kindred minds, with its other world ideals and motives, and its home for the soul, which the Home Missionary Society embodies and guarantees.

To exalt this broader view of the Society and its work has been the constant effort of THE HOME MISSIONARY, especially during the last three years. Articles of great value have been sought and printed with the purpose of enlightening and stimulating the home missionary spirit of the churches. The value and volume of this literature can only be appreciated by a careful review of the last three volumes of the magazine. We do not feel it amiss to recommend to all our readers a second and more thoughtful perusal of the contributions of Miss Reynolds, Mr. Adams and Miss Batcheler on the Immigrant question (October and November, 1904, October, 1903), the articles of James, Allen and Metcalf on the Redemption of the City (February and October, 1904, January, 1906), the stirring ad-

dress of Dr. Sanders on the Possibilities of the West (June, 1906), and in the same number the most enlightening appeal of Dr. Kelsey for the religious training of the young. Add to these the repeated appeals of Secretary Shelton and Ernest Bourner Allen to America's young people, which can be found in almost any number of the magazine. Dr. Kingsbury's trumpet notes from the Rocky Mountain region are vibrant enough to stir the very dead, and Emrich, Ives and Harbutt of New England have contributed to THE HOME MISSIONARY articles that have been widely quoted in the secular and religious press of the country. Information is what the churches need to keep them up to their missionary work. They will find it in such thrilling stories as those of Scudder and Loud, Knight of Oregon, and Merrill of Minnesota, and Haecker of Indian Territory.

And whatever THE HOME MISSIONARY has done thus far it proposes not only to do again, but to do better and better. There are able home missionary pens and we have the promise of their help. There are tasteful artists that know how to carry home truths through the eye to the heart. Let our friends keep their own eyes open toward the monthly issue of THE HOME MISSIONARY and they will find leading and light.

### Shall We Respond?

There will be many, after reading Professor Miskovsky's jubilant article on another page, to thank God and offer congratulations to the gallant band of workers that have stood so loyally and for so many years by the hard pressed Slavic mission. To some it has seemed at times almost a forlorn hope, but never for one moment to the shining vision of Dr. Schaufler. We have often seen him discouraged, but never cast down; often sorrowful over what appeared to him to be but a faint response on the part of the churches, in whose

behalf he was laying down the full measure of his strength and life. But these moments of depression were comparatively few. There was always hope on the horizon, and that hope has now been fully realized in the timely endowment of the Oberlin Slavic Department by the munificent bequest of Miss Walworth. Under the circumstances Professor Miskovsky's earnest challenge to the Society is natural and expected; and it is nothing but reasonable. Provision for the training of ministers and helpers is now complete and doubtless candidates for the Slavic work will increase in number.

The critical question remaining for the Home Missionary Society is that raised by the Professor—will we respond? With its inherited burdens and ever expanding work, what promise can the Home Missionary Society make to the earnest leaders of the Slavic Department for the future? How far may we rely on the churches to keep its foreign treasury supplied with funds sufficient for the employment of Slavic missionaries as fast as the Slavic Department at Oberlin and the Schaufler Training School at Cleveland, with their splendid equipment, shall turn them out?

It is said that money brings money. There is every reason in this case why it should. The Slavic mission is fruitful and more and more abounding in promise. The young men and women trained and in training for pastors and teachers are of excellent quality. You may read this in the faces of the pictured group found in this number of THE HOME MISSIONARY. They speak for themselves. The heavy stone that blocked the way of Bohemian ministerial training has now been forever rolled away. Why then should not the Home Missionary Society by the aid of its wise and thoughtful friends, respond with alacrity to Professor Miskovsky's call of "Forward!" with an eager cry, "We are coming?"

# *Timely Truths Tersely Told*

## Ten Facts About Congregationalism

**F**IRST: It represents historically a propaganda for religious intelligence. Our Pilgrim and Puritan fathers made early provision for an educated ministry, founding Harvard and other colleges, that in them such a ministry might be provided for their churches. Beside their churches they planted school-houses. They started a propaganda of intellectualism which has planted schools and colleges all over this land and in other lands.

Second: Congregationalism is a New England plant. The New England type of church life is the type which has been propagated. Of all the money given for home missions during the last ten years, fifty-three per cent came from Massachusetts and Connecticut. Most of our Congregationally trained ministers have been trained in our four New England seminaries. The type of church life which these students have observed here, and the atmosphere of the New England Church in which they have either been brought up or which they have breathed during their ministerial training has given to them the ideal of a church which they have sought to establish wherever they have labored.

Third: The Congregational church, while severely democratic in its government, really represents an intellectual, and often social aristocracy. This is not of intent, but in virtue of the fact that in the New England town the Congregational church is the oldest church and usually has the best families. Naturally, Congregational churches having this ideal before them, desire to have their membership from this class of families.

Fourth: As a result of these facts, we have very few distinctly People's churches. We have not produced this type of a democratic, popular church with a large membership.

Fifth: Because of the prevalence of this ideal, and because there has been no central organization of our churches to superintend our growth, particularly in the cities, we are weak in cities outside of New England. Eighty-two per cent of our churches are in the country.

Sixth: Adultism characterizes our church life everywhere. The type of sermon which our men are trained to produce is such as will interest the most cultured members of the congregation. The music of our churches, our paid quartettes, is designed to meet the taste of the more cultured adults. Our evangelistic endeavor has been to reach and bring into the church adults. The main endeavor of our churches, as directed by their officials, has been, and still chiefly is, aimed to meet the interests of the adult rather than of the child.

Seventh: The Sunday schools of our Congregational churches are rarely of the popular type. We have many first-class Sunday schools, but too many of them are conventionally managed and contain only children of the families of the church. They are designed for them and them only. January 1, 1905, there were in the denomination only thirteen Sunday schools which had an enrollment, including Home Department and Cradle Roll and Mission School, of 1,000 or more, and only 113 that had 500 members. This in a denomination which has nearly 6,000 churches.

Eighth: These small Sunday schools are growing smaller. This results from the decay of the New England type of family, into which

fewer children are born than formerly, and from the characteristics already mentioned. Our churches have not gone out after other people's children. They have not expended brains and money in the endeavor to interest children so that those outside of the families whose parents sent them would come into our Sunday schools.

Ninth: The result is that, as a denomination, we are fast losing our constituency of children.

Tenth: We must change our type and tactics or die. That is, we must develop a more popular type of church and a new intelligence and aggressiveness in cities. Our populations are massing in the cities. It is there only that we can reach them. Then we must develop a new spirit and method in respect of children and young people. This last is the supreme thing. We must win a constituency of young life for our churches, for our self-preservation, and in order to do all we ought for our country.

HENRY H. KELSEY.  
HARTFORD, CONN.

### For Stability Amidst Change

One who has kept watch on the movements of modern thought in its groping after reality finds relief as well as reality in contemplating the movement of modern missionary work.

He reads books in which erudite learning attempts to reconstruct the Bible on a critico-historical basis, and he finds them shelving as legendary and unreal much that has long stood for real history. He finds more or less of the creeds, in which the fathers of the church formulated their understanding of the Scriptures, pronounced mythological or fanciful. Many ancient beliefs seem as if shaken by earthquake. Still, he may see that many engaged in these unsettling efforts of reconstruction, with all the demolition it involves, are Christian scholars, men of faith in the Holy Spirit, and

that he may wisely hold it reasonable to trust them for the outcome in new forms of thought which conserve all spiritual values, and may prove to be intellectually stronger than the old.

But meanwhile, for relief from the present perplexity of this scene of changeful learning, it is good to turn to the field of action. It is action which ever kindles the torch that illuminates a dark, untrodden way. It is in action that the elemental realities disclose themselves in full potency, unaffected by the wordy controversy over the ancient forms in which men have essayed to express their belief in them. In the missionary field, afar from the strife of tongues in the schools, the primal and central questions of spirit to spirit, questions which no science, philosophy or criticism can solve, are still heard and answered as of old. The hunger of the soul for God still finds, as in the days of Moses and Job, a satisfying assurance of the mercy that forever endures. The penitence of the returning prodigal still finds itself accepted with the kiss of peace, and faster than new works of advanced learning appear new houses of worship rise throughout the land. "Man," said a recent writer, "is incurably religious."

Whoever may be either puzzled or alarmed by the incursions of critical learning into the structure, history and contents of the New Testament, let him turn for reassurance of stability amidst all possible change of venerable traditions to the grand spectacle of the missionary's work in planting and nurturing Christian institutions on virgin soil; to the responses which greet the words of the eternal life he utters; to the upspringing of morality, charity and social progress wherever he goes. The religious instinct that he appeals to, and that thus responds to him, is at the core of human nature, and older far than the Bible. The Bible grew out of it, and would grow

again, were it possible for the Bible to perish. The coast line may change, and man-made structures be swept away, but the sea still beats in vain upon the rock-bound shore.

The things now in the crucible of criticism belong to the lower realm of knowledge and intellect and belief. The eternal realities which religion ever strives to make its own belong to the higher realm of faith in spiritual values. As stars above the clouds, so these abide above all vicissitude in the realm of changeful knowledge.

"For she is earthly, of the mind;  
But Wisdom heavenly, of the soul."

It is these to which the missionary constantly appeals, these that attest themselves, yesterday, to-day, and forever, in steadfast response to his appeal. Thus the missionary interest to-day supplies the doubting mind with a wholesome and steady-ing balance to the critical interest. If we have the one, we, while duly hospitable to the other, shall be neither warped nor unsettled by it.

NEW YORK.

### Wanted — New Missionary Hymns

The Rev. Henry Van Dyke, D.D., recently offered a couple of stanzas as additions to our national hymn "America," for the sake of memorializing California as well as New England. The Boston *Herald* suggested that he was equal to the task of giving us an original national hymn.

These facts have induced the writer to express the thought that he, as a lover of hymns, has long entertained, that we need some new missionary hymns both home and foreign. The best old missionary hymns have been sung so often that they are well worn by use, if not

worn out. This is the sufficient evidence that they are great, popular hymns; if they are allowed to become somewhat absolescent, it is because of the superb service that they have rendered. They are not rusting out. If audiences are scrutinized when these hymns are announced one can scarcely fail to notice that the singing lacks the old spirit. It is somewhat formal and relatively lifeless. The words and the tune are so familiar and have been so frequently announced, that it is a question whether they have not been over-used. This is all the criticism that the writer wishes to make. Their intrinsic merits and their great and long history are acknowledged and appreciated.

But why have we had so few new hymns of a similar character? The late Dr. J. E. Rankin wrote hymns concerning the needs of our great West that were good, but they do not seem to have ranked with his

"God be with you, till we meet again," nor has any hymnist in any denomination whom we can recall written a great missionary hymn during the last generation. It is useless to advertise for one or to offer a prize. Such hymns come as an inspiration if they come at all.

Meanwhile two things are feasible: One, to revive old hymns; another, to try to nationalize hymns that have found favor abroad. There is a home missionary hymn familiar a generation ago, which alludes to California and might easily and appropriately be introduced at the present time. Its origin is narrated by Rev. Henry S. Burrage, D.D., in his volume entitled "Baptist Hymn Writers." It was written by Mrs. Frances Anderson (1849), a daughter of Thomas F. Hill, of Exeter, England, who was born in Paris, France, January 30, 1819. She married George W. Anderson D. D., of Philadelphia, in 1847. Dr. Burrage says:

"A home mission hymn, written by Mrs. Anderson in 1849, is in many

of our best collections. Dr. George B. Ide, then pastor of the First Baptist Church in Philadelphia, had seen some of Mrs. Anderson's poetical productions in the *Christian Chronicle*, and as he wished to have a home mission hymn in the "Baptist Harp" which he was then compiling, he asked her if she would write one in the same measure as Bishop Heber's

"From Greenland's icy mountains."

Mrs. Anderson acceded to his request, and her hymn was sung for the first time at a home mission meeting in the First Baptist Church, Philadelphia. Dr. B. M. Hill, corresponding secretary of the American Baptist Home Mission Society, who was present and read the hymn, introduced it with the remark, "We will now sing a home mission hymn, written by a lady of this city, and just published in the 'Baptist Harp.'" The hymn, as it appeared in this collection, is as follows:

"Our country's voice is pleading,  
Ye men of God, arise!  
His providence is leading,  
The land before you lies.  
Day gleams are o'er it brightening  
And promise clothes the soil;  
Wide fields for harvests whitening  
Invite the reaper's toil.

Go where the waves are breaking  
On California's shore,  
Christ's precious gospel taking.  
More rich than golden ore;  
On Alleghany's mountains,  
Through all the western vale,  
Beside Missouri's fountains,  
Rehearse the wonderous tale.

Where prairie flowers are blooming,  
Plant Sharon's fairer rose;  
The farthest wilds illumining  
With light that ever glows;  
To each lone forest ranger  
The Word of Life unseal;  
To every exile stranger,  
Its saving truths reveal.

The love of Christ unfolding,  
Speed on from east to west,  
Till all, his cross beholding,  
In him are fully blest.  
Great Author of salvation,  
Haste, haste the glorious day,  
When we, a ransomed nation,  
Thy sceptre shall obey."

There is a hymn written by the Rev. H. H. Burton, D.D., of Hoylake, England, which seems to be worthy and capable of adoption in this country. Such hymns are all the better for being international and inter-denominational. When the jubilee of Queen Victoria was celebrated in 1887, Dr. Stephenson (presumably the Rev. T. Bowman Stephenson, D.D., L.L.D.), asked Dr. Burton to write a Jubilee Ode. He responded and his words were set to music by Sir John Stainer, Mus. Doc., and sung at a children's home festival, the Children's Home having been founded by Dr. Stephenson. After the festival Dr. Stainer wrote Dr. Burton that he was delighted with the words and suggested the writing of a patriotic hymn to the tune, in the hope that both words and music would outlive the occasion and the year of 1887. Dr. Burton wrote the following hymn which is in the British Wesleyan Hymn Book of 1904:

"O King of kings, O Lord of hosts, whose  
throne is lifted high  
Above the nations of the earth, the armies  
of the sky,—  
The spirits of the perfected may give their  
nobler songs;  
And we, Thy children, worship Thee, to  
whom all praise belongs.

Thou who didst lead Thy people forth, and  
make the captive free,  
Hast drawn around our native land the  
curtain of the sea,  
To make another holy place, where golden  
lamps should shine,  
And human hearts keep loving watch  
around the ark divine.

Our bounds of Empire Thou hast set in  
many a distant isle,  
And in the shadow of our throne the desert  
places smile;  
For in our laws and in our faith 'tis Thine  
own light they see—  
The truth that brings to captive souls the  
wider liberty:

Thy hand has hid within our fields treasures  
of countless worth;  
The light, the suns of other years, shine  
from the depths of earth;  
The very dust, inbreathed by Thee, the  
clods all cold and dead,  
Wake into beauty and to life, to give Thy  
children bread.

Thou who hast sown the sky with stars,  
setting Thy thoughts in gold.  
Hast crowned our nation's life, and ours  
with blessings manifold;  
Thy mercies have been numberless; Thy  
love, Thy grace, Thy care,  
Were wider than our utmost need, and  
higher than our prayer.

O King of kings, O Lord of hosts, our  
father's God and ours!  
Be with us in the future years; and if the  
tempest lowers,  
Look through the cloud with light of love,  
and smile our tears away,  
And lead us through the brightening years  
to heaven's eternal day."

The words were set to the music finally, not the music to the words. The tune composed was "Rex Regum" (King of Kings). The name of the composer is a guarantee of its quality. The third stanza is not inappropriate to the America of to-day since our distant isles now include Porto Rico, Hawaii, the Philippines and indirectly Cuba. Our Home Missionary Society is at work in Cuba, our American Missionary Association in Porto Rico and Hawaii, our American Board in the Philippines, and our Church Building Society wherever it can help. Let us hope that wherever "the throne" (the government) throws its shadow, the desert places will smile; but we may be certain that they will smile wherever the home and foreign missionaries cast their shadows. Without doubt their coming will make it "another holy place."

Let the living hymnists appear and prove themselves the Lord's prophets, poets and patriots.

*James N. Ross.*

BOSTON.

## The Village Home Missionary Church

Is it worth while? Does it pay? The answer depends largely on the view-point. As a mere business proposition it may seem like an injudicious investment! A positive waste of money. But, what of the higher, the spiritual considerations?

The writer once heard a knowing brother, very emphatically declare, in an associational meeting: "If I could have my way there would no more money go to these poor little village churches. I would place it all in the large cities where there would be speedy returns!"

This of course would be the correct business view. But after all, what does our common Christianity stand for? Is it business or beneficence? It should not be so much a question of actual material results for dollars expended, as possibilities of spiritual enlargement, and the actual development of Christ's Kingdom on earth!

Viewed in this light, the little village church has abundantly proved its right to be. From these tiny, obscure centers there have frequently gone forth mighty forces to leaven and purify the social life of the great cities.

The little church, like the "poor," seems to be an abiding factor in the world's life. It should not be despised, but fostered and properly maintained.

It may not possess the glamour and fascination of new work, out on the actual frontier, and yet it does occupy a sort of frontier of its own, and has a prior right to sympathy and succor!

*Sam'l Reathen.*

COWLES, NEB.

# THE BATTLE CRY: \$500,000 ANNUALLY IN CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS

BY DON O. SHELTON

## I

**C**OMPARISONS often cheer. The report of the Treasurer of the Congregational Home Missionary Society, for the four months ending July 31, shows a gratifying increase in contributions, etc., over the contributions received in the same period last year. The receipts this year are doubly encouraging from the fact that the receipts in 1905 were considerably in excess of those of 1904.

RECEIPTS (CONTRIBUTIONS ONLY) APRIL 1-  
JULY 31.

Contributions, etc., for the above period,  
(legacies not included):

1904.....	\$29,278.
1905.....	38,510.
1906.....	44,049.

The very encouraging increase in 1905 over the previous year was almost wholly the result of the response of individuals to the special financial needs of the Society. The added increase this year is also owing to the generous giving of individual members of churches, in answer to personal requests. This comparative table of receipts, from contributions, reveals a deep, practical interest in the work of the Society on the part of many friends.

## II

**B**UT comparisons sometimes sadden. Our Treasurer's report of receipts from legacies shows decline, instead of gain.

LEGACY RECEIPTS, APRIL 1-  
JULY 31.

Legacy receipts only for the above period (contributions, etc., not included):

1904.....	\$70,562.
1905.....	31,667.
1906.....	21,955.

It is through the unexpected and unprecedented decline in legacy receipts, indicated above, that the financial needs of the Society are now so pressing and formidable.

Through its income from legacies the Society has done a large part of its past work and doubtless legacy

receipts will form a large part of its future income.

But receipts from legacies in process of payment, are ungovernable, and during the past three years have so fluctuated as to be undependable.

### III

IT IS imperative, therefore, that gifts from the living be increased immediately and extensively. The Congregational home mission cause will continue to be imperilled unless members of our churches at once enlarge their offerings. In a re-illuminating address, Dr. Josiah Strong has shown how greatly the resources of Congregationalists have enlarged during the past ten years. According to his fair estimate, their combined wealth is \$240,000,000 greater than ten years ago. But have Con-

gregationalists given in accordance with their growing ability? No; they gave ten per cent less to benevolences last year than ten years ago.

With their financial ability so largely increased there is reason to expect an immediate and generous response to the urgent financial needs of the Congregational Home Missionary Society. Opportunities for home mission service were never greater. To fail to take advantage of them is not only contrary to the known will of the Master, but is a sure means of spiritual decay.

How much money from members of Congregational churches is needed for home missions? Not less than \$500,000 annually, (exclusive of all legacy receipts). An amount not less than this is essential for the carrying forward of the great work of the National and State Societies.

*\$500,000 annually, in contributions from members of Congregational churches, must be our battle-cry!*

Think of it! An average annual gift of only \$1 from each Congregational church member would more than afford this grand total.

You can help to bring the total offering of your church up to this mark. Will you not pray? Will you not work? Will you not give? Will you not become a consequential force in behalf of securing \$500,000 in contributions for Congregational Home Missions?

**NOWHERE BUT FORWARD!**

# *Our Country's Young People*

HOME MISSION  
TEXT BOOK 1906-07

THE new home mission text-book is ready. Its winning title is, *Aliens or Americans?* Its author is the Rev. Howard B. Grose, Editorial Secretary of the Baptist Home Mission Society.

The quality of the book is excellent. It is informational, but not dull. It is graphic in its descriptions, but not extravagant. Figures follow figures, but not tiresomely. Fifteen pictures and seven charts and maps illuminate the author's plea.

Dr. Josiah Strong wrote the introduction. He says the message of Mr. Grose's book is "A million immigrants! A million opportunities! A million obligations!" Voiced in Mr. Grose's attractive way it is a message multitudes will eagerly listen to.

The gist of the argument of the book is in these sentences, taken from the Preface:

Immigration may be regarded as a peril or a providence, an ogre or an obligation—according to the point of view. The Christian ought to see in it the unmistakable hand of God opening wide the door of evangelistic opportunity. Through foreign missions we are sending the gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and very doors. The author is a Christian optimist who believes God has a unique mission for Christian America, and that it will ultimately be fulfilled. While the facts are in many ways appalling, the result of his study of the foreign peoples in our country has made him hopeful concerning their Americanization and evangelization, if only American Christians are awake and faithful to their duty. The Christian young people, brought to realize that immigration is another way of spelling obligation, must do their part to remove that tremendous IF.

*Aliens or Americans?* is a highly creditable text-book. Questions, fol-

lowing each chapter, and suggestions for their use, enhance its value. It contains an excellent bibliography.

We most heartily commend and recommend *Aliens or Americans?* We hope that a class for the study of it may be formed in *your* young people's society and in *your* church. "Helps for Leaders" will be immediately available. Text-books can be had at the following rates: in cloth, 50 cents, postage 10 cents extra; in paper, 35 cents, postage 8 cents extra. Address the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

## FOR JUNIOR HOME MISSION STUDY

MISS KATHARINE R. CROWELL has written a capital home mission text-book for juniors. It is entitled *Coming Americans*, and is amply illustrated. All who are seeking to interest children in the study of home missions will find it of exceptional value. Miss Crowell is gifted in writing for young people, as her previous books, "China for Juniors" and "Alaska for Juniors," have shown.

Leaders of Junior Christian Endeavor Societies and teachers of boys and girls in Sunday schools will do well to promote the wide reading and study of this book. Many, we hope, will find it possible to form special classes for juniors, for its study. A supplement, for the special use of leaders, will be furnished free with all orders. The price of *Coming Americans*, is as follows: in cloth, 35 cents; in paper, 20 cents. For copies address The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

MEETINGS THAT  
HOOK WITH  
HOOKS

## MISSIONARY MEETINGS THAT THRILL

By JOHN F. COWAN, D. D.  
Associate Editor THE CHRISTIAN  
ENDEAVOR WORLD

FULL OF POINTS  
AS A BOX OF  
TACKS

I WOULD make a strong plea for monthly missionary prayer meetings for the whole church. The young people have theirs; the women's missionary societies have theirs. The men are more neglected at home than the heathen are abroad, except for an occasional missionary sermon or address, unless the church prayer meeting sometimes deals with missions. The policy of relegating missionary meetings to the women and children is fatal. More than anything else missions needs the men, and men need missions.

But if we have missionary prayer meetings for the church, they must be of the kind that make people fall in love with missions, and not of the kind that make people fall out with missions. It is possible to have missionary prayer meetings

IT GIVES us great pleasure to announce that Dr. Cowan, who is one of the associate editors of THE CHRISTIAN ENDEAVOR WORLD, one of the very brightest and best of our religious papers, has coming from the press of The Fleming H. Revell Company a book entitled "Helps For All the Prayer Meetings." The accompanying excellent article from his pen is a sample of the contents of the new book. Dr. Cowan writes out of a varied practical experience. For three years he taught a class of leaders of young people's prayer meetings at the Boston Young Men's Christian Association. He has also been for three years on the faculty of the Maine Christian Endeavor Summer School. Dr. Cowan's new book is designed to furnish practical plans and suggestions for the prayer meetings of the young people's societies, and of the church. It has a large number of plans for Missionary meetings, covering all the mission fields in the world. It will be issued in the fall.

that will thrill. The fascination, the heroism, the tremendous world-conquest of missions may be so presented as to lift men off their seats. It is the more common experience, however, to have missionary meetings that are stereotyped, and dull and dreary; these are the meetings that drive men away resolved never to go to another. The other kind hook them with hooks and fire their souls with missionary ardor.

Nothing fires the imagination and makes men's nerves tingle like heroism. Next to war and love, missions are calculated to appeal to the young mind particularly, but to all minds, for missions are the embodiment of adventure, romance, chivalry and the marvelous. Missions are the firing-line of civilization's advance around the world. They are the modern Alladin's lamp, working transformations that need only be shown to astonish and thrill. If missions are not interesting in the young people's prayer meeting and in the prayer meeting of the church, it is because the thrilling, glowing, marvelous facts of missions have been presented in a tame, stupid way.

A missionary meeting that thrills must have its facts presented with something of the vividness, the electric first-handedness of the descriptions of the war correspondent who writes on the field of battle. The missionary facts as presented in many of our missionary prayer meetings are more like the colorless, lifeless reports that read as if they had been cooked up by the aid of an encylo-

pedia in the newspaper office. Missions are the liveliest, nerviest, realest thing in the Christian church. The stupendous blunder of the ages has been that missions have not been so presented as to grip the men of the church—they contain all the elements that do grip men in other affairs.

How shall we make these facts of adventure and daring and conquest stand out full-orbed in our missionary prayer meetings, so that men as well as women, shall be fascinated and won?

First. Pack the meeting with fresh facts. Give the stock missionary statements and stories and songs a rest. The missionary magazines and libraries are full of up-to-date, vital facts that are calculated to whet the edge of interest. No activities of the world have produced a literature so rich in strong, dramatic elements that pique interest and make hearts glow, as the picturesque and heroic conquest of tribes and nations to the arts of peace and civilization through missions. There is no more reason that a missionary meeting should be dull than there is that a political meeting on the eve of a presidential election should be dull. Get the fresh, vibrating facts.

Second. Where are such telling facts available?

1. Every church, Sunday school and young people's society should have a missionary library. The Student Volunteer library of sixteen volumes may be had for ten dollars. The Conquest Missionary library of the United Society of Christian Endeavor, consisting of ten volumes, may be had for five dollars. The mission-study books, prepared by the Young People's Forward Missionary Movement, representing all denominations, are sold at thirty-five cents each, paper; fifty cents, cloth, and cover the entire field. Any of these libraries, or any of a score or two of new, bright, captivating books on China, Korea, Japan, Africa, Alaska,

America and all the ends of the earth are electric with big facts. Besides, in the public library, in the pastor's library, in the Sunday school library and in many of the homes of the church are books on the latest phases of missionary work.

2. Every religious denomination publishes missionary magazines and illustrated reports that abound in the most interesting details of missionary life. A missionary or young people's society that cannot afford a bound library may make one that will serve a good purpose. A scrap-book for each important missionary field, a pair of scissors, a pot of paste, and from the missionary magazines, and the denominational and other religious papers, a great abundance of items that would enliven and enrich a missionary meeting may be transferred.

3. For the young people's missionary meeting, especially, the United Society of Christian Endeavor, Boston, and some of the denominational missionary boards publish missionary concert exercises for all the prominent mission fields that have enough material in them to make most interesting missionary meetings. Some of these exercises by the denominational boards are furnished free, others cost from one cent to ten cents a copy. Besides these, the denominational boards have a great variety of interesting leaflets, pictures, mimeographed letters from missionaries, stereopticon slides and other helpful material, which they are glad to furnish free to societies of their denomination. I have been amazed at the great wealth and variety and excellent quality of printed matter available for making missionary meetings striking and impressive. A simple letter of request to the boards stating the object for which the literature was wanted sufficed to fill all the available space in a good-sized school room. I am sure if the great majority realized what helps are to

be had for the asking, their meetings would never be lean nor dull.

4. One other source of material with which to make missionary information vibrant with life is the returned missionary, the traveling secretary of the missionary society, the student volunteer, or others who are living links with missions. This class of speakers should be used and not abused in planning missionary prayer meetings. It is the practice, particularly of some young people's societies located near the headquarters of mission boards, to plan for a speaker from headquarters to take charge of every missionary meeting. This is an enervating practice for the society. One meeting that a young people's society carries through itself is worth half a dozen in which it had nothing to do but sit still and listen to interesting speakers. It is likewise true of the congregational missionary prayer meeting. The best all-round meeting will be the one in which the leader distributes the work of preparation among the largest possible number. If there are extracts to be copied from books, it is better for a dozen to do the copying than for one to do it all. If books are to be gathered and searched, it is better to stir up the whole community as far as possible with the hum of preparation. Nothing could do more to pique curiosity concerning the coming missionary meeting and stamp it as something unusual than to have it announced in the prayer meeting that all the books in the community on the land to be studied are to be made to pour out their treasures in the meeting. "The advertising man" would instantly recognize the value of these tactics.

Following up the same principle, the crudest outline map of a mission land that some member of the congregation or society draws is worth more to the meeting than the most expensive map that could be bought, because it links personality to the meeting. This secret of a success-

ful meeting should be written in bold capitals and kept before the eye:

"THE MORE YOU GET TO TAKE PART IN THE MEETING, THE GREATER THE INTEREST IN IT AND IN MISSIONS."

Third. The more specific your missionary facts are, the more telling they are. Never call your meeting vaguely and tritely "a missionary meeting." Announce it under some definite and taking title as, "An Evening with the Hermit Kingdom," "China's Swarming Children," "By Sledge Train Through Alaska," or "Going to School with Mountain Whites." The old-fashioned missionary meeting, that tried to cover the entire globe, and each successive one of which traveled pretty much over the same beaten track as all the rest, is responsible for much of the prevalent impression that a missionary meeting is bound to be tiresome. If there are twelve missionary meetings in a year, each one should have as much individuality as each month of the year has. Missionary meetings dull? The Russo-Japanese war would be a dull subject if we treated it in the same way that we treat missions.

Fourth. The facts prepared for a meeting on China, or Alaska, should be presented in the first person instead of the third. Seldom, if ever, have them read to the meeting. The most interesting facts, droned out in a listless, mumbling, impersonal manner will lose most of their charm. The most commonplace facts, if told in a lively, interested, personal way, will sparkle with interest. Things told are worth ten times as much as things read. Get your speakers to tell the facts about the missionary field to be presented as if they had just come from it. Let them impersonate some missionary, traveler or writer. Or let them impersonate natives, wear-

ing the costumes of the country.

Fifth. Harness the enthusiasm of the meeting to some practical work. There ought to be no *feeling* without doing. Harness the emotion awakened in the meeting to the giving of the church. If it is a meeting on city missions, harness it to the rescue missions of the community that need workers and money. If it is a theme that inculcates benevolence, harness the sentiment of the meeting to increasing the number of tithe-givers in the church, or the number of Tenth Legioners in the young people's society. Harness it to the formation of a mission-study class in the young people's society, to the purchase of a missionary library, to the adoption of a native worker, to some attempt to lessen the horrors of the rum traffic among the dependent races.

To summarize in closing, the missionary prayer meeting that will make people fall in love with missions, even the men of the church,

is the meeting that gives them fresh, vital truths about the inspiring, courageous work of missionaries; it is the meeting that utilizes the largest number of people of the congregation or young people's society in preparing and presenting the programme; it is the meeting that presents truth to the eye as well as the ear; it is the meeting that is as full of definite points as a box of tacks; it is the meeting that utilizes the sentiment it arouses in some definite, practical missionary work—something "worth while." We are told that the Twentieth Century man must be convinced that a thing is "worth while."

Is it "worth while" to attempt through the prayer meeting to make missions seem "worth while" to the men of the church? If so, then what better plan can we try than—first, presenting things about missions that are "worth while," and, second, giving them something to do for missions that seems "worth while?"

## Is It True?

BY REV. ERNEST BOURNER ALLEN,

*Pastor Washington St. Congregational Church, Toledo, Ohio.*

**W**E are told that a man standing in Castle Garden, where the emigrant ship unloads its myriads, heard the physician exclaim: "It will take this nation a hundred years to expel this vice and scrofula from its blood."

But what allowance is made for the optimism born of the fact that

"GOD'S IN HIS HEAVEN?"

There are great corrective and healing agencies at work. God's air and sunshine, the purifying ministry of work, the uplift of freedom and benediction of Christianity—surely these are mighty factors of which we must take account.

And the nation owes something to those who have come to our shores. What plague spots have been cleansed by the searchlight attack of Jacob Riis? He is a type of scores whose leadership and loyalty have made the Republic stronger and better. The emigrant brings his problem, it is true, but he likewise brings other factors which are full of hope and which give a wholesome opportunity to our own life for its Christlike expression.

Nor is a hundred years a long period. It is one-tenth of one of God's days, a few hours on the dial of time! Let us be optimists ever, though we face all the discouragements of our national problems.

## REPORTS THAT CHEER

### LEADERS AND MEMBERS OF HOME MISSION STUDY CLASSES DELIGHTED WITH RESULTS OBTAINED

MANY encouraging reports on the home mission study classes conducted last season, have been received and heartily welcomed. Miss S. Elizabeth Kneeland, of Worcester, Massachusetts, writes: "I feel very thankful for the success of our home mission study class. I enclose a few testimonials written by some of the members." The latter are so full of encouragement that we trust their perusal will lead many readers of THE HOME MISSIONARY to form classes in local churches and young people's societies this fall.

One member said:

We have had three mission study classes, and the last on *Heroes of the Cross in America* has been the best of all. I have found this course very interesting, instructive and inspiring. It has brought us into touch with a number of rare spirits, shown us the true meaning of consecration, the real spirit of the missionary of Christ and has acquainted us with the spiritual needs and opportunities of our country. Above all, it has created in us a desire and purpose to do more for missions. Each meeting has seemed more interesting than the one before.

Another member wrote:

The home mission study class has helped me to understand the hardships and difficulties of the missionary, to appreciate his untiring zeal and to understand how important it is that this work should go on.

This was the report, in part, of one member:

If we were just looking for something interesting, we found that; if we wished to broaden our views and quicken our sympathies, I am sure we have succeeded. I never realized the smallness of my own life so fully as I have through comparison with these grand men of God, the pioneer home missionaries.

The following was the testimony of another:

This has been the most interesting of all the classes to me. David Brainerd and Joseph Ward have impressed me the most. Untiring in their zeal, they are fit examples for us to follow. Anyone studying any one of the lives we have been studying cannot help but be more earnest in the cause of winning souls for Christ. Although it has been hard work sometimes to find time to study, I am glad that I joined the class. May God bless the other members as he has me! And a double blessing for the leader who has put so much work into the course!

### NUMBER OF CONGREGATIONAL CHURCHES FOR FOREIGN-SPEAKING

#### PEOPLES, WITH THEIR TOTAL MEMBERSHIP

	Churches	Members	Average to a Church
Germans, . . . . .	170	8,000	47
Scandinavians, . . . . .	95	7,495	79
Slavs, . . . . .	12	636	53
All other nationalities, . . . . .	102	8,222	78
Including Italians, French, Greek, Armenian,	—	—	—
Chinese, Welsh, etc., . . . . .	379	24,353	257

# *Women's Work and Methods*

## **What More Can We Women Do?**

MRS. WASHINGTON CHOATE

*President of the Connecticut State Union  
An Address Delivered at the Woman's  
Federation Meeting, Oak Park,  
Illinois*

**T**HIS question, so vital and essential to our work, is asked and answered in varying moods by women engaged in home missionary work.

In an enthusiastic spirit the question is now approached, and in reply, let us briefly note four lines along which our work evidently lies. Four doors thrown wide open before us which we are clearly called to enter.

First. Definite and aggressive work for children and young people. The work of our five national societies lies wholly with the churches, and from necessity, not from choice, they have to deal with them almost at arm's length, while to us women is left the more individual work of teaching the children. This care, which is largely ours in the family, largely ours in the day schools, largely ours in the Sunday-schools, is wholly ours along missionary lines. Too much emphasis cannot be laid on the importance of this work, for the children of to-day will be the men and women of to-morrow. Unless these children can be reached and interested, the stream of missionary enthusiasm will run dry. Now to carry on this work successfully we need good junior literature. Quite recently a few articles have appeared in the HOME MISSIONARY on this very point. By literature we do not mean a bit about the Indians followed by an equal portion about the miners and then Alaska, but a well directed, yet simple course of study on Home Missions, developing and expanding as it progresses. A setting forth to them of the hand of God in our past history, our belief that He has a purpose for our country in the future, the necessity for

our work to keep it a Christian nation and the wonderful doors of opportunity open before us.

A few of our women's home missionary organizations can provide their own material for young people, but the great majority cannot. Now as this work of educating the children in home missions falls to us women, and because in caring for them we are training the givers of the next generation, it does not seem to be amiss for us to ask the national societies to furnish us with suitable material for our work. A few state organizations have made such requests, yet all of us know the scanty material at our disposal. Might it not be well for us to authorize the officers of our federation to appeal to our national societies in the name of our forty state organizations, urging them to provide this so greatly needed material?

Second. A wider use of the space set aside in the HOME MISSIONARY magazine for our woman's work. We are in danger of too greatly underestimating the need of self-expression. It is of great value to an individual and also to an organization. We occasionally hear some one say, "Can we not have a federation paper?" But how could we maintain a frequently appearing issue if we cannot utilize three pages in a monthly magazine? Why ask for more when we do not use our present opportunities? This woman's department was perhaps missed by some from the May number of the HOME MISSIONARY, but few knew that it was omitted because there was no material for it. We women are not lacking in ideas or in ability of expression, and we ought to utilize this opportunity that is afforded us. It is a valuable means for exchange of thought, plan and method.

Third. A greater emphasis should be put on the value of our federation. Those in the front line realize its necessity and dignity, but the rank and file are sadly ignorant re-

garding it. We all are proud of the organization of our foreign work in its three-fold division of Woman's Board, Board of the Interior and Board of the Pacific. How about our home work? In previous years Mrs. Caswell-Broad held our forty state organizations together. She visited the various states, carried information from one to another and each year printed a small booklet giving items regarding the work of each state. When she retired from this work the National Home Missionary Society, in view of its shrinking receipts, did not feel that they could fill her place, and so from very necessity our state organizations have fallen farther and farther apart.

Is not our home missionary work worthy of a center that we may take our rightful place among the women of the other denominations? We have given to this cause thousands and thousands of dollars, years of work, service and talent beyond estimate. Is it all of so little value; so little worthy of record? Is it not a satisfaction when asked: "What are you doing?" to be able to say address Mrs. B. W. Firman, Oak Park, Illinois. She is the president of our federation and from her you can get all needed facts. Let me give an illustration. Last fall I received a letter from a worker in another denomination saying they were about to publish a book on Woman's Home Missionary Work among the Indians and Spanish-speaking peoples. Would I look over the matter enclosed and see if it was satisfactory? A prompt reply was asked for. Any one of us who knows about our work among the Indians and Spanish-speaking people would have been mortified at the paucity of the material which they had secured. I drew my pen through it all and rewrote more fully as best I could. Forwarding it to my friend I wrote: "Hereafter, for any authentic facts regarding the work of Congregational women in home missions, address the president of our federation," and I forwarded the

entire correspondence to Mrs. Firman. In the rapidly growing literature bearing on woman's home missionary work we ought to be proud to have our record stand with that of others. How can it if there is no center from which information regarding our work can be secured?

Fourth. Above all else is it given to us women to emphasize ever and always the imperative need of a deeper spiritual life. To-day is the day of organization. We talk of committees, plans, methods, debts, treasures as if they were the chief things. They are important, but they are all of secondary value. Over and above them all must be the indwelling spirit. Nowhere in the Bible are we told that organizations or committees or resolutions can alone do the work. The word distinctly says: "Not by might nor by power, but by my Spirit, saith the Lord." So in this day when the things of this world and the methods and spirit of this world call so loudly we women must ever keep in the fore front the spiritual standard and the spiritual need. One woman's inner life enriched will set in operation an influence that will endure to the end of time. If all she does is to give you five dollars for the Indians, there is a chance she may never repeat the gift. This effort to deepen spiritual life is slow, but it never fails. A miller once watching his mill discovered that some small stones had made their way in between the wheels and were impeding the operation of the machinery. What did he do? Tear down the mill, get new machinery, engage a new overseer, give up his business? No. He went to the point where the water entered the mill and lifting the lever let it come in in greater, fuller volume, and the troublesome pebbles were swept away. So let us women work! Ever busy with plans and methods, yet never forgetting to put our chief emphasis on that necessity for vital friendship with Christ that we may thus become the Daughters of the King.

# Appointments and Receipts

## APPOINTMENTS

May, 1906.

*Not in commission last year.*

Blanchard, J. L., Pueblo, Col.  
Curtis, Allen L., Gann Valley, So. Dak.  
Fasteen, K. F., Waverly, Neb.  
Hyden, Green D., Blaine, Wash.  
Jones, John D., Spokane, Wash.  
Kinzer, Addison D., Arlington, Wash.  
McGann, W. T., Kansas City, Mo.  
Ohlson, Algoth, Michigan City, Ind.  
Pope, G. S., Murdo, Kennebex and Weston, So. Dak.; Powelson, Alfred P., Tacoma, Wash.  
Snape, William, Kennewick, Wash.  
Willard, Sherman A., St. Joseph, Mo.

*Re-commissioned.*

Asadoorian, Avedis M., Iroquois, So. Dak.; Avery, Oliver P., Oklahoma City, Okla.; Awbrey, Enoch R., Summitt and Rosette, Idaho.

Battery, George J., Comstock and Westcott, Neb.; Bekeschus, Edward, Alexander and Wellmanville, Kan.; Bickers, William H., Willow Springs, Mo.; Bodine, John E., Hastings, Okla.; Bowron, Joseph, Bellingham, Wash.; Burkhardt, Paul, Ft. Collins, Col.; Bushell, Richard, Black Diamond, Wash.

Chapman, Richard K., Glenview, Redstone and Carthage, So. Dak.; Conard, William J., Park Rapids Circuit, Minn.; Cooke, William H., Stelacoom, Wash.; Cooley, Canfield T., Mullan, Idaho; Curtis, Payson L., Webster, So. Dak.

Danford, James W., Hopkins, Minn.; Davis, William V., Robinson, Utah; de Dromé, Jules A., Valley Springs, So. Dak.; Donat, Joseph, Stockdale, Penn.

Earl, James, Brownton and Stewart, Minn.

Fisher, Herman P., General Missionary in No. Pac. Conf.

Gavlik, Andrew, Duquesne, Penn.; Graham, James M., Ft. Payne and Ten Broeck, Ala.

Haines, Oliver S., Anglen, Wash.; Harris, Harry R., McIntosh, Erskine and Mentor, Minn.; Hendley, Harry B., Tacoma, Wash.; Holden, Charles W., Cortez, Col.; Humphrey, Oliver M., Gage, Okla.

Ibanez, Jose M., El Paso, Tex.

Johnston, Frank L., Kansas City, Mo.; Jones, Hugh W., Delta, Penn.; Josephson, John M., Missoula, Mont.

Kershaw, John, Braddock, Penn.; King, Willet D., Omaha, Neb.; Kovac, Andrew, Allegheny, Pa.

Lewis, J. M., White Salmon, Wash.; Luke, Joshua C., Carbondale, Penn.

McCoy, Robert C., Iowa, La.; Mason, Charles E., Mt. Home, Idaho; Matthews, James T., Plymouth, Penn.; Moody, Edward J., El Reno, Okla.; Newquist, Karl, Glenwood, Wis.; Nickerson, Roscoe S., Vernal, Utah.

Painter, Harry M., Beulah and Almira, Wash.; Preiss, John M., Eureka, Wash.

Richardson, David A., Minneapolis, Minn.; Richardson, William L., Monroe, Wash.; Robbins, Anson H., Ree Height, So. Dak.

Schwab, Elias F., Kansas City, Mo.

Thompson, Ernest L., Denver, Col.

Wells, Charles W., Cathlamet, Wash.; Wilbur, George H., Colville, Wash.; Wyatt, Charles, Priest River, Idaho.

June, 1906.

*Not in commission last year.*

Alexander, John B., North Highland, Ga.; Andrewson, A. J., District Missionary in So. Minn.  
Coffin, Joseph, Atlanta, Ga.  
Fox, Miss B., Atlanta, Ga.  
Gibbs, James N., Littleton, Col.  
Hart, Frank W., Hermosa, Fairburn, Hayward, Tolson and Rockerville, So. Dak.  
Jones, Winfield S., Omega and Troy, Ala.  
Knardahl, C. M., Editor of "Evangelisten"; Krook, Cornelius N., Pomona, Fla.  
Leggetts, Thomas, Bryant, So. Dak.; Loos, George,

South Milwaukee, Wis.; Luter, Elves D., Panasoffkee and Moss Bluff, Fla.

McCurry, T. B., Grady, Ga.  
Olson, Edward, Aberdeen, Wash.  
Peterson, John M., Fargo, No. Dak.  
Singer, W. L., Lawton, No. Dak.; Smith, J. C., Provo, Utah; Symons, Henry, Lake Park, Minn.  
Tomlin, David R., Kirkland, Wash.  
Zavodsky, Miss Bertha, Bible Reader, Desquesnes and McKeesport, Penn.

*Re-commissioned.*

Anderson, C. G., Kasota, Minn.; Anderson, Oscar L., Marysville, Wash.; Asadoorian, Avedis M., Lebanon and Logan, So. Dak.

Baker, W. H., New Home and New Effort, Fla.; Bascom, George S., Eureka, No. Dak.; Bickford, Warren F., Muskogee, Ind. Ter.; Blackburn, J. F., General Missionary in Georgia; Blodgett, Earnest A., Flagler, Col.; Blood, C. R., Douglas, Wyo.; Bolger, T. F., Pearl, Idaho; Brewer, W. F., General Missionary in Georgia; Burger, Charles C., Waukonis, Okla.

Cameron, Donald, Lakeside and Chelan, Wash.; Carden, William J., Bremen, Ga.; Carlson, August T., East Orange, N. J.; Chapin, Miss S. A., Guernsey and Torrington, Wyo.; Champlin, Oliver P., Oriska, No. Dak.; Chase, Samuel B., Lewiston, Idaho; Clark, Allen, Manvel, No. Dak.; Collins, George B., McLoud, Okla.; Cram, Elmer E., Renville, No. Dak.

Farr, John T., Columbus, Ga.; Ford, Jessie, Baxley, Ga.; Forrester, James C., Macedonia and Hoschton, Ga.; Gasque, Wallace, Gilmore, Ga.; Green, Edward F., Cowallis, Ore.

Haeger, M. C., Chickasha, Ind. Ter.; Harris, Thomas B., Ft. Valley, Ga.; Herbert, Joseph, Yakima, Wash.; Hilliard, Samuel M., Frankford, So. Dak.; Holbrook, Ira A., Guthrie, Okla.; Horne, Gideon, Lifysey and Gaillard, Ga.

Jamarik, Paul, Elmdale, Minn.

Kendall, Robert R., Sanford, Fla.; Kilbon, G. L. W., Letcher and Loomis, So. Dak.; Kilian, Miss Anna, Bible Reader, Charleroi and Stockdale, Penn.; King, Christopher C., Stone Mountain and Dacula, Ga.; Kingsbury, N., Hydro, Okla.; Koch, Oscar F., Chaders Valley, Penn.; Lathrop, Theodore B., Cyanide, Maillard, Savoy and Elmore, So. Dak.; LeFebre, John, Fingal, No. Dak.; Lewis, Franklin C., Rock Springs, Wyo.; Locke, Robert L., Cedartown, Ga.; Lyle, Andrew J., Oakwood, Ga.

McDougall, George L., Green River, Wyo.; McKay, Charles G., Cox Cross Roads, Atlanta, Ga.; Marcel, Miss Helen, Bible Reader, Allegheny, Penn.; Merrick, Solomon G., Cocoonut Grove, Fla.; Miller, Willis G., Deerland and Dorcas, Fla.; Moxie, Charles H., Mazeppa, Minn.; Moya, Jesus M., Los Ranchos de Atirico, N. Mexico; Newton, Howell E., Lindale, Ga.; Newton, W. H., General Missionary in Alabama; Nichols, J. H., Drummond, Okla.; Noble, Mason, Lake Helen, Fla.

Owens, J. F., Lovejoy, Ga.

Parr, Walter R., Anderson, Ind.; Pauli, Anton, Vining, Iowa; Perry, Augustus C., Sarepta and Suches, Ga.; Peyton, Frank, Pond Creek, Okla.

Quattlebaum, Wilkes H., Kramer, Ga.

Read, James L., Claremont, Col.; Reid, David H., Evangelist and General Missionary in Washington. Schwabenland, John C., Cedar Mills, Ore.; Scoggin, Alexander T., Verden, Okla.; Sinniger, Norman E., Hammond, Ind.; Smith, Green N., Baxley and Ritch, Ga.; Smith, William, St. Louis, Mo.

Taylor, Horace J., Anacortes, Wash.; Tillman, William H., Atlanta, Ga.; Townsend, Stephen J., Avon Park and Frost Proof, Fla.

Vavrina, Vaclar, St. Louis, Mo.

Walker, Henry E., Rutland, No. Dak.; Warren, Fred J., St. Johns, Ore.; Weatherby, Wade H., Garden Valley, Tex.; Whalley, John, Myron and Cresbard, So. Dak.; Wiggins, H. G., Esto, Fla.; Williams, Star C., Atlanta, Ga.

## RECEIPTS

May, 1906.

MAINE—\$23.77.

Alva, Mrs. J. A. Jewett, 5; Dedham, 2.50; Farmington Falls, Blake Memorial, 8.60; Gorham, 1.25; No. Harpswell, C. E., 1.42; Portland, Mrs. J. H. Dow, 5.

NEW HAMPSHIRE—\$223.48.

Bath, W. P. Elkins, 1; Bennington, C. E., 5; Francesstown, 24.20; Meriden, 8.68; The Weirs, Miss E. Beede, 1; Winchester, Mrs. P. C. Wheelock, 50.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas., 183.10.

VERMONT—\$106.51.

East Middlebury, Mrs. J. W. Halliday, 5; Hyde Park, 1.50; Jamaica, 4; Randolph, Rev. W. T. Sparhawk, 3; St. Johnsbury, North, 68.95; Springfield, 9.71; Swanton, S. S., 10.

MASSACHUSETTS — \$8,990.87; of which legacies, \$7,353.65.

Amesbury, Main St., 67.50; Auburndale, 10; Amherst, College, Ch. of Christ, 07.18; Becket, Dea. S. Barnes and Mrs. Huntington, 1; Dea. Norcott, .50; Beverly, Dane St. Ch., of which 5 from the S. S., and 10 from Miss M. Lovett, 33.79; Boston, H. Fisher, 200; Chicopee, Mrs. W. T. Hollister, 1; Clinton, E. tate of Richard W. Foster, 45.00; Dedham, 1st, Extra Two Cent a Week Band of the Allen C. E., 17.34; Douglas, Estate of Aaron M. Hill, 1,500; Easthampton, R. W. Clapp, 5; W. M. Gaylord, 1; Mrs. Glung, 1; Mr. and Mrs. S. M. Lyman, 3; S. A. Meserve, 1; East Longmeadow, 1st, 14; East Milton, The Harriet W. Gilbert Miss Soc., 2; Enfield, 15; Mrs. H. M. Smith, 5; Essex, S. S., 10; Fall River, M. R. Hicks, 5; J. W. Robertson, 66.07; Falmouth, Mrs. F. E. Wallace, 5; Fitchburg, L. H. Haskell, 5; Foxboro, Mrs. F. O. Bragg and Friends, 3; Gardner, H. E. Ball, .50; N. Brooks, 2; D. R. Collier, .50; Mrs. S. W. Merritt, 1; C. C. Rathburn, 1; J. P. Sawin, 1; C. H. Stockwell, 1; H. H. Smith, 1; Georgetown, Ortho. Memorial, 25.40; Gloucester, L. E. Davis, 5; Mrs. J. B. Haskell, 1; Grafton, M., 1; Greenfield, Mrs. H. Slate, 1; Greenwich Village, Mrs. L. Rice, 2; Haverhill, Miss A. Chaffin, 1; West S. S. Class No. 4, 1.50; Lawrence, South, 2; Lynn, Mrs. I. K. Holder, 1; Miss L. W. Holder, 1; Mittineague, 127.35; Monson, 108.54; Natick, 1st, 54.40; Newburyport, Prospect St. Add'l, 3; Newton, 1st, 18.23; Newton Center, Estate of Mrs. L. E. Ward, 53.65; Norfolk Conference, 23.15; Northampton "Thirteenets Club," 1.50; Northfield, W. Dickinson, 1; Norton, Trin., 10; Palmer, Mrs. S. J. Ramsden, 1; Pl. 1<sup>y</sup> uth, from Estate of Amasa Holmes, 2.50; Mrs. E. D. Mellor, 5; Raynham, Mrs. O. K. Wilbur, 1; Richmond, ro 37; Roxbury, Immanuel S. S., special, 20; Rutland, Mrs. M. L. Miles, 1; Salem, Pro. Christo Soc., Tab. Ch., 1; F. B. Trotter, 1; E. K. W., 1; W. H. W., 1; A. Friend, 1; Sheffield, Mr. and Mrs. H. P. Bliss, 5; Shelburne, Mrs. E. Taylor, 1; Shelburne Falls, J., 5; Foster, 5; Skeekonk, A. E. Shorey, 5; Somerville, Mrs. M. C. Burkes, 1; Southampton, 19.80; Springfield, Estate of Sarah H. Goodale, 500; Faith S. S., 20; Taunton Trinitarian, 54.80; Three Rivers, R. C. Newell, 5; Ware, Silver Circle, 10; E. M. Gould, 1; Miss E. Gould, 1; H. E. Marsh, 2; G. E. Tucker, 5; W. F. Winslow, 50; Wareham, 1st, 45.30; Warren, J. T. Cutler, 1; J. Moody, 5; Webster, Mr. and Mrs. A. J. Bates, 2; Mrs. C. H. Stockwell, 1; Wellesley Hills, E. W. Putney, 5; West Becket, Widow's Mite, 1.25; Westboro, G. S. Newcomb, .50; J. K. Warren, M. D., 5; Westfield, A. Friend, 5; A Friend, 1; Westford, Union, 27; West Lynn, Miss E. D. Chadwell, 1; Miss C. M. Stanton, 1; Miss M. R. Stanton, 1; West Medway, M. B. Boyden, 1; West Upton, A. P. Williams, 5; Whitinsville, A. Friend, 1; A Friend, 1; A Friend, 2; Wilbraham, 1st, 7.50; Williamstown, Mrs. J. M. Brookman, 1; F. Carter, 55; J. D. Hewitt, 10; Winchendon, A. Friend, 2; Worcester, Central, 30.83; J. O. Bemis, 5; Mrs. E. A. Harwood, 5; Mrs. W. H. Sawyer, 10; Mrs. C. H. Stearns, 5; D. A. Walker, 5; C. E. White, 1; H. A. White, 1; A Friend, 5; Friends, 5; Lake View, 5.65.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: For Salary Fund, 215.

RHODE ISLAND—\$39.

Central Falls, "A Friend for the Debt," 25; Kingston, S. S. Thankoffering, 12; Providence, In Memory of

Mary G. Campbell, 300; M. C. White, 1; H. O. White, 1.

CONNECTICUT—\$3,107.67; of which legacy, \$1,006.63.

Ansonia, Mrs. E. Stellbacher, 1; Brandford, H. G. Garrison, 20; Bridgeport, South, 6.15; Mrs. F. A. Parsons, 5; Mrs. E. Sterling, 5; Bridgewater, Mrs. D. D. Gor, on; Bristol, Mrs. S. P. Bartholomew, 10; Mrs. M. F. Martin, 5; O. R. Sheldon, 1; Brooklyn, Woman's Aux., 2; Burnside, Miss J. A. Spencer, 1; Canton Center, 25; Cheshire, 33.81; G. Keeler, 5; Chester, 15.89; Misses Bates and Smith, 1; Mrs. M. A. Brooks, 2, 50; Mrs. H. C. Brooks, 2.50; Mrs. M. A. Brooks and A Friend, 1; Mrs. H. D. Selden, 5; Miss A. E. Wilcox and Miss S. A. Wilcox, 1; Two Members, 1; Clinton, Estate of George W. Hull, 1,006.63; Colchester, I. M. Keigwin, 1; Columbia, A. J. Fuller, 1; M. L. Fuller, 1; H. E. Hutchins, 1; J. H. Kneeland, 1; Connecticut, A Friend, 10; Cornwall, J. E. Calhoun, 20; Cromwell, 1st, 7.50; Danbury, Mrs. H. G. Penfield, 10; Danielson, Ladies' Soc., 5; Mrs. H. L. Kingsbury, 1; Egaville, G. F. Ring, 1; East Hartford, 1st S. S. Kindergarten Dep., 5.65; Elmwood, Mrs. G. T. Goodwin, 1; Franklin, Miss. Soc., 5; Gildersleeve, E. Cornwall, 1; M. A. Cornwall, 1; Greenwich, 2nd, 12; Guilford, L. D. Chittenden, 5; Hartford, Center S. S., 17; Warburton Chapel S. S., 15.83; F. H. Basson, 5; Mrs. F. B. Cooley, 25; Mrs. J. D. Ellsworth, 5; A. House, 5; Mrs. F. L. Howard, 1; Mrs. C. Kimball, 1; J. B. Pierce, 5; Mrs. T. W. Russell, 1; A Friend, 1; A Friend, 1; Jewett City, Mrs. M. Grant, 1; F. L. Leonard, 1; Mrs. J. C. Panton, 1; M. E. Soule, .50; Mrs. H. Stever, 1; Lebanon, 1st, 7.50; Madison, 1st, 12.42; S. W. Leete, 1; Marion, R. Newell, 50; Meriden, Dr. and Mrs. F. P. Griswold, 5; M. J. Northrop, 1; G. E. Savage, 5; W. L. Squire, 50; Middletown, E. P. Augur, 5; Mrs. J. H. Bunce, 1; Mrs. J. Cornwall, .50; Mrs. T. Gilbert, 1; J. D. Johnson, 1; Miss Tompkins, 1; Milford, 1st, 25.36; Plymouth S. S., 43.73; Mrs. O. T. Clarke, 5; New Britain, South, 2; C. Andrews, 1; Mrs. W. H. Hart, 1; W. A. House, 1; Mrs. E. S. McManus, 1; South, D. O. Rogers, 50; Mrs. W. H. Stanley, 5; M. S. Wiard, 1; New Hartford, North, 60; New Haven, United, 505; A Friend, 25; Yale University Ch. of Christ, 224.63; E. A. Burnett, 1; F. S. Burnett, 1; M. G. Gale, 1; Mrs. H. L. Hall, 1; Miss H. W. Hough, 5; R. M. Munger, 4; E. L. Washburn, M. D., 5; A Friend, 20; A Friend, 1; New London, 1st Ch. of Christ, 24.41; New Milford, Mrs. Anderson, 1; Mrs. M. Bostwick, 1; G. W. Breinig, 1; E. L. Johnson, 1; Newington, M. E. Belden, 3; New Preston, D. Burnham, 5; Northfield, 5.44; No. Stonington, Mrs. H. Williams, 1; No. Windham, Mrs. N. E. Lanphear, 1; Norfolk, 40; Norwalk, Mrs. C. C. Betts, 1; Miss E. W. Brown, 1; Miss M. A. Hyatt, 1; Mrs. M. E. Mead, 1; Norwich, 2nd, 13.26; C. Bard, 1; Mrs. A. A. Browning, 1; O. L. Johnson, 5; Mrs. S. H. Johnson, 5; Mrs. M. A. Pelett, 5; Mrs. A. M. Spaulding, 5; Plainville, Ladies' Benev. and H. M. Soc., 12; Mrs. O. Hemingway, 1; Mrs. J. E. Tillotson, 1; A Friend, 1; Plantsville, 5; Pomfret, C. W. Grosvenor, 1; Miss A. Mathewson, 1; Putnam, C. E. Child, 10; Ridgefield, A. C. Keeler, 6; Rockville, A. Friend, 5; Saybrook, Miss A. Acton and sister, 20; "I. N. C." 100; So. Britain, D. M. Mitchell, 25; So. Manchester, Center Ch. Ladies' Benev. Soc., Mrs. A. B. Spencer, 5; So. Norwalk, Woman's Asso., 5.10; Miss E. Hoyt, 1; F. E. Seymour, 1; Southport, Mrs. H. T. Bulkley, 5; J. H. Perry, 5; Miss F. Wake- man, 1; Stafford Springs, 37.84; Stamford, H. Lockwood, 5; Stratford, Mrs. S. A. Fairchild, 5; L. B. Wheeler, 5; Suffield, M. A. Hemenway, 1; Thompson, 21.70; West Port, S. S., 5.50; West Suffield, Rev. J. B. and Mrs. Doolittle, 5.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas.: For Salary Fund, 355.82; Bridgeport, Park St. H. M. D., 5; Essex, L. H. M. S., 22; Norwalk, 1st, L. B. A., 20. Total, 402.82.

NEW YORK—\$3,981.41.

Angola, Miss A. H. Ames, 5; Baiting Hollow, 25.73; Berkshire, 1st, 30; Brooklyn, Central, 739.51; Lewis Ave., 178.00; South, 47.66; Mrs. J. L. Bennett, special, 5; Geneva, C. A. Lathrop, 2; Hopkinton, 12.25; Jamestown, Mr. and Mrs. C. Underwood, 10; Mount Sinai, 7.29; New York City, Broadway Tab., 7.26; A Friend, 1,000; A Friend, 50; A Friend, 1; A Friend,

## THE HOME MISSIONARY

.50; Otto, Miss J. F. Holbrook, 6; Parishville, 5; Poughkeepsie, 1st, 51; Seneca Falls, 1st, 6; Willsboro, 15.

Woman's H. M. Union, Mrs. J. J. Pearshall, Treas.: Albany, 1st, 25; Baiting Hollow, C. E. S., 12.50; Brooklyn, Tompkins Ave. S. S., to const. A. G. Cooper an Hon. L. M., 50; Home Dept., 11.30; L. B. S., 50; Mrs. J. S. Ogilvie, 25; "Friends," .50; Central L. B. S., 1,260; Philon Circle, 10; Clinton Ave., L. B. S., 35; Lewis Ave., C. E., 10; Puritan, W. G., 32.75; Flatbush Ave. Ladies' Union, special, 25; Ch. of the Pilgrims, 1; Buffalo, 1st W. G., 83; Clayton, 11.50; Gloversville, L. B. S., 40; Greene, 11.61; Honeye, 4.50; Sherburne, 22; Warsaw, 37; C. E., 13; to const. Mrs. A. Cuthbert an Hon. L. M., 50; East Smithfield, Pa., 5.50. Total, 1,776.22.

## NEW JERSEY—\$475.87.

East Orange, 1st, 31.45; Swedish Free, 2.50; Elizabeth, W. T. Franklin, 20; Glen Ridge, 10.67; Newark, Belleville Ave. Y. P. U., 3; Westfield, 29.25.

Woman's H. M. Union of the N. J. Asso., Mrs. G. A. L. Merrifield, Treas.: Montclair, 1st, 8; Newark, 1st, 10; Plainfield, 1st, 1. Total, 19.

## PENNSYLVANIA—\$259.13.

Audenried, Jr. C. E., 5; Braddock, 1st Slovak, 5; Germantown, 1st, 71.54; Meadville, W. M. S., 5; Mt. Airy, S. R. Weed, 100; Philadelphia, Rev. E. F. Fales, 5; Pittsburgh, Trinity M. P., special, 20.50; Swedes, 4; Ridgeway, C. E., 15; Warren, Scand. Bethel, 5.

Woman's H. M. Union of the N. J. Asso., Mrs. G. A. L. Merrifield, Treas.: Germantown, S. S., 1st, 2; Philadelphia, Germantown, 1st, S. S., 21. Total, 23.

## DISTRICT OF COLUMBIA—\$50.

Washington, E. Whittlesey, .50.

## VIRGINIA—\$16.12.

Falls Church, 16.12.

## ALABAMA—\$11.

Beloit, O. S. Dickinson, 10; Ozark, Union Hill, 1.

## ARKANSAS—\$7.

Gentry, 7.

## FLORIDA—\$40.25.

Mt. Dora and Tangerine, 30; Panasoffkee and Moss Bluff, 3.50; Westville, 1st, and Fotolo, Carmel, 1.75.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas.: Ormond, 5.

## INDIAN TERRITORY—\$6.

Muskogee, 1st, 6.

## OKLAHOMA—\$108.73.

Binger, 3.87; Deer Creek, 7.35; El Reno, 46.50; Hastings, 10; Oklahoma City, 3.50; Verdun, 1.63; Weatherford, Zions German, 25.

Woman's M. Union, Mrs. C. Worrell, Treas., 10.88.

## NEW MEXICO—\$7.

San Rafael, Mrs. M. A. Savage, 2; Seboyeta, Mrs. K. M. Fullerton, 5.

## ARIZONA—\$75.

Black Diamond, 10; Pearce, 18; Tombstone, 47.

## TENNESSEE—\$0.

Nashville, Union, 9.

## OHIO—\$82.74.

Ohio Home Miss. Soc., by Rev. C. H. Small, Treas.: By request of donors, 37; Cleveland, H. J. Clark, 5; Gomez, Welsh, to const. Rev. W. Surdival an Hon. L. M., 36.69; Painesville, S. S., 4.05.

## INDIANA—\$35.70.

Received by Rev. E. D. Curtis: Lowell, Mrs. S. P. Morey, 5; Indianapolis, Covenant, 2; Terre Haute, 28.70.

## ILLINOIS—\$240.07.

Ill. Home Miss. Soc., by Rev. W. E. Barton, D.D. By request of donors, 55; Chapin, "M. P.", 10.10; Chicago, North Shore, 20; S. B. Osgood, 5; Decatur, Mrs. S. L. Hawthorn, 2; Griggsville, A Friend, 10; Highland Park, Rev. N. W. Grover, 2; Stillman Valley, 16.62.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas.: Champaign, 10.10; Chicago, Leavitt St., 1; Forrest, 10;

Lombard, 30; Rock Falls, 5; Rockford, 2nd, 74.05. Total 130.15.

## MISSOURI—\$77.69.

Green Ridge, 3.50; Kansas City, S. W. Tab., 36.60; Roanoke, 4.05; St. Louis, 1st, 30.54; Springfield, German, 3.

## MICHIGAN—\$356.

Detroit, 1st, 350; Grand Rapids, Miss J. A. Manley, 5; Lawrence, A Member, 1.

## WISCONSIN—\$13.56.

Clintonville, Scand., 2.06; Ekdall, Scand., 1.50; So. Milwaukee, German Evan. Bethlehem, 10.

## IOWA—\$90.26.

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 30.26; Cherokee, Woman's Union, Mrs. N. L. Burroughs, Chicago, Ill., to const. Mrs. H. L. Phipps an Hon. L. M., 50; Traer, Woman's Miss. Soc., 10.

## MINNESOTA—\$387.35.

Received by Rev. G. R. Merrill, D.D.: Glencoe, 20.31; Minneapolis, Fremont Ave., add'l. 10.40; Pilgrim, add'l. 10; Plymouth, add'l., 164.28; Princeton, in part, 0.66; St. Paul, Bethany, 21.80; Wayzata, 3.20. Total, 236.15.

Albert Lea, Rev. T. W. Thurston, 1; Ellsworth, 8; Faribault, 90; Hasty, 5; Kasota, Swedes, 3; Mapleton, 8.52; Minneapolis, 38th St., 10.20; Forest Heights, 6.78; St. Cloud and Sauk Rapids, Swedes, 5.15; Twin Valley, 1st, 5.

Woman's H. M. Union, Mrs. W. M. Bristol, Treas.: St. Paul, St. Anthony Park, Aux., 3; Spring Valley, S. S., 5.55. Total, 8.55.

## KANSAS—\$5.

Fall River, A. Curry, 5.

## NEBRASKA—\$111.14.

Creighton, 21; Franklin, A. C. Hart, 5; Hemingford, 25; McCook, German, 28; Olive Branch, German, 6; Reno, 10; Thedorf and Seneca, 11.14; Walbach, Timber Creek, German, 5.

## NORTH DAKOTA—\$153.95.

Received by Rev. G. J. Powell: Cooperstown, Ladies' Soc., 3; Crary, Ladies, 5; Dazey, 5.85; Dwight, Ladies' Soc., 10; Elbowoods, 3; Eldridge, S. S., 4; Fargo, 1st, Ladies' Soc., 29.75; Fort Berthold, 2; Hillsboro, 27.31; Mayville, Young Ladies' Soc., 10; S. S., 10.07; Melville, 2.26; Portland, S. S., 4.48. Total, 116.72.

Graveline, 1st, 10; Lawton and Adams, 10; Melville, Edmunds and Rose Hill, 7.50; Michigan City, 10.34; Valley City, Getchell, 10. Total ..... \$164.55  
Less excess in collection reported in January from Blue Grass. 10.61

Total ..... \$153.95

Correction—Blue Grass, German, 60.61; should be 50. Erroneously acknowledged in March Number.

## SOUTH DAKOTA—\$173.90.

Received by Rev. W. H. Thrall: Vermillion, 42.96; Academy, 50; Ashton, 6; Athol, 6; Belle Fourche, 25; Belmont, Christ, German, 1.50; Wieland, Nazareth, .50; Columbia, 14.70; Iroquois, 5; Mission Hill, 3; Seneca, 6; South Shore, 1st, 6; Troy, 1; Valley Springs, 7.65.

## COLORADO—\$82.71.

Denver, Pilgrim, 2.75; Loveland, German, 16.48; Rye, 1st, 7.33.

Woman's H. M. Union, Miss I. M. Strong, Treas.: Boulder, 11; Colorado Springs, 15, 18.90; Craig, 1; Denver, Plymouth, 25. Total, 56.15.

## WYOMING—\$22.45.

Lusk and Manville, 22.45.

## NEVADA—\$5.

Logan, Mr. and Mrs. O. G. Church, 5.

## IDAHO—\$30.30.

Nora, Swedes, 7.50; Pocatello, Ch., 10.50; S. S., 5.20; Woman's Aux., 5; Wallace, 2.10.

## CALIFORNIA—\$2.80.

Paso Robles, Plymouth, 2.80.

## APPOINTMENTS AND RECEIPTS

157

**OREGON**—\$56.85.

Beaver Creek, St. Peters, German, 3.70; Butteville, 6.50; Cluckamas, 1st, 6; Lebanon, A Friend, 10; Portland, Highland, 22.70; Junior Endeavor, 2.50; St. John, New Era German, 1.60; Thualatin and Sherwood, 3.85.

**WASHINGTON**—\$407.50.

Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas: Aberdeen, 1st S. S., 40; Beach, 2.50; Bellingham, Plymouth, 5; Bossburg, 2; Colfax, Plymouth, 40.75; Ferndale, 8.45; Lowden's, 2.08; McMinn, 50; Meyers Falls, 8; Odessa, German, 12.40; Seattle, Pilgrim, 67; St. John, 8.25; Spokane, Westminster, 144.20. Total, 341.04.

Anacortes, Pilgrim, 11.46; Odessa, Hoffnungsberg German, 15; Ritzville, Salem's Germans, 20; Seattle, German, 1st, 12.50; S. S., 2.50; White Salmon, Bethel, 5.

**ALASKA**—\$14.68.

Douglas, 1st, 10; Valdez, C. E., 4.68.

### MAY RECEIPTS.

Contributions.....	\$11,918.08
Legacies.....	8,360.28
	\$20,278.36
Interest.....	1,050.87
Home Missionary.....	83.66
Literature.....	16.87
Total.....	\$21,429.76

**MAINE**—\$10.

South Berwick, J. Sewall, 10.

**NEW HAMPSHIRE**—\$200.25; of which legacy, \$94.26.

Berlin, 17.30; Berlin Mills, add'l, 10; Hillsboro Bridge, Miss S. W. Tompkins, 5; Hopkinton, Estate of Stephen Kelley, 94.26; Nashua, Pilgrim, 46.18; Rochester, 1st, 27.51.

**VERMONT**—\$754.73.

East Hardwick, 21.56; Westminster, West, 9.32.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.: Barnet, 11; Barre, Ladies' Union, 12; Barton Landing, 10; Bellows Falls, Ladies' Union, 15; Bennington, 20; W. H. M. S. and S. S., 10; Berkshire, East, C. E., 5; Brandon, 12.40; Bennington, Guidehard L. A. S., 3; Brattleboro, Ladies' Asso., 12.63; West, W. Asso., 10; Bridport, C. E., 5; Burlington, 1st, W. Asso., 15; Opportunity Circle, 8; Colv. St., 28.07; Cambridge, C. E., 1; Castleton, 7; Cornwall, 10; Derby, 4; Dorset, 2; Duxbury, So. Ch., 1; Enosburg, 4; Essex Junction, Mt. Mansfield Club, r; Fair Haven, 5; Fairlee Center, West, 1; Ferrisburg, 7; Franklin, 7.25; Georgia, 6; Granby, 7; Greensboro, 7; Hardwick, United Workers, 8.25; East, 10; Irasburg, 8; Jamaica, 4; Jeffersonville, 6; Jericho Center, 6; Johnson, 6; Ludlow, 12.15; Manchester, 8; Middlebury, 10; Montpelier, Bethany Miss. Soc., 10; Newbury, 15; Newfane, Homeland Circle, 4.30; New Haven, Ladies' Union, 5; Newport, 12; Northfield, 5; C. E., 4; Norwich, 6.00; Orwell, 5; Peacham, 10; Pittsford, 20.24; Randolph, W. M. Circle, 8; Centre, C. E., 2; Richmond, 8; Light Bearers, 5; Rochester, 3; Royalton, 7; Rupert, 6; Rutland, 30; West, 6; Springfield, 15; St. Albans, 20; St. Johnsbury, North, W. Asso., 24.30; South, 25; Centre, 6; East Margaret Miss. Soc., 10; Stowe, 9.60; Swanton, 9; Townshend, 5.37; Underhill, Homeland Circle, 8.50; Vergennes, 12.20; Waitsfield, Home Circle and Ladies, 9; Wallingford, 7; Wells River, 4.53; Westminster, West, 8; Webleybridge, Ladies' Aid and Miss. Soc., 7; Whiting, 7; Windham, 6; Windsor, 6; Winooski, 10; Woodstock, 30. Total, 723.85.

**MASSACHUSETTS**—\$1,849.20.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., 92.24; Auburndale, 108.50; Becket, Mrs. M. E. Ballor, 1; H. Jennings, 25; O. W. Willis and Mrs. M. Geer, 50; Berkley, Friends, 60; Buckland, Mrs. N. E. Howes, 1.50; Cambridgeport, 1st, Evan, .50; Dorchester, 2nd, 20.81; East Bridgewater, Mrs. S. E. B., 1; A Friend, 1; Easthampton, L. A. Ferry, 5; A. E. Topliff, 25; East Northfield, A Friend, 10; Essex, 20.05; Grafton, Evan, S. S., 5.05; Mrs. I. H. Dennis, 1; Granville Center, Willing Workers, 5; Haverhill, Mrs. H. H. Stone, 5; Mrs. E. Webster, 2; Center, add'l, 1; Holbrook, Mrs. E. M. Spear, 50; Holyoke, E. E. Knowlton, 1; Leominster, F.

A. Whitney, 15; Lowell, Eliot, special, 41.13; Pawtucket, 38.06; Lunenburg, S. S., 1; C. E., 1; Mrs. A. K. Francis, 1; Two Friends, 1; Ten Young Friends, 1; Manchester, Mrs. A. Rabady, 5; Milford, Mrs. J. E. Tingley, 1.50; Milton, 1st, Evan, C. h. C. E., 5; Monson, 112.97; Newton, 1st, 67.14; Northampton, 1st Ch. of Christ, 250.20; Northboro, 55.64; Northbridge, Rockdale, 10; North Wilbraham, Grace Union, 15.47; Petersham, Mrs. E. B. Dawes, 200; Pittsfield, Miss J. W. Redfield, 10; Raynham, L. C. Knapp, 1; Rochester, A. Friend, S. A. Haskell, 1; Rockland, Mrs. V. Poole, 1; Rowley, M. A. Howe, 1; Roxbury, In memory of C. E. R., 4; Miss F. Caldwell, 1; L. J. Rice, 1; Mrs. H. G. Rice, 1; Mrs. A. C. Thompson, 25; Miss A. M. Weir, 1; Salem, Mrs. Y. Bigelow, 1; S. P. Chamberlain, 1; E. M. Dugan, 1; Mrs. W. D. Northrup, 1; Miss H. F. Osborne, 1; Sheffield, C. C. Leonard, 50; M. R. Leonard, .50; Shelburne, 50; Shelburne Falls, J. Williams, 2; South Dartmouth, 10; Sturbridge, 1st, 24.40; Taunton, M. A. Montgomery, 1; Templeton, Mrs. M. W. Jewett, 5; Uxbridge, Mrs. J. A. Barnum, 1; Mrs. J. McEwen, 1; Walpole, Miss A. Z. Cobb, 1; Miss H. M. Cobb, 1; Miss C. Crawford, 1; Miss A. B. Plimpton, 1; Mrs. H. Plimpton, 1; Ware, Mrs. F. L. Bassett, .50; E. E. Richardson, 2; A Friend, 1; Webster, 1st, 2.25; Friends, 5.50; A Friend, 5; Miss F. J. Elliott, 5; Wellesley, Friends, 5.05; Wellesley Farms, M. F. Wheeler, 5; S. E. Wheeler, 5; Wellesley Hills, Mrs. J. B. Seabury, 1; Westfield Miss N. F. Atwater, 3; West Medway, Mrs. C. A. Shumway, 5; West Newbury, Miss S. C. Thurlow, 1; Whitinsville, A. L. Whitin, 1; Worcester, Union, 23; Hope Ch., Family of Mrs. E. G. Hall, 10; Mrs. J. C. Berry, 5; Mrs. M. A. Chamberlain, 1; H. Prentiss, 1; Miss A. J. Trask, 5; Mrs. C. W. Woods, 5; Piedmont, 21.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: Salary Fund, 215; Boston, Mt. Vernon, 1.50. Total, 216.50.

**CONNECTICUT**—\$1,152.06.

Miss. Soc. of Conn., by Rev. J. S. Ives, 74.96; Bridgeport, Park St., 252.75; Bristol, Mrs. C. Matthews, 1; A Friend, 1; A Friend, 1; Connecticut, A Friend, 200; Cornwall, 2nd of which 11; Special, 63; Ellington, 51.62; Fairfield, J. F. Burr, 1; Mrs. M. Lyon, 1; Farmington, S. S., 9; Glastonbury, T. N. L. Tallbott, r; Hartford, Farmington Ave. to const. Miss A. H. Andrews an Hon. L. M., 70; Kent, I. Stewart, 100; Lebanon, Friends, 5; Middlefield, 1st, Special, 30; Middletown, Mrs. C. G. Bacon, 2; New Britain, South and S. S., 15; Miss E. G. Rogers, 50; Mrs. M. A. Sheldon, 1; Mrs. C. Silliman, 1; Mrs. S. A. Strong, 40; H. F. Wells, 1; New Haven, Mrs. A. R. DeForest, 3; M. E. Landfair, 2; Dwight Place, 118.24; Bible School, 25; Friends, 2; Norfolk, C. E. Butter, 1; Northfield, Mrs. L. S. Wooster, 2.50; Norwalk, Mrs. J. I. Wilson, 5; Norwich, Park W. H. M. S., 1; Mrs. E. Storer, 1; So. Norwalk, Miss M. O. Smith, 1; Stafford Springs, Mrs. G. H. Baker, 2; Mrs. J. McLaughlin, 5; Suffield, N. Clark, 1; Vernon Centre, 6.49; West Hartford, A Friend, 30; West Haven, C. F. Beckley, 1.

Woman's H. M. Union of Conn., Mrs. C. S. Thayer, Treas.: Groton, 1st, Aux., 10; Hartford, 1st A Friend, M. H. M. Club, 10. Total, 20.

**NEW YORK**—\$3,606.48; of which legacies, \$2,712.50.

N. Y. H. Miss. Soc., by C. S. Fitch, Treas.: 02.02; Berkshire, C. E., 16; Brooklyn, Estate of H. G. Combes, 187.50; Clinton Ave. add'l, 255; Tompkins Ave. Branch S. S., 20; Chandlers Valley, Swedish, 2; Elizabethtown, 1st, 10.70; Fairport, D. C. Beecher, 1; L. B. Howard, 1; A. M. Loomis, 1; Friendship, M. Hammond, 1; Gasport S. S., 4.65; Gloversville, M. D. Mills, 1; A Friend, 1; Groton, 5.30; New York City, Legacy of Mrs. E. P. Clapp, 525; Broadway Tabernacle, 25; Manhattan, to const. E. E. Slosson and Dr. R. Conger Smith an Hon. L. M., 103.84; A Friend, 2; Niagara Falls, 1st, 11.40; Orient, 22.20; Pelham, Ch. of the Covenant, 2.72; Richmond Hill, Union 22.50; Rochester, G. H. Clark, 10; Rutland, S. S., 4.80; Sherburne, A Friend, 5; Spencerport, E. Barrett, 1; S. L. and C. L. Bush, 1; Miss L. B. Clark, .50; H. B. Harmon, 2; Miss C. B. Sperry, 1; A Friend, 20; Springville, Mrs. S. P. Joslyn, 1; Syracuse, T. McE. Vickers, 1; Walton, 331.35; Warwarsing, Estate of Clairinda Strong, 2,000.

**NEW JERSEY**—\$289.60.

Dover, Bethlehem Scand., 1.50; Jersey City, E. H. Neff, 4; Little Ferry, German Evan., 6; Newark, 1st, 15.28; Belleville Ave., 56.82; Paterson, Auburn St., 31.

## THE HOME MISSIONARY

Woman's H. M. Union of the N. J. Ass'n., Mrs. G. A. L. Merrifield, Treas.: Montclair, 1st, 175.

PENNSYLVANIA—\$64.81.

Braddock, A. J. Moncal, 5; Du Bois, Swedes, 3; Kane, W. M. S., 5; Philadelphia, Central, 46.81; Plymouth, Elm, 5

MARYLAND—\$4.25.

Baltimore, Canton, 4.25.

VIRGINIA—\$.5.

Vienna, L. G. Day, 5.

NORTH CAROLINA—\$.3.

Dudley, 1st W. M. Circle, 3.

GEORGIA—\$18.64.

Demorest, Union, 18.64.

ALABAMA—\$3.50.

Beloit, O. S. Dickinson, 1; Clio, New Hope, 2; Midland City, Christian Hill, .50.

FLORIDA—\$16.55.

Melbourne, S. S., 5; Sanford, Peoples, 11.55.

TEXAS—.50.

Helena, .50.

OKLAHOMA, \$.4.

Cashion, 4.

ARIZONA—\$.36.

Received by Rev. J. D. Kingsbury, D.D.: Prescott, 10; Tucson, 1st, 26.

TENNESSEE—\$.10.

Nashville, Fisk University, 10.

OHIO—\$32.21.

Columbus, Plymouth, 15.10; Mayflower S. S., 12.11; Toledo, Wash. St., Rev. E. B. Allen, 5.

INDIANA—\$131.82.

Fairmount, 1st, 4.82; Indianapolis, Covenant, 2.

Woman's H. M. Union, Mrs. A. D. Davis, Treas.: Brightwood, Ladies' Aid, 1.50; Work to Win, .50; Elkhart, C. E., 5; Hobart, 6.25; Indianapolis, Mayflower, of which 25 special, 33.20; S. S., 3; North 35; Peoples, 3; Plymouth, Ladies' Aid, 1; Ladies' Union, 4; Covenant, 2; Trinity, 15; Michigan City, 20.20; Terre Haute, 1st, 30; Plymouth, 10. Total ..... \$134.00

Less expenses ..... 9.00

Total ..... 125.00

ILLINOIS—\$82.05; of which legacy, \$50.

Belvidere, 10; Chicago, West Pullman, 1st, 11.25; Princeton, Estate of Rev. E. G. Smith, 50; Rockford, 1st S. S., 6.70; Toulon, Jr. C. E., 4.10.

MISSOURI—Legacy, \$200.

St. Louis, Estate of Almeda A. Douglas, 200.

MICHIGAN—Legacy, \$300.

Union, Estate of H. M. Morse, 300.

WISCONSIN—\$29.25; of which legacy, \$.4.

Beloit, 1st, 16; Clear Lake, Swedes, 2.25; Clintonville, Scand., 1; Milwaukee, Estate of E. D. Holton, bal., 4; Princeton, L. A. Soc., 5; Wausau, Scand., 1.

IOWA, \$.58.37.

Iowa Home Miss. Soc., by A. D. Merrill, Treas.: 53.37; Traer, A Friend, 5.

NOTE—Owing to the crowded state of our columns, Auxiliary receipts are deferred to the October number.

MINNESOTA—\$387.93.

Received by Rev. G. R. Merrill: Anoka, 8.45; Austin, 59.01; S. S., 29.52; Medford, add'l, 5; Minneapolis, Lowry Hill, in part of which from the W. H. M. Soc. to const. Mrs. Mary E. Ross, Hon. L. M., 55; Stewartville, 12.45. Total, 169.43.

Duluth, Pilgrim, Friends, 10; Faribault, 10; Granite Falls, 3; Mantorville, Jr. C. E., 1: Northfield, A Friend, 50; Spencer Brook, Swedes, 1.82; Spring Valley, 1st, 9.50; Winona, 2nd, 5.75.

Woman's H. M. Union, Mrs. W. M. Bristol, Treas.: Brownston, Aux., 2; Correll, Aux., 2; Dawson, Aux., 7; Excelsior, Aux., 3; Faribault, Aux., 1.34; C. E., 7; Lyle, Aux., 6; Mantorville, Aux., 2.50; Marshall, Aux., 12.50; Minneapolis, 1st, Aux., 20; Park Ave., 38.39; Fremont Ave., Aux., 15; St. Paul, St. Anthony Park, Aux., 5; Wabasha, Aux., 1.20; Winona, 2nd, 4.50. Total, 127.43.

KANSAS—\$.3.

Alexander and Wellmanville, German, 3.

NEBRASKA—\$61.60.

Brunswick, 2; Grand Island, 14; Hallam, German, 10; Hyannis, 20; Lincoln, 2.50; Sargent, 2.50; Shickley, 10.60.

NORTH DAKOTA—\$60.62.

Kulm, German, 42.62; Guadenfeld, German, J. Gross, 1; J. Miller, 1; La Moure, German, J. Schlenker, 50; Medina, Friedens German, J. Weber, 5; Hoffmugsthal, German, 4.50. Total, 54.62.

Marian, 4; New Home, 2.

SOUTH DAKOTA—\$315.12.

Received by Rev. W. H. Thrall: Millbank, 50.31; Rosebud and Burrell, 3.50; Vermillion, add'l, 5. Total, 58.81.

Elk Point, 30.31; Meckling, 2; Selby, Glucksthal German, 19.

Woman's H. M. U., Mrs. A. Loomis, Treas., 250; Redfield, 2. Total ..... \$362.12

Correction: Less error in coll. April, Ft.

Pierre, 29; Wessington Springs, 18. .... 47.00

Total ..... \$315.12

COLORADO—\$127.23.

Received by Rev. H. Sanderson: Denver, 3rd, C. E., 6; Association, .65; Brighton, Platte Valley, 10.58; Flagler, 5; Kremling, 1st, 5; Montrose, Ch., 93.28; S. S., 4.47; C. E., 2.25.

WYOMING—\$20.35.

Buffalo, Union, 8.35; Dayton, 21.

CALIFORNIA—\$.5.

Fresno, Zions German, C. E., 5.

OREGON—\$33.10.

Received by Rev. C. F. Clapp, Hillsboro, 25; Albany, 1st, 4; Cedar Mills, Germany, 2.50; Portland, 1.60.

WASHINGTON—\$27.50.

Bellingham, J. J. Donovan, 1.50; Lakeside and Chelan, 5; Seattle, Pilgrim, 20; Spokane, Lidgerwood, 1.

CHINA—\$.5.

Pang Chnang, The Misses Wyckoff, 5.

#### JUNE RECEIPTS.

Contributions	.....	\$6,646.96
Legacies	.....	3,360.76
Interest	.....	\$10,007.72
Home Missionary	.....	1,089.50
Literature	.....	99.74
		8.20

Total ..... \$11,205.16

# Congregational Home Missionary Society

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St. Louis, Mo.

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" " "

St. Louis, Mo.

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I bequeath to my executors the sum of dollars, *in trust*, to pay over the same in months after my decease, to any person who, when the same is payable, shall act as

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VOLUME LXXX

NUMBER 5.

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CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

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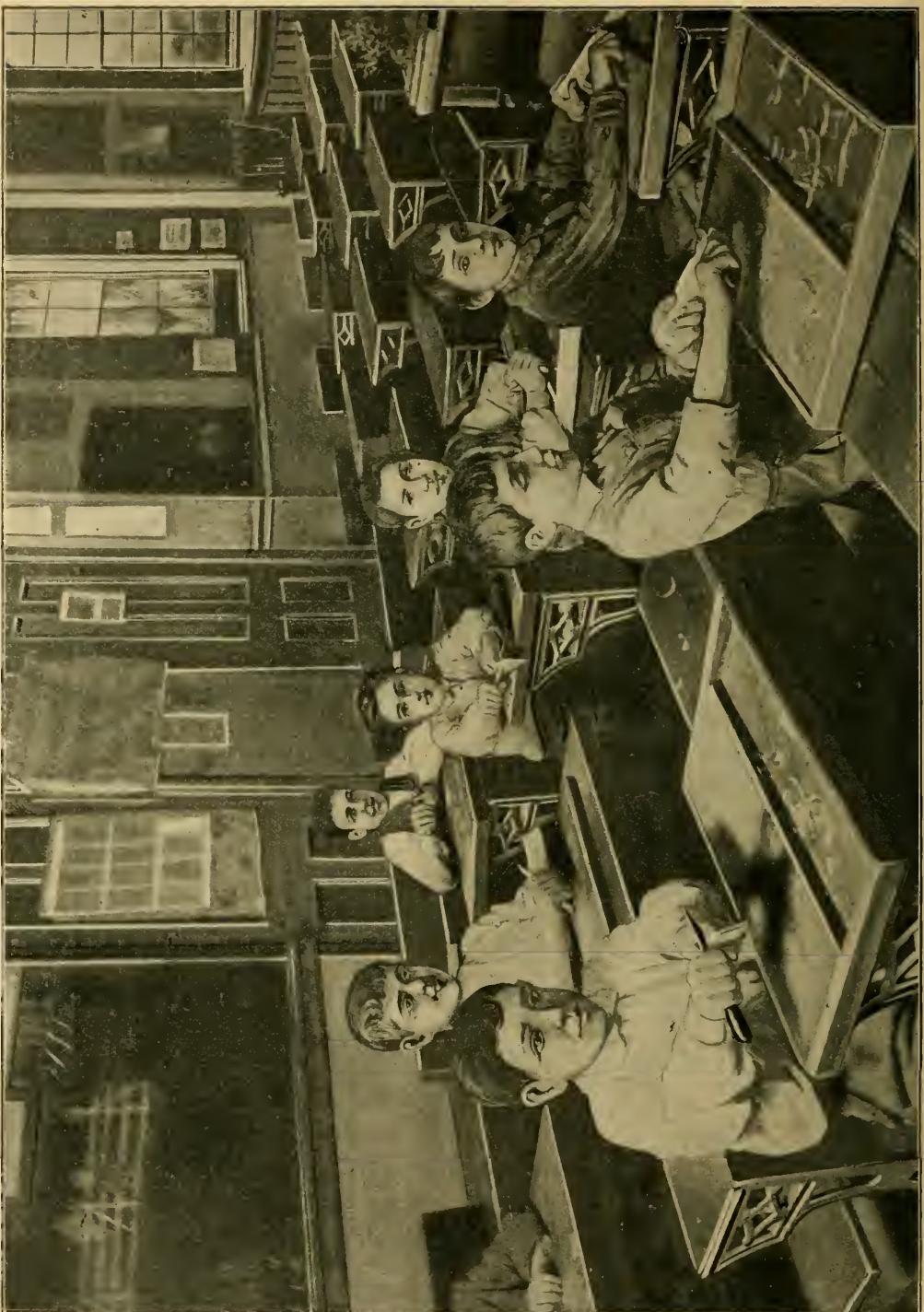
## THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE  
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE,

NEW YORK CITY

HABITUAL TRUANTS, INADMISSABLE TO PUBLIC SCHOOLS. DESCRIBED BY THE CITY DODGE ART GALLERY.



# THE HOME MISSIONARY

VOL. LXXX

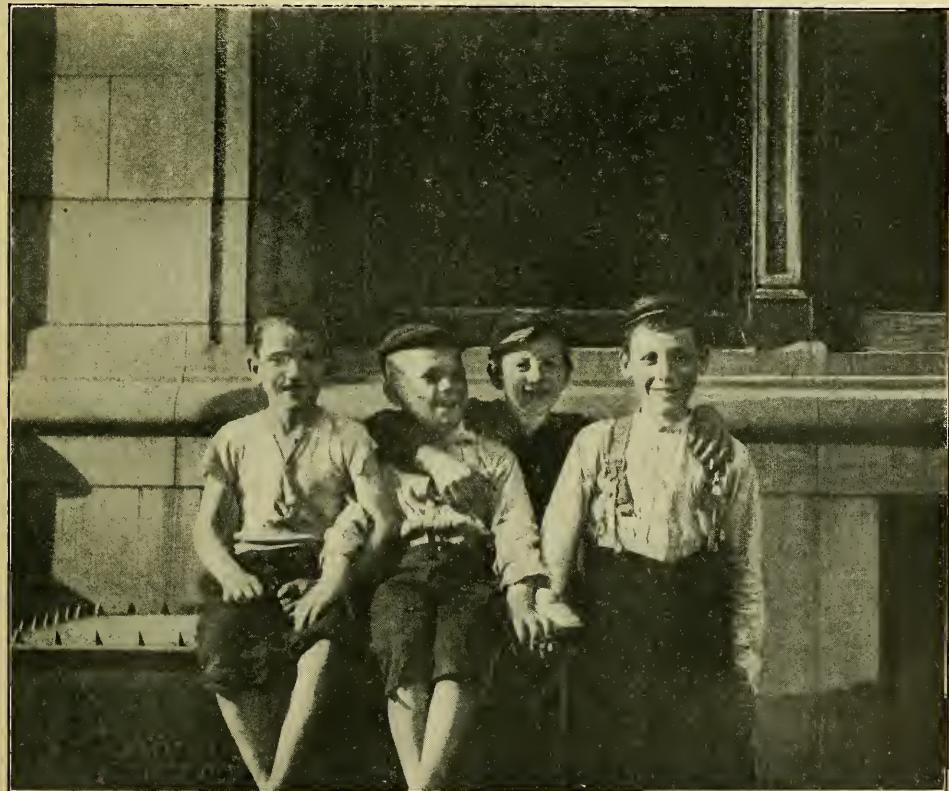
OCTOBER, 1906

No. 5

## *Is America Making Criminals?*

BY MINNIE J. REYNOLDS

**A**T the meeting of the American Social Science Association held in New York last spring, Mr. Prescott F. Hall, of Boston, a well known student of the immigration question, gave the following statistics, carefully gathered and not disputed.



EACH OF THESE BOYS NEEDS THE CHURCH. EACH IS A HOME MISSION FIELD  
ALL IN HIMSELF

Comparing the number of adult male prisoners in the country with the whole number of males of voting age, it is found that foreign born whites are 150 per cent more criminal than the native whites of native parentage. But the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element—300 per cent more—and as criminal again as the foreign born.

Among male juvenile offenders compared with the male population of school age in the North Atlantic states, where the bulk of the immigration settles, the foreign born white boys furnish nearly three times as many criminals as the native boys of native parentage, but the American born sons of immigrant parents furnish  $3\frac{1}{2}$  times as many criminals as the native element, even more than the foreign born. The excess of criminality is greater among boys of the immigrant class than among adults.

Figures like these cannot be ig-

nored or covered up. They must be faced and explained. Analysis reveals that while the immigrant furnishes an undue proportion of criminality he is not so apt to be criminal as his own native born son; and that the boy born in Europe is not so apt to become a criminal as his own brother born in America. This brings us squarely to the title of this paper. *Is America in the criminal making business?* If so, it is a poor business for America to be in.

We have always claimed that no matter how poor or degraded the immigrant may be, so great is the assimilative power of American life that his children will be speedily absorbed and become indistinguishable from the rest of the American masses. That this has been the case with a vast number we know. But at the present moment inexorable statistics show that the first generation on these shores tends to degenerate; that the American born sons give us more criminals than the peasant



TEMPTATIONS TO THEFT



TRUANT OFFICER—OFTEN STREET BOY'S BEST FRIEND

born fathers who came here to escape crushing Old World conditions.

This is a puzzling problem and not a pleasant one for Americans to face. To soothe our racial pride the proportion should be the other way about, but it is not. Of the same blood and ancestry, why should the American born sons of immigrants show more criminal instincts than their own fathers? There can be but one deduction. Something in their environment impels them. Individuals cannot always be ac-

counted for. But facts true of a class can always be assigned a reason. When we see a large group of people in which the sons are more criminal than the fathers, we can only conclude that some cause in their environment is producing this result.

A ray of light is thrown upon this apparently incomprehensible condition by a little story from a foreign quarter in New York. A boy was found crying bitterly after a whipping from his father. "I



DE WITT CLINTON PARK—BOYS' AND GIRLS' FARM IN THE HEART OF NEW YORK CITY

wouldn't mind the lickin'," he sobbed resentfully, "but I hate to be licked by one of these blamed immigrants."

The story is quaintly humorous, but it is tragic as well. The American born son of foreign parents actually despises his own father as an immigrant. We, as a people, despise immigrants—some of the best of us and all of the worst of us. It is useless to say we do not, for we do. The native born son of the immigrant catches and reflects the general feeling. The very cult of the schools, the flag salute, the exaltation and glorification of everything American helps it along.

Now what does this mean? It means the loss of parental control. The personal liberty of young America, his offhand attitude toward parental authority, is often noted. He argues, and disputes with his

parents and pays them no exaggerated or enforced respect. But nevertheless he feels that his parents know more than he does; that it is well for him to accept their advice and, generally speaking, to stand on friendly and respectful terms with them. His common sense tells him that they are older, wiser and more experienced than he.

That is the precise difference between him and the son of the immigrant. The latter thinks he knows more than his own parents, and very often he is right. Very likely he has a better education than they. Perhaps he can read and write, and they cannot. With the greater adaptability of youth, his quick catching on to the life of the street, he may actually understand and comprehend American life better than they. In the incalcul-

able matter of the language there is a great gulf between them. I have heard an Italian mother angrily order her children to speak Italian in the house. Raised in the schools, they speak English as a native language. She speaks not a word of it. Such a condition would prove humiliating to most American mothers. I know of an educated young Jew in New York who is actually debarred from conversing on a vast range of subjects with his parents. They speak only Yiddish, a dialect which lacks the words to express thousands of ideas which he would like to communicate to them. Russian parents on the lower East side have been known to oppose their children learning English because of the loss of parental authority entailed.

This English speaking boy finds his parents more ignorant of the laws, customs, history and traditions

of the country than they are of the language. They cannot adequately advise, guide or instruct him. All their ideas are different from those he encounters in school. He goes his own way, and in 350 per cent more cases than the son of native parents and 50 per cent more cases than the foreign born boy, that way lands him in jail. The slightly smaller proportion of prisoners among the foreign born boys shows the proportionately greater hold which his parents retain over him. He, too, is under the ban. He himself is an "immigrant."

The economic independence of the immigrant's son widens the breach. Immigrants are very poor. Ignorant of the language and methods of the country, their wages are the lowest paid. "Race suicide" is unknown among them. It is natural that the children should be



DE WITT CLINTON PARK—SUGGESTIVE LESSONS IN TRANSPLANTING

put to work at the earliest possible moment. And the minute the children begin to contribute to the family expenses, they consider themselves entitled to throw off the last vestige of parental control. What is to be done under these circumstances? Patriotic teachings cannot be eliminated from the schools. The child of the immigrant must learn the language, must be Americanized. A gulf must necessarily grow between him and his parents. It cannot be helped. But into this breach must step a friend.

If any boy on earth ever needed a friend it is the son of the immigrant. I say boy because the boy is a more obstreperous and dangerous animal than the girl and repays his neglect by society more strenuously. But the girl needs the friend as much as he. They need some one to step into the breach and explain America to them, bring them in touch with better phases of American life than they find in the street.

The public schools are doing a colossal work. But statistics show they cannot do it all; that this breach between the parent and the child is still unfilled and dangerous. Settlements are doing something. Churches are doing something. The state is doing something. But all together are not doing enough. There must be greater efforts if degeneration is to be prevented in the first generation of native born. America is today in the position of breeding criminals to prey on herself. There will necessarily be an undue proportion of criminals among adults reaching these shores. Criminals will flee hither as inevitably as absconding American bank cashiers flee to Canada. But we top even that abnormal criminal percentage with the native born sons of immigrants that we are sending to jail. We are neglecting the children, and we are getting our pay.

These boy offenders are frequently not really criminals. Often their first acquaintance with the jail comes

from that universal instinct of all young creatures—play. It is as natural for a boy to play as for a kitten or a puppy. But the boy has no place to play in the crowded foreign quarters where he lives. He breaks a window, or scares a horse or hits someone with a ball, and then he runs up against the government of America in the shape of a policeman. And the first imprisonment is apt to be the starting point in crime for the shamed and hardened boy. The American college boy can steal signs and barber poles, and we laugh at the college boy lark. But there is no such amused complaisancy for the boy offender of the foreign quarter. Yet children playing in the streets of the large cities are an undeniable nuisance. Play should be recognized as a natural, permanent need of the child's life as much as education and equally provided for by the state. The young cities of the West should take warning by the enormous prices New York has paid and provide ample play places while land is still cheap. Statistics of every neighborhood where a children's playground has been opened show a decrease in juvenile misdemeanors.

Work has its dangers as well as play for this child of the immigrant. Statistics recently published as to the working children of Chicago show 30,643 "working papers" given to children of fourteen in the last two and a half years. Of these children three and a fraction per cent were born of native parents; nine and a fraction per cent were foreign born, and nearly *eighty-seven* per cent were native born of foreign parents. This shows well enough who is doing the child labor of the North. It is precisely the class furnishing the abnormal proportion of criminals.

I happen to know the story of one such child. Susie was twelve years old, too young to get her "working papers" for regular employment. But the Christmas season was on,

and the "Christmas spirit" was sending thousands of extra shoppers to buy things to carry messages of love and good will to friends. A kind law permitted Susie and others like her to work till ten or eleven o'clock at night for two weeks before Christmas that the Christmas spirit might be satisfied.

Susie was a very little, ignorant girl. The tenement house life she

a thief." In her own world she was branded as a thief. She dropped out of school because of it. Her parents made her life miserable over it at home, and in every childish quarrel the word was flung at her. It followed her every time she tried to get work. Two or three years after —horribly, hideously young—Susie disappeared from home. She has not been heard of since, and that is



CHILDREN'S AID SOCIETY—BOYS BOUND FOR WESTERN HOMES

had lived was very poor and meagre. In the department store she was surrounded by millions of glittering things. She took a trinket worth fifteen cents. A child is seldom arrested for a thing like that. Instead she was discharged; loudly, publicly, angrily, as a thief. The story went all over the quarter where she lived: "Susie got fired from Blank's for stealing: Susie is

the way we assimilated Susie. Do we remember the petition, "Lead us not into temptation," when we permit the little children of the poor to be plunged into the glittering temptations of the Christmas stores?

Ernest Poole, of the University Settlement, spent some months, by night and by day, in studying the assimilation of boys in the street occupations of New York. He

found near Newspaper Row more than one hundred boys sleeping in the street. Other hundreds he found sleeping in stables, condemned buildings, halls of tenements and back rooms of low saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night work between all-night houses and all-night people. That is the way we are "assimilating" these boys. He traced a number of heartrending life histories of boys plunged into the life of the street at tender years.

"Corruption of morals," said he, "spreads among the street boys like a new slang phrase. Minds already old are 'put wise' by minds still older."

Out of about one hundred newsboys talked with, sixty-six were twelve years old or under, thirty-seven ten years old and eight from six to eight years old. They sell as late as two A. M. An express company was found employing boys of eleven. They began work at seven A. M. and made their last trip at nine or ten at night. On Friday and Saturday they worked till midnight, and sometimes returned Sunday morning to finish up. Do we "remember the Sabbath day to keep it holy," when we let children be worked like this? America has got to have more applied Christianity in its government. All these things can be regulated by law. Why should the advertising circular which we toss in the waste basket be brought by a grown man who has had to pass a civil service examination, while the telegram, which perhaps means life and death, is brought by a little irresponsible boy? Merely a difference in law. If there is any public affair into which Christians

need to put a little more Christianity it is the laws which safeguard and protect the child workers of the country. We can let the matter alone, of course, and go on making the sons of honest men into jail-birds, as we are doing now; but we shall pay in the end. The earnings for which all this sacrifice of child health, education and morals is going on are absurdly small. Twenty-eight newsboys confessed to Mr. Poole that they earned less than \$1.00 a week. It would be cheaper for society to pay their wages and compel their attendance at school than to provide increased jail accommodations later.

The child of the immigrant, thrust at the earliest possible moment into the wage-earning world, performing to-day the child labor of the North, deprived, in the crowded foreign quarters, of the child's birth-right of play, clean air and country life; with parents too ignorant and bewildered in the new life to give him the guidance and training he needs, sending 350 per cent more of his number to jail than the son of the native born—*this child needs the church. He is a home mission field all in himself.* He needs mission schools and mission workers and mission visitors. He needs consecrated, devoted friends, who will know his circumstances and his needs. He is legally as much an American as any of us. No foreign language is needed to reach him. I would not say one word against foreign missions, for I believe in them and would not see their income curtailed. But is it reasonable, is it logical, is it good sense, to carry a fine type of Americanism to distant lands and leave this native born child to end in jail? Is it the old, traditional, glorious mission of America, founded for faith and freedom of conscience, to take the sons of honest men and transform them into criminals?

# *A Home Mission Parable From North Dakota*

BY REV. G. J. POWELL, SUPERINTENDENT.

EIGHT years ago a new community, twenty-five miles from a railroad filled up with settlers. They came mainly from Minnesota and Iowa. They were Americans but brought up in different churches, and a good third of them were Quakers.

The first summer, Sunday schools were started a few miles apart and later came together in the largest sod house in the whole settlement. Two-thirds of the people lived in sod houses. As they met in their Bible study from week to week they found it pleasant to dwell together in unity and in the fellowship of a common pioneer life. Then they began to wonder whether they might not have a church broad enough to take them all in. The Quakers said, "You may be able to form a church that will suit the rest, but I guess we shall have to have our own." So they planned to have their Iowa pastor come and form a church. But the common desire to keep together was too strong for them, and a committee was chosen representing the five different denominations, which set to work on a constitution. One of the committee was a school teacher who had been licensed to preach in Minnesota, and was a Congregationalist. The constitution was broadened at the ordinances, and the Quakers said it would suit them if it would the rest. Word was sent to the Iowa pastor that he was not needed to start a Friends' church. The school teacher who had come among them to get a farm was asked to be their spiritual leader, the people offering to break

his prairie for him and give him other support. He lived in a sod house as the rest of them did, and to "keep the wolf from the door," the first winter he walked seven miles night and morning to his school.

At this stage of the work the Home Missionary Society was needed to support the minister, and the superintendents of the Sunday schools and the Home Missionary superintendent came into relationship with the church to advise and to help. The question came up of a location for the new frame meeting house which must now be built for the growing needs of the church. There was danger of a division, but one of the deacons who had objected to a site four miles from his home, after listening to a talk from the superintendent on the magnanimity of Abraham in his treatment of Lot, gave up his opposition and declared himself in favor of the site which would reach the needs of the largest number of people.

The differing views as to the ordinances threatened another division, but this danger was safely passed, and all of the people came out into a larger toleration and a new view of the spiritual oneness of believers.

The new frame church was built by the combined efforts of the new settlers, some giving work and some money, and with a timely grant from the Church Building Society. The school teacher licentiate had kept on his way as pastor, and after three years of faithful work and at the unanimous request of the church,

he was ordained by council to the Gospel ministry. Then the railroad cut across one corner of his large parish, establishing a town eight miles east of his country church, and another eight miles west of it. At both of these towns services were promptly started, for there were members of the country church near each of them.

Preaching services were held in unfinished stores, banks, primitive school houses, etc. At great personal sacrifice Pastor Slater secured the building of the church at Esmond. He served the church a year gratis and also put in about \$300 of his own money.

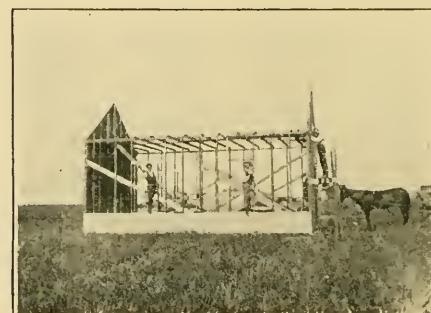
Times were hard and money was scarce in the new town. At the other new town, Maddock, a temporary building was run up, part of the work being done by the Home Missionary Superintendent, some by a student who was helping the church at that time, and by



COLFAX CHURCH DEDICATED FREE OF DEBT A FEW MONTHS AFTER ORGANIZATION



SOD HOUSE WHERE HESPER CHURCH MET FOR MORE THAN A YEAR.



TEMPORARY CHURCH AT MADDOCK, NORTH DAKOTA.

Rev. Mr. Saunders of Oberon. Recently this temporary building was sold and a fine new church edifice has been dedicated free of debt.

For eight years now, Pastor Slater has carried on this missionary work on the wide field. With the exception of one short break his hand has been upon it all the time. He preaches at all three churches every Sunday, making a Sabbath-day drive of thirty-five miles, and this he has kept up winter and summer in every kind of weather.

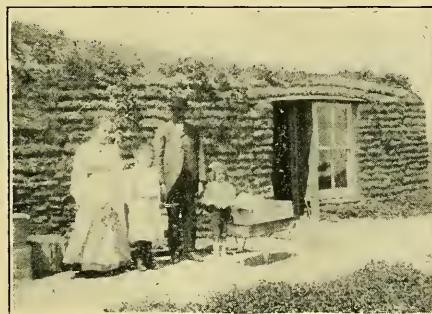
Other denominations attempted to set up their work in each of these towns, but as yet no other, excepting the Norwegian Lutherans, have succeeded in jumping Pastor Slater's claim. He is today the only English speaking minister in a territory forty to fifty miles long and fifteen to twenty miles in width, with three towns and two out-stations to care for.

Students from colleges and seminaries have rendered summer assistance. Revivals have brought many into these churches. The Esmond church starting with five members, has now forty communicants, and the others have made almost equal progress.

Sheldon Slater, the school teacher, without college or seminary training, going into a new country after a farm, was called from the "breaking" plough into the ministry, and like Elisha, went out in the name of the Lord to do an almost unique work. His is one of the longest pastorates in this young state, and he is the only missionary who has built his third church on the same field. Home Missionary and church building funds have a double value when thus backed by a hearty co-operation and consecrated lives. One young man has already gone out from the Hesper church to study for the



REV. E. E. CRAM AND FAMILY,  
RENVILLE, NORTH DAKOTA.



HOME OF REV. SHELDON SLATER.



FIRST SERVICE AT ESMOND,  
NORTH DAKOTA.

ministry and is now at Carleton college. Several other young people are students at our Phillips Academy at New Rockford, and other generous harvests are being put under the sod for future garnering.

Similar stories of heroism and devotion might be multiplied. In these days, when so much is said against crowding church work into places where it is not needed, we claim that our missionary work in North Dakota is almost entirely free from this criticism. Nearly half of our churches are in places where there is no other church. Almost one-quarter of the whole number are where there is no church in the same language, and less than one-third where there are other churches speaking the same tongue. We are in three places with the Baptists and six with the Presbyterians, and in nearly all these the churches are self-supporting.

# *Editor's Outlook*

## Criminals—How They Are Made

WE scarcely need commend to readers of THE HOME MISSIONARY the leading article of this number from the pen of Miss Reynolds. Its title alone would be enough to guarantee attention.

The writer is not attempting a fresh treatment of the possible evils of foreign immigration, evils such as many suppose to be imported every year with the million foreign-born strangers that reach our shores. That has become a familiar, almost a trite theme, and concerning its merits public opinion is divided. Miss Reynolds approaches the subject from a new and little considered point of view. She takes up the problem this side of Ellis Island and other ports of entry. With well supported facts and figures she has made it startlingly clear that an alarming percentage of our American criminals spring, not from among the foreign born, old or young, but among their children of the first generation, children born in the United States, educated in the free schools of America, and made familiar in many costly ways with American history, traditions and ideals. Upon this undisputed fact, so alarming in its newness and so bewildering in its complexity, Miss Reynolds finds an appeal for home missions, which, in force and pertinence, could not be surpassed.

\* \* \*

The causes of this alarming condition are admirably stated by the writer and must commend themselves, we believe, to all reflective readers as sane and true. The loss of respect for the foreign-born father and mother, the insidious spirit of independence on the part of the child, and

these unhealthily nurtured in the free irresponsible air of America, tend to create an environment full of peril to American-born boys and girls of foreign parentage.

One other contributory influence, and in the opinion of some, the worst and greatest of all, might be named—young people's cheap literature. Whoever will take the pains and can find grace for the task to read critically the average dime novel of our day will find, in concentrated form, ten cents' worth of daring and deviltry, of thunder and blood, of lawlessness and passion, mixed in lurid colors, fitted to dazzle and enchant the imagination of the average boy. The result of much reading of this stuff can be nothing but debasing to the mind and corrupting to the nature. True, such literature violates no law, for it is neither obscene nor profane. It simply poisons the youthful imagination, destroying all taste for better things and leaving the boy and the girl a too easy prey to the snares of vice and crime.

Two significant facts of recent occurrence carry their own meaning. A Southern boy, wishing to make sure that the real horror of a railroad wreck was equal to the lurid picture of the dime novel, made deliberate provision for such a catastrophe by turning a switch and cutting a moving train in two. Providentially his murderous plan miscarried. The other fact, which is enough to bring a blush of shame to the cheek of every American, is that Germany recently expunged a long list of American publications of this order from her import tables. She feared their corrupting influence upon her youth. Alas, German boys must now come to America, if they would take their first lessons in crime, where none shall modest or make them afraid!

## *A Clear Call to Congregational Sunday Schools and Young People's Societies*

**S**UNDAY SCHOOLS and young people's societies are now invited to render a large and very important service for the Congregational Home Missionary Society.

One hundred and ninety-three missionaries of the society now preach the Gospel in foreign tongues; thirty-eight to Swedish congregations; eighty-nine to Scandinavian; twenty to Bohemian; five to Polish; seven to French; two to Mexican; eight to Italian; eight to Spanish; six to Finnish; two to Danish; one to Greek and six to Armenian congregations. Added to this extensive work among foreign speaking people in the United States, the society is responsible for the support of six Congregational churches in Cuba—at Havana, Guanabacoa, Cienfuegos, Guanajay, Matanzas, and San Antonio de los Banos. The pastors of all these churches are toiling among the poor. They are doing work that is urgently needed, and they are doing it in a self-denying spirit.

For the carrying forward of this two-fold work, the work in Cuba and the extensive work among foreigners, there is needed by the Congregational Home Missionary Society this year \$35,000. To Congregational Sunday schools and Young People's Societies appeal is now made for this sum. The amount has been divided into 1,750 shares of \$20 each. It is believed that these shares will be readily subscribed for.

Superintendents of Sunday schools and chairmen of missionary committees of young people's societies are heartily invited to help secure the fullest possible co-operation.

The first two individuals to whom this plan was made known subscribed for a share each. The remaining 1,748 shares will be rapidly taken, it is believed, provided the children and young people of the churches are made acquainted with the present urgent need of their help.

How many shares will YOUR Sunday school take?

How many shares will YOUR young people's society take?

Will you act immediately, and state, if convenient, by October 15, the number of \$20 shares for which your Sunday school and young people's society will subscribe?

### **SUBSCRIPTION BLANK FOR SUNDAY SCHOOLS**

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY**

**287 FOURTH AVENUE, NEW YORK CITY**

The Sunday school of the ..... church  
Town.....

State.....

will be responsible for ..... of the 1,750 shares, at \$20 each, of the fund for the support of the foreign and Cuban work of the Congregational Home Missionary Society. It is our purpose to pay the subscription on or before ..... , 1906.

# *Our Country's Young People*

*WHAT SHALL BE AMERICA'S FUTURE?—MR. BRYAN'S TRIBUTE TO CHRISTIANITY—HOME MISSIONS AND THE MONTHLY MAGAZINES—WASTE IN A GREAT STATE—HOME MISSIONS AND THE DAILY PAPERS—THE RETURN OF DR. FRANCIS E. CLARK—HOME MISSION OPPORTUNITIES IN GREAT CITIES—THE UNEQUALLED TEXT-BOOK FOR MISSION STUDY—BIBLE STUDIES IN MISSIONS—A COMMENDABLE TEXT-BOOK—TO CONGREGATIONAL YOUNG PEOPLE—THREE NEW PAMPHLETS—SPRIGHTLY YOUNG PEOPLE'S LITERATURE—HAVE A ROUSING HOME MISSION STUDY RALLY*

By DON O. SHELTON

A MONG the notable sayings of the past month must be included those September 8. His plea for Christianity was remarkably vigorous. He said he could not understand "any American citizen, who has the faintest feeling of patriotism and devotion to his country, failing to appreciate the absolute essential need of religion in its broadest sense to the welfare of this Country."

That President Roosevelt is one of the most stalwart home mission propagandists of our time, his public addresses during the past few years have demonstrated. But never, so far as we know, has he made a more forceful appeal for aggressive Christianity than on this occasion. How can the results of one hundred years of home mission zeal be summarized more admirably than in the following brief statement?

If it were not that in our villages and towns as they have grown up, the churches have grown in them, symbolizing the fact that there were among their foremost workers men whose work was not for the things of the body, but for the things of the soul, this would not be a nation today, because this would not be an abode fit for civilized men.

President Roosevelt's appeal for the multiplying and strengthening of the forces for good,—for sincere devotion to Christianity,—was put in these unforgettable words: *We cannot continue as a Republic, we cannot rise to any true level of greatness, unless that greatness is based upon and conditioned on a high and brave type of spiritual life.*

I DEALS dear to the hearts of all true Americans are set forth in "Letters to a

*MR. BRYAN'S  
TRIBUTE TO  
CHRISTIANITY*

Chinese Official," by William Jennings Bryan. The eloquent little book is in answer to "Letters from a Chinese Official," and contains several passages that are strong pleas for the energetic propagation of the Christian faith. Mr. Bryan shows the sterling and unparalleled worth of the Christian religion. The author of the book which Mr. Bryan answers claimed for the Chinaman that he lives up to the ideal of Confucius, and also asserted that the Christian falls below his ideals and that the ideals of the latter are impracticable and impotent. In reply to this assertion Mr. Bryan says:

Let me admit, without qualification, that the Christian ideal is not lived up to anywhere in the world; let me admit that the best Christians everywhere fall below the conception of life presented by the life and teachings of the Man of Galilee, and still I will contend that one who follows Christ afar off, even with limping step and many a fall, may live a nobler life than the perfect disciple of Confucius. No ideal is high that is fully realized. The man who claims for his ideal that instead of being above him, it is perfectly embodied in his life, confesses that he has no aspirations for improvement. It is the glory of the Christian ideal that while it is within sight of the weakest and lowliest it is still high enough to keep the best and the purest with their faces turned upwards.

Mr. Bryan closes his illuminative book with a vigorously written chapter entitled "Christianity *versus* Confucianism." The entire book deserves a thoughtful reading by all friends of home and foreign missions.

**B**RIGHT and suggestive material for home mission meetings is often near at hand. Some of it is in the daily papers, as indicated on the next page. Much of value, also, is in the monthly magazines. At least four of the September magazines contain articles bearing indirectly and yet suggestively on home missions. We begin with the September *Outlook* (regular issue for August 25). It has a valuable article on "Reclamation," by F. H. Newell, describing the work of the government in providing for the irrigation of arid and formerly useless lands in the West. The author writes authoritatively, as he is chief engineer of the government reclamation service. He says that in the arid regions "the man who controls a spring, although he may own only an acre of ground, may be the lord of tens of thousands of acres of valuable public land." Within the three years ending with 1908, thirty-eight millions of dollars are to be expended. Why? So that a vast area of land now arid may be fertilized. Then new farming communities will spring up. Towns and cities will be established. New home mission opportunities will abound. Will you do your part and endeavor to lead the members of your church to do their part in evangelizing and Christianizing these great districts?

**I**N *Appleton's Magazine* is a uniquely entitled article, "A State Going to Waste," by Allan L. Benson. He writes on the dissipation of the wealth of nature in a single state—Michigan. "The sight of Michigan's 6,000,000 acres of waste land is enough to move any man of imagination to indignation and action," he affirms. "Here," he continues, "is a sixth of a great state struck down, plundered, and abandoned. From Lake Michigan to Lake Huron, and from the straits of Mackinac almost to Grand Rapids, the lumber baron has swept through with colossal stride, felling the forests that were a people's heritage." The point of Mr. Benson's article is that the commonwealth of Michigan has failed to make the land productive. Furthermore, the cutting of the forests has resulted in an intermittent water supply. Now droughts and floods alternate. Mr. Benson estimates that the annual loss to Michigan is \$30,000,000 a year. Strong, therefore, is the reason for the reclamation of these lands.

The suggestion in this article, home mission wise, is: The costliness to the state of unused opportunities for Christian aggressiveness. Forests and lands are not the choicest wealth of the state. Manhood outweighs dollars. Are there not states in which there is large waste in character because of neglect by the Christian church? Land reclamation is important. Waste of manhood is a calamity.

#### WASTE IN A GREAT STATE

THERE is much valuable home mission material furnished by the daily

*HOME MISSIONARY  
ITEMS IN THE  
DAILY PAPERS*

press. Alert missionary find items, both illuminative and instructive, with committee chairmen can

which to invigorate home mission meetings. The habit of scanning the daily press for valuable missionary news may wisely be cultivated. Paragraphs on the immigrant problem; on conditions in congested sections of great cities; on the evident need of evangelistic zeal as revealed by the untoward state of multitudes in our modern American life; on changing commercial and industrial conditions that have a bearing on Christian propaganda, are available for those who think and search.

We give below recent items from daily papers:

No nation can live unto itself alone and continue to live.—*Elihu Root*, in a speech in South America.

I return more deeply impressed than ever before with the responsibility which rests upon our nation as an exemplar among the nations, and more solicitous that we, avoiding the causes which have led other nations to decay, may present a higher ideal than has ever before been embodied in a national life and carry human progress to a higher plane than it has before reached.—*Williams Jennings Bryan*, in speech in New York on return from his world-tour.

The following from the New York *Sun* is one of the instructive items on immigration that has appeared during the past few months:

It was a record breaking day for immigration yesterday, (March 31,) for 11,383 steerage passengers arrived. Most of them were Hungarians. The number of Jews and Russians who arrived was unusually small, but the Irish and 750 Portugese made up for this.

The huge crowd came on seven steamers. The Graf Waldersee brought 2,537, the Rhein 2,399, the Cretic 2,100, the Citta di Milano 1,298, the Pica 1,282, the Teutonic 1,017 and the Brooklyn 750.

The biggest day for immigrants that the inspectors remember was when 9,000 arrived, but these didn't all land. The largest number recorded to have landed was 7,200. That was in March, 1904.

Commissioner Watchorn thinks he can get through with them in two days. In the meantime half of them will have to sleep on board ship.

THE HOME MISSIONARY heartily joins his multitude of

*THE RETURN OF DR.  
FRANCIS E. CLARK*

other friends in most cordially welcoming, on his return to America, after an absence of over a year, the Rev. Dr. Francis E. Clark, the founder and widely honored president of the Christian Endeavor movement. While in Europe Dr. Clark wrote the fascinating story of the growth of Christian Endeavor societies throughout the world. It has just been published and is entitled, "Christian Endeavor in All Lands." Dr. Clark always writes delightfully and the record of the marvelous development of Christian Endeavor, as he portrays it, will be of absorbing interest to Christian people everywhere.

Dr. Clark refers to the recent World's Christian Endeavor Convention, held at Geneva, as being full of encouragement. In a personal note he says: "You would have rejoiced had you been at Geneva to see the enthusiasm and spiritual devotion of the young people from many lands who were gathered there. Certainly, the average of these leaders is high. The meeting was a very helpful one." One helpful session was closed by an admirable statement by Dr. Clark of what the Christian Endeavor movement is. The summarized points of his brief address, bearing on what Christian Endeavor stands for, are:

CHRISTIAN ENDEAVOR STANDS FOR SPIRITUALITY AND CATHOLICITY; FOR LOYALTY AND FELLOWSHIP; FOR CHRISTIAN MISSIONS AT HOME AND ABROAD; FOR GOOD CITIZENSHIP; FOR PEACE AND GOOD WILL; FOR BENEFICENCE; FOR HIGH INTELLECTUAL ATTAINMENTS; FOR HIGH DEVOTIONAL ATTAINMENTS; FOR PURE HOME LIFE; FOR HONEST

BUSINESS LIFE; FOR LOYAL CHURCH LIFE; FOR PATRIOTIC NATIONAL LIFE; FOR JOYOUS SOCIAL LIFE, AND FOR BROTHERHOOD WITH ALL MANKIND.

As Congregationalists, we have strong reason for gratitude because of the fact that the founder and wise leader of this noble movement is of our fellowship.

**A**T the Minnesota State Fair, President J. J. Hill delivered an address *HOME MISSION OPPORTUNITIES IN GREAT CITIES* which bears on one phase of the modern home mission problem,—the future of the country church. He believes that the tendency of immigrants to move to the centers of population should be counteracted. "National ideas must be readjusted and agriculture again placed in the forefront," he said. "There must be a national revolt against the worship of manufacture and trade as the only forms of progressive activity." Commenting editorially on President Hill's address, the *New York World* says:

Invention must leave the factory for the farm if we are to solve the problem of feeding and housing the 50,000,000 more who will require our care within twenty years.

Intimations of this dangerous shifting of rural population have not been lacking. In Kansas, between 1895 and 1905, forty-four counties lost 30,000 in population, while the cities of the state increased by 16 per cent. In Iowa the farming districts suffered a greater loss. In New York twenty-eight counties outside of the metropolitan area show a decline of 6 per cent from their aggregate highest population since 1840. By the census of 1900 one-third of the entire nation, or 24,992,119 persons, live in cities of 8,000 and upward. In 1860 the number was only 5,072,250 and the percentage 16.

A discouraging symptom of these changes is that they have taken place during the half century which has most contributed to the comfort and prosperity of the farmer. During the time that the mail-box and the telephone have come to his door and the piano and the art magazine to his parlor, and while he has enjoyed better mechanical facilities for harvesting his larger crops, better roads and a greater security of life and property, the drift away from the farm has become most serious.

How are Congregational churches adapting themselves to these changing conditions? Has the growth of Congregational churches, in cities, been commensurate with the growth of the urban population? Is the denomination measuring up to the widening opportunities for Christian zeal in the great centers of America? There are available no more vivid and comprehensive



UNCLE SAM AS THE MAGICIAN.  
From the Evening Herald (Duluth)

answers to these vital questions than those contained in these sentences used by Dr. Josiah Strong in his telling address at the last annual meeting of the Congregational Home Missionary Society:

Examination shows that there are in the United States 178 cities, of 8,000 inhabitants or more, in which there is no Congregational church. That is, we are making no attempt, not even the feeblest, to Christianize a third of our cities. Of these cities, 110 have from 8,000 to 15,000 inhabitants; 40 have from 15,000 to 30,000; 17 have from 30,000 to 50,000; 5 have from 50,000 to 75,000, and 6 have from 75,000 to 100,000.

We find that while one-third of our population is in the city, less than one-fifth of our Congregational churches are in the city; that while 66 per cent of our population is rural, upwards of 82 per cent of our churches are rural. That is to say, our churches are disproportionately distributed between city and country and our strength is where it counts least.

The salient point, to be kept in mind and acted on by all who earnestly desire the progress of the Kingdom of Christ, is this: CONGREGATIONAL CHURCHES TO-DAY ARE MOST NUMEROUS IN THOSE SECTIONS OF AMERICA WHICH PEOPLE ARE LEAVING, AND FEWEST IN THOSE SECTIONS TO WHICH THEY ARE GOING.

*A vigorous forward home mission movement in great cities is required.*

THE Bible is still the mission text-book. As books for mission study multiply it is de-

**THE UNEQUALED  
TEXT-BOOK FOR THE  
STUDY OF MISSIONS**

sirable that this fact be iterated.

There is peril to the missionary cause in the crowding out of Bible study by the study of missions.

One who regularly and systematically reads and studies the Bible and is responsive to the light received therefrom will have a growing missionary impulse. The Bible has an authority and a force and an impelling power possessed by no other book. Hence, in the thought and life of the Christian, it should have a larger place than any other book.

Therefore, the study of mission text-books, valuable and necessary as it is, should be subordinated to the study of the one book whose teachings are the main source of all missionary endeavor. "My words, THEY are spirit and THEY are life," said the Chief of Missionaries. Those who comprehend the meaning of this statement will multiply opportunities and occasions for the study of the Bible.

A TEXT-BOOK of excellent quality may be had for the study of missions in

**BIBLE STUDIES IN MISSIONS. A COMMENDABLE TEXT-BOOK**

the Bible. "Bible Studies in Missions" is the title; Mr. Charles K. Ober is the author; the

International Committee of the Young Men's Christian Association, 3 West 29th Street, are the publishers. The book is divided into three parts, as follows: (1) missions in the Old Testament; (2) missions in the church of Pentecost; (3) partnership privileges. The topics treated suggestively by Mr. Ober are: "Missions in the Life of Abraham;" "The Missionary Outlook of the Psalms;" "The Prophetic Visions of the World-Wide Kingdom;" "The Church of Pentecost;" "The Missionary Leadership of the Holy Spirit;" "The Missionary Providences of the Early Church;" "Obstacles Not Necessarily a Hindrance to Missions;" "Prerogatives of Friendship;" "The Mission of the Intercessor;" "Laying Up Opportunities," and "What Shall We Have Therefore?"

Missionary committees who form classes for the study of this valuable book will act wisely. It would be worth much to any local church and to the missionary crusade if a mission study class should grasp the meaning of even one of Mr. Ober's suggestive sentences. For example, this: *The chief obstacle to Christian missions is the lack of Christianity in Christians.*

YOUR help will count in behalf of an important project. *TO CONGREGATIONAL YOUNG PEOPLE* asked to do a large thing for Congregational home missions. They *can* do it, and we believe they *will*. They are invited to provide the money needed for the important work of the society in Cuba, and for its Foreign work. \$35,000 is required this year. This amount has been divided into seventeen hundred and fifty shares of \$20.00 each. Every young people's society and every Sunday school is invited to become responsible for as many of these \$20.00 shares as possible. There are few young people's societies or Sunday schools that cannot subscribe for at least *one*; there are many that can take two or more.

The Congregational Home Missionary Society now supports five churches in Cuba. On their important work for children Mrs. Washington Choate has written most interestingly:

The Cuban children are just being taught to read, write and spell. They have not had the good schools which we have in every town and city. There were no public schools on the Island until five years ago when our government opened large numbers of them, and today thousands of Cuban children are in these schools.

But, more than this, they have heard very little of Christ and His love for children. They do not know what a dear friend He will be to all. We have to-day the opportunity to tell them this old, familiar story which we

know so well. The Congregational Home Missionary Society has six missionaries on the Island who are preaching each Sabbath and holding Sunday schools in which the children are taught the Bible. There are no school buildings or halls where these services can be held, so each missionary has the church in his own home, using his largest room. Here the people come in great numbers for the church services and the Sunday school. Of course the lessons are taught in Spanish, for very few Cuban children understand English. It is difficult to



THE CONGREGATIONAL CHURCH AND HOME OF MISSIONARY C. S.  
VENTOSA, SAN ANTONIO DE LOS BANOS, CUBA

get the lesson leaflets in this foreign language. They are very fond of singing the same hymns which we use, though the hymn books look strange with the Spanish words. The bright picture cards which we have in such numbers are a delight to them, for they love the bright colors and are always glad to hear the Bible stories.

You see, therefore, that the work of the society in Cuba is of deep interest and of great value. *It must be preserved, and, if possible, extended. And the important foreign work of the society has equally strong claims on Congregational young people.*

*Missionaries are at work among twelve different nationalities. It is essential now that \$35,000 be obtained for these combined far-reaching activities.*

How many shares will you lead your society and your school to take? Will you act promptly? It is desired that all of the five hundred shares be subscribed for before November 1st next.

The first two *individuals* to whom this plan was mentioned subscribed for one share each. Many others will help when they know of the need. Will you?

THREE new booklets have just been issued by the Congregational Home Missionary Society, which contain fresh and interesting material, of value to Congregational young people. "The Purpose and the Power of God" is by the Rev. A. L. Conrad, D.D. These two sentences indicate the point that he chiefly emphasizes: "The distinctive feature of the religion of Jesus Christ is its dynamic. Other religions had high ideals, but were impotent to realize them." In "Christ's Plan of Spreading His Kingdom," the Rev. Dr. Newell Dwight Hillis shows that the genius of Christ's plan for spreading his evangel of love is His own words: "Ye are the light of the world." One paragraph is enough to indicate the richness and suggestiveness of Dr. Hillis' appeal:

If there is any one word I would like to give to these young theologs now leaving the seminaries, it is this one—Keep the soul's one library day, Sunday, for the great things of God. Pour around men a flood of the light of Him. Create an atmosphere about them; make your pulpit your throne by wielding your scepter of righteousness and love. Lay the heart of God upon the soul of man. You have but one message—God is love. He has medicine for man's wounds and sins. This does not minimize the importance of politics or economics, or reform. It simply magnifies the importance of the soul, of the love of God, of the Saviourhood of Jesus. The Master understood; He was too busy saving the prodigal out of his rags, the Magdalen out of the flames, Saul out of his murderous hate, to interfere with things that could wait till Monday night and Tuesday night—therefore Christ stood loose from all political and economic theories and reforms.

In his "Our Opportunity in the City," Dr. Josiah Strong has made an important contribution to our denominational home missionary literature. He presents valuable first-hand information and applies his conclusions with force and directness. Referring to the need of denominational loyalty and statesmanship, he says:

The first time I met the late Dr. John Henry Barrows, then pastor of the First Presbyterian church of Chicago, I asked him if it was true, as I had heard, that his church was originally composed of twenty members, nineteen of whom were Congregationalists, and one of whom was a Presbyterian. "No," he replied, "the story is not true. There were originally twenty-six members, twenty-five of whom were Congregationalists, and one of whom was a Presbyterian." I suppose that is the reason it became a Presbyterian church.

Such an incident is more indicative of a good natured, short sighted generosity than of an all-around, common-sense and Christian statesmanship. Our denomination would seem to be cursed with sectarianism as little as any; but is that a sufficient reason why it

should die the death? The dispersion of the Jews throughout the civilized world, after the Babylonian captivity, served to scatter a soil prepared for the seed of Christianity. It is sometimes thought that Congregationalists were a chosen people elected to be dispersed among the various denominations in order to prepare a soil for the seed of Christian union, a sort of martyr denomination. But the spirit of denominational liberality is hardly likely to commend itself to other bodies if it is found to be punishable by death. I believe our denomination was intended to live for the glory of God and the good of humanity, rather than to die for the glory of God and the good of other denominations.

If you would like copies of these excellent pamphlets, please address the Congregational Home Missionary Society.

**R**E MARKABLE progress has been made in producing *SPRIGHTLY YOUNG* years in home mission literature made in the past three *PEOPLE'S LITERATURE* for Congregational young people. Three years ago the supply was notably scant. Now nineteen different pamphlets, programs and books are available. They cover a wide variety of topics. They are not humdrum. They are forceful. They are interesting, too.

They have had wise usage. Of some of the pamphlets three or four large editions have been required. They have been attractive chiefly because of what is in them; but in part, also, because of their neat and thoroughly modern typography.

Are you a chairman or a member of a missionary committee? Now is the time to form a home mission study class. Now is the time to plan home mission meetings for the fall and winter that will eclipse in snap and interest and value any that you have held in the past. Now is the time to secure pledges for systematic contributions toward the support of Congregational home missions.

Literature to help you succeed in each of these enterprises is ready. Order what you need to-day. Below is the list:

#### *Pamphlets*

- The Value of Organized Missionary Effort Among Young People. With practical suggestions. By Rev. Ernest Bourner Allen.
- The Debt Young People Owe Their Country. By Rev. Francis E. Clark, D.D.
- Christianize America! We Can. We Should. By Don O. Shelton.
- Higher Ideals of Stewardship. By Don O. Shelton.
- How to Secure and Maintain a Trained Leadership in Young People's Societies. With practical suggestions. By Harry Wade Hicks.
- The Value of a True Motive. By Don O. Shelton.
- The Far-reaching Effects of Home Mission Work. By Rev. Ernest Bourner Allen.
- The Twentieth Century Crusade. By Charles E. Jefferson, D.D.
- Why Study Home Missions? By Don O. Shelton.
- Men, and the Christian Conquest of America. By Don O. Shelton.

#### *Programs*

- Our Duty to the Stranger.
- What the Bible Teaches About Giving.
- Jesus' Work for His Own Country: What I Can Do for Mine.
- Ways of Consecrating Ourselves to Our Country.
- Our National Heritage: or, Leavening the Nation. By Rev. Ernest Bourner Allen.
- Heroes of Home Missions. What They Teach Us. By Rev. Edward A. Sanderson.

#### *Home Mission Text-Books*

- Heroes of the Cross in America. By Don O. Shelton. 304 pages. Illustrated. Cloth, 50 cents; paper, 35 cents; postage, 8 cents extra.
- Aliens or Americans? By Howard B. Grose. 333 pages. Illustrated. Cloth, 50 cents; paper, 35 cents. Postage, 8 cents extra.
- Coming Americans. By Katherine R. Crowell. 60 pages. Illustrated. Cloth, 35 cents; paper, 25 cents. Postage extra.

THE number of those who are to form your home mission class this fall may be largely

**HAVE A ROUSING  
HOME MISSION  
STUDY RALLY**

augmented through a popular and stirring meeting devoted to the consideration of the question, "Why Should Everyone Study Home Missions?"

What should be the characteristics of such a popular rally? Tasteful, patriotic decorations; national hymns; responsive readings (see programs furnished by the Congregational Home Missionary Society); a bright, persuasive address on the interest and value of home mission study; an exhibition of the text-book, "Aliens or Americans?" and the securing of the names and addresses of those who will join the class.

Rightly planned, such a meeting will have a large educational value. It will give a new idea to some who are unacquainted with the need of downright aggressiveness on the part of the Christian church. It will enlist new recruits for home mission study.

*Aim to make the rally worth going ten miles to attend!*

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**A QUESTION TO BE ANSWERED BY ACTION**  
(An Appeal to Young People)  
By REV. CHARLES A. JONES  
*Hackensack, New Jersey*

THESE are the days when the successful issue of our reconstructed society draws hard on the hearts and minds of those at the head of things. If we Congregationalists are to hold what we have already gained in nearly a century of labor, if we are to retrieve what we have already lost in more than three years of increasing retrenchment, if we are to take the future with all its glowing possibilities as a battalion does a battery, this trite question, What can our young people do? must be answered by strenuous action, and speedily, too. To delay unduly will mean irretrievable disaster at no distant date.

In the heart of the Alleghenies is a fairly level plateau, surrounded by hillocks, yet itself 2,000 feet above sea level. Until very recently it was covered with a dense forest whose shelter was sought by wild beasts and whose streams abounded in many choice varieties of the finny tribes. But the woodman's ax has reaped its harvest, leaving only a vast field of stumps, and even these are daily growing less numerous as teams, hooks and dynamite do their effectual work. Here is to locate a large glass

plant. And, as natural gas is abundant, success is practically assured. So the promoters figure that where now scarcely a house stands, within two years will be a thriving borough of not less than 1,500, and in ten years, a city of as many thousands. The Swedish Lutherans and the Roman Catholics have been advised that a church of their faith and polity is desired. And Congregationalism has been asked to wield stroke oar for evangelical Protestantism. Ours is the chance of entering the ground floor of this enterprise and not waiting for a "split" or a "quarrel" as the entering wedge. An actual fact faces us. We can get the man. How about the money? What can our young people do for home missions?

1. They can *learn more* about such actual opportunities. The Pennsylvania offer, in a way, is unique, but it is no more urgent than fifty other equally interesting possibilities in the same state and an equal number of other states and territories. Our country wants the Pilgrim-Puritan faith and polity. In some places Congregationalism already is established, but at present it is weak and uncertain in its gait, like a little child, and

needs a stronger somebody to take its hand until it can walk securely alone. In other places it only needs a decent start and it will go like a prairie fire, if not abused nor mismanaged. The fields are white, ready for the harvest. Look and learn!

2. They can *think more* about these problems so vitally connected with our denominational life and progress. The principles for which we stand are the principles of the people, for the people and by the people. Such principles must ultimately prevail. Otherwise, truest liberty will eventually perish from the earth. This will never occur. Truest liberty will at length triumph. The religious supremacy of the local church and the fellowship of adjacent churches into a national federation, if not actual organic unity, is destined to win.

3. They can *plan for a more generous financial support*. Money is exactly what is wanted; nor should our National Society need to eke out a living by continual begging. No society can grow in a night like a mushroom. It takes time and care and trouble, lots of it. Somebody must worry and we, too often, leave it to the other man. If you have a Young People's Society of any sort connected with your church, suggest that that society make an annual budget of finance and includes therein \$100 for the Congregational Home Missionary Society. If the society numbers twenty-five members, it simply means that each member becomes personally responsible for not more than eight cents a week. What young person does not spend that amount a week to very little purpose? Possibly some do not, but others will squander ten times the amount in dress or amusements. Here are some suggestive facts for guilty persons. If all the evangelical Christians, only, in the United States of America gave to home missions the worth of a stamp (2 cents), \$10,000,000 would come at once into the Lord's treasury; if the worth of a car-fare (5 cents), that sum would be \$50,000,000, and if the worth of a

dish of ice-cream (10 cents), \$100,000,000 would crowd our coffers. We are not "too poor" to treat *ourselves!*

4. They can *work their plan*. Herein is disclosed the real weakness of our young people's societies. They have plans by the score; they fail to work them. So plans, good plans, expire prematurely. There is a deal of dreaming, much planning, more preparing, but very little actual achievement, less direct issue, and really nothing fundamentally permanent. For a time it is "all at it," but seldom "always at it." How pertinent then, the stock phrase: "Get busy." Yes, make it *keep busy!* "Fervent in spirit, serving the Lord."

5. Beyond a doubt our young people's societies can succeed best at "team work." Individual starring is with them out of the question. The best work is not done man by man. Two are better than one. Co-operation wins when competition loses. "Together" is the tocsin of the age. Individual players do not make the victorious nine or the champion eleven; it is the ability, skill and willingness of each and all of the various players to play together. A "sacrifice hit" may spoil an individual's batting record, but at a critical point in the game it will score the "man on third" and win out. A "pass" may lose to the punter a "goal from the field," but result in a touchdown and a goal, the highest possible score, and so win. In society "team work," let each member, strong in himself, be his fellow-worker's right-hand man and success will not need to wait long, even financial success in home missionary work. "We can't do it," wails weary Willie and fickle Fannie.

Emerson, the sage of Concord, replies: "Always do what you are afraid to do;" and General Armstrong, Hampton's endless inspiration, adds: "The glory of the age is doing what can't be done." If there is anything in these epigrammatic utterances, and there is much, use it, and give God a chance to help you to do something *at once* for the Congregational Home Missionary Society.

# *From the Front Line*

## The General Missionary.

THE general missionary is a modest worker and seldom magnifies his calling to the public eye, but many a church that is ready to perish knows his value and the stimulating help of his sympathy. The following is a fair picture of much of the life of this valuable class of laborers. It is from the pen of Rev. David H. Reid of Washington. Speaking of a church recently visited, Mr. Reid says:

For more than eighteen months this church has been pastorless. The writer was informed by a former pastor that Congregationalism in that town was dead and buried and beyond the hope of resurrection. With these words still fresh in my mind it was with some feelings of trepidation that I ventured upon the experiment of resuscitation. To my surprise and delight, however, I discovered that in place of death there were unmistakable signs of life, growth and development. Since the departure of the former pastor under the indefatigable leadership of Mrs. C. and the few remaining members, a vigorous Sunday school with an average attendance of sixty had been maintained, and whenever a preacher could be found the church has held a service.

One incident that occurred in the Sunday school the first Sunday I was there revealed some of the spirit animating the leaders and members. A young lady, a faithful scholar was to leave town the following week to pursue her studies in one of the schools of Seattle. The superintendent announced the fact and gave expression to the sorrow they all felt in losing an earnest and valuable member. With feelings of deep emotion she said: "We do not intend that she shall forget us or that we love her, and we have purchased this Bible for her as an expression of our esteem and love." As the young lady came forward and took the gift there were tears in many eyes. This revealed to me the spirit of the people and made a deep impression on my mind.

Another thing I learned, which will be of interest to record. Mrs. C. had for years been a leader in society and a worldly woman quite indifferent to religious claims. She had a long and serious illness which necessitated two severe operations, the last of which was nearly fatal to life. However, she passed through the trying

ordeal and was then strapped to a bed where she had to lie for a long time. Opposite her bed in the hospital on the wall there was a picture of Christ on the cross. Long and intently she gazed upon it and said to herself: "If Christ suffered so much for me I ought to be willing to lie here and suffer." The thought had a strange soothing effect upon her mind and body giving her fortitude and patience. In the course of time she recovered and returned to her home, but the experience had made a lasting impression upon her character. Ever since she has taken an earnest, active interest in religious things. Her conversion evidently took place in the hospital by her enforced communion with that picture.

Before leaving this "dead and hopeless field" a canvass was made of the community for the purpose of securing pledges on the salary, if a pastor could be provided. Six hundred dollars was pledged and a promise from the mill owners of a house free of rent to be used as a parsonage. Churches die hard and can never die where even two or three are left to bear witness and do faithful work.

## Cuba As a Missionary Field.

The following from Rev. Alfred deBarritt, Cienfuegos, Cuba, has more than ordinary weight as evidence. Mr. deBarritt has been upon the Cuban field from the very beginning, and from even before the beginning, and has proved an earnest and enthusiastic worker. In a recent letter he says:

"If one wishes to see the continuation of the Acts of the Apostles he should pay a visit to Cuba. He could buy a map of the island and place a pin in every spot where the gospel was preached eight years ago and then a flag where it is preached today, and the result would be startling. Few people realize what has been done for Cuba by the apostles of the cross during the last eight years. The Congregational Home Missionary Society has been honored with a full share in this blessed work."

Here in Cienfuegos it has the strongest evangelical church in the city and the size of the congregation is only limited by the size of the building. Here we have church, parsonage, and church school with night academy all in one humble building, so that the pastor lives most of the time in the Patio yard, as there is so little room in the house. It is a good thing we have no storms of snow and no cold to drive one

inside, and during the rainy season the dryest spot is often outside the house and in the yard under the overhanging roof.

Seldom a Sunday goes by that some one does not take a stand for the new life, and at the time of writing five young men are waiting the opportunity to unite with the church. The gift of a church and school building to this city at this time would be a gift that any man might envy the privilege of making, and would be worth more to this country than a regiment of soldiers.

Thousands of young Cubans are making their way to the United States to receive an education and the fathers from the President down prefer to have their sons educated in the land of the stars and stripes. What a mighty power for good would a Christian college be here and how it would contribute to the building up of the church. Thousands have come from the Roman Catholic church without any effort on our part, but they are outside the Kingdom and don't yet understand the story of the Cross. The daughters of the Mayor of this city went to a Christian-school in North America. They are now disciples of the Master. One of the brightest lads I have met in the States is the son of one of our chief officials and a member of a Christian Endeavor society in the state of Massachusetts. One of our own pupils now plays the small organ and we are sending Christian teachers to other schools on the island who have been trained in the small church school here. All this has been accomplished without church building and with just a small private house. With a proper equipment for church and school we have a right to expect great things.

### Droppings of Promise.

Rev. P. A. Simpkin, of Salt Lake City, has for some time held the double office of pastor to his church and chaplain of the prison. How the two are sometimes happily blended and used to promote one another is seen in the following narrative from his pen. Mr. Simpkin says:

It was our joy to receive on a recent communion a man and his wife who had been for many months subjects of our earnest prayers as a church. He was a man in high social position, the trusted employee of a great and powerful corporation. One day accident revealed a shortage in his accounts. He was sent to the grated house on the hill for three years. Hard and bitter, but broken in spirit, he listened perforce to the message of life as preached by the chaplain. Gradually he softened and after his parole he became a constant attendant on our church services. One

night he surrendered and asked to be enrolled among God's people and when amid the summer flowers he knelt weeping like a child to receive Christian baptism and confess his faith in the Crucified, the church filled with worshippers had not a dry eye and God was praised for His saving grace. So, with here a bit of cheer and there a song of joy, the way is lightened as we work and it is never dreary. We shall be rejoiced when the shower breaks for which we have prayed and toiled and for the droppings that are so full of promise we praise the Lord.

### Blessed and Grateful.

The joy of coming to self-support is so real and satisfying that no church within possible reach of it should be willing to sacrifice the great happiness which always follows an earnest effort towards independence. Says Rev. John E. Grosz, pastor of the German church in Loveland, Colorado:

At a special meeting lately held, the church voted for self-support. The whole audience arose and the pastor offered a prayer of thanksgiving. It was the happiest moment, I think, in my whole pastoral life, and certainly in the history of the church. By a hearty vote of the people the pastor was authorized to write a letter of appreciation giving expression of our gratitude to the Congregational Home Missionary society for the help it has rendered. More than one was heard to say "We shall never forget our mother."

### Without Haste, Without Rest.

This motto belongs pre-eminently to the Covenant church of Indianapolis, and to its indefatigable pastor, Mr. Detch. We have had frequent occasion to speak of their plans and progress. In a recent letter the pastor says:

The new addition to the church of the public library and classroom is completed and with gifts of furnace, ceiling, brass letters and metal sheeting, approaches a value of \$800 addition. This is the first section of the new plan for the entire structure to be finally completed. September 1 is fixed for dedication. This addition is a thirty-two stone front with two cathedral windows and one large Roman arch entrance, eight by eleven feet. We now have one hundred feet of electric and gas lighting on the outside, and when the entire plant is erected there will be a stretch of one hundred and twenty feet of electric

on the outside of the building, in fact the only structure so lighted in the city. Money in the treasury will pay for the addition already built, with the exception of about \$150 and we expect to pay for this complete before we advance on the front auditorium. With this thirty-two front addition we have a sixty foot front on Market street. Our membership has now reached two hundred and eighteen. The people are alive.

### The Joy of Hardness.

Rev. G. Stanley Pope, of Oacoma, South Dakota, has devoted most of his life thus far to missionary pioneering. He is a good witness, therefore, to the joy of enduring hardness in the gospel warfare. We commend his words and his spirit to the young graduate of the seminary who is looking for a becoming field of labor. Says Mr. Pope of one recent experience:

We organized our Sunday school in a private house in the worst blizzard of the season. My drives have been in winds and through rain and mud and in the first quarter in snow; sometimes sleeping in a roadhouse with a dozen in one room ten by twelve. But pioneering today isn't what it was fifty years ago. The young men who are obliged to settle down in some well organized eastern church in view of their old college and seminary grounds are losing much of the sweetness and most of the freshness of the preacher's life. It is worth something to have a timid woman come to one at the close of the service, and say "I want to thank you for that sermon. It is the first one I have heard for five years." Preachers in gospel-hardened communities are not often blessed with that reward. I would not exchange the thrill of that moment for a year of luxury in a wealthy eastern church.

### A Familiar Story.

The variety, the necessity, the difficulty and sometimes the peril of the home missionary work, are illustrated once more in the following narrative from Rev. C. W. Holden, of Cortez, Colorado. Says Mr. Holden:

Out about ten miles is a good Sunday school which really forms a part of our work, and to which I go as often as I can get a horse. Several children, some very small, came to our Cortez school on horseback. We have to make long walks some-

times on our visitations, as we usually have no other way of going. Recently my wife and I walked five miles to make one call. On our homeward way, to save a mile, we took a straight course through the sage brush. Then we had a canyon to cross which was a difficult thing to do. We went down a deep, narrow trail, zigzagging between the rocks till we reached the bottom. Casting our eyes up the perpendicular banks far above us, we felt that we had been delivered from a great peril, as we saw great quantities of earth and rock that had frequently caved in and might have done so again and buried us alive. Right there we were delayed a long time searching for a narrow place to cross the stream and in gathering flat pieces of rock for a bridge. There was yet one more climb to make even higher than before, up the steep rock, before reaching the homeward level. During this last stage of the trip we called at a home where we found both mother and daughter sick in bed; no doctor, and no one in the house but a small boy. At once we both set about ministering to their needs and finding medical aid.

Yes, there is variety enough in this life, there is need enough all around us of missionary care; there are difficulties and there are perils, but above all there are great rewards.

### A Significant Revival.

Great is the blessing of a true revival, such as seems to have visited the city of Sherman, Texas. Says Rev. Allen Crabtree:

The Lord has graciously visited this place. Through the efforts of Rev. J. Wilbur Chapman and his splendid singers the mayor of the city was converted, and with scores of others, has united with the First Baptist church. The leading banker of the city was also converted, and in company with about a hundred others united with the First Methodist church. Other leading citizens have declared themselves openly on the Lord's side. On a single Sabbath there were two hundred and three additions to our churches, and many more had signed cards indicating their purpose to join. Our own little band has been greatly strengthened by these additions. Following the revival the study of the Bible has been begun in earnest. Every Monday night at our church there is a crowd of people representing nearly all the churches of the city, meeting for Bible study. Historical, biographical, spiritual, analytical and topical truths are being investigated, and within the last two months the book of Genesis has been covered.

## *A Personal Word to Congregationalists*

**A**RE we aware that, as a denomination, we are giving materially less than we gave ten years ago? During that time the wealth of the nation has increased about forty-five per cent and Congregationalists have had their due share. And yet, as a denomination, we are giving ten per cent less to benevolence than we gave ten years ago. Per capita we are giving thirteen per cent less. Meanwhile, we are spending more on ourselves.

This indicates an unhealthy spiritual condition, which is conclusively shown by the fact that 2,390 of our churches reported not one addition on confession of faith last year. The number reported ten years ago was 1,632, or thirty per cent of all. Last year forty-one per cent of our churches were barren. The largest percentage of barren churches reported in any other denomination was twenty-nine.

Small wonder that the debts of our benevolent societies are piling up high and higher.

*If the average Congregationalist in the United States is as prosperous as the average citizen during the past ten years the members of our denomination amassed over and above all expenses and all gifts some \$240,000,000. What are we doing with it? What might we not do with it in the city and in the world if that and we were really consecrated. Many of our churches are dying of eminent respectability. They are "coldly correct and elegantly dull;" fruitless because they have no passion for humanity.*

*Jonah Strong.*

# *Women's Work and Methods*

## **The Uttermost Part**

BY GRACE A. C. WHITE

**I**T was Communion Sunday, and in the church in Pilgrim five earnest girls stood before their minister listening reverently to the tender words of advice with which he was concluding the service of receiving them into membership of the church.

Upon the audience the service had seemed to make a deep impression, and one could easily believe that they would all go out determined to live conscientiously; but especially to the five girls, as a new and almost overwhelming thought, came the pastor's reminder that they were now God's accepted missionaries, under covenant with Him to minister to the heathen and lighten the uttermost parts with His gospel of love.

As they walked slowly homeward together, the words: "You are under covenant to minister to the heathen and lighten the uttermost parts," seemed to weigh upon them heavily, and they asked each other how they could do anything about either of those things, when each seemed a necessity to the small corner she then filled.

"I understand and truly mean to accept what he said to us to-day as the rule of my life," said Laura, "except that about having responsibilities up here in Pilgrim for the heathen that are off in the uttermost part, when he knows that not one of us has much means to do with, or possibility of being spared to leave home; and it seems to me I can't be under covenant to do an impossible thing."

"It seems strange to me that he should have said that to *us*," answered Caroline, "for when you think of it, it does not really apply to us. If we had offered ourselves to a missionary board and were appointed to a foreign field it would have been all

right, but as Laura says, our work is at home, and so we are in no sense missionaries. I wish we could, though," she added with a heartfelt sigh, "if that is what he thinks we ought to do."

"What is it that you are wishing so much that you could do and cannot?" asked the minister who had overtaken them as he reached his own door. "Let us sit together here on the porch and talk it over; perhaps we shall see some way to its accomplishment."

"We all want," began Laura, glad to lay their burden before him, "to do our Christian work just as honestly and earnestly as you would have us do, but none of us understand what you meant by our being missionaries and having responsibilities for the heathen, and the uttermost parts of the earth. It seems as if there is no way for us to fulfill that duty," she added with a choking voice.

"Ah, now I see what is troubling you," he said, encouragingly. "You have been thinking of missionaries as those only who leave home and friends, enduring hardships in foreign lands to work for Christ. But is that the only meaning of missionary? And is that far-away land the only place for doing missionary work?"

"But," said Caroline, "I'm sure you said we were to minister to the heathen and lighten the uttermost parts."

"Surely I did; but what are you going to do with the heathen who have left those far-away uttermost parts—not waiting for you to come to them, but are presenting themselves at our own doors, obtaining work in all our industries and living in our communities. They are no less heathen the day they come here than they were the day before they left their own land, and surely the Armenians and Bulgarians, the Italians and the Turks, the Slavs and the Chinese, in fact, all who have come

among us, would still be called heathen if by some power they could to-day be set down in their own lands.

"Few of them attend any church; most of them do not speak our language; they desecrate our Sabbath and set at naught the teachings of the Bible. They largely come from lands of religious intolerance, and in the change of surroundings to the liberty of this land are drifting away from the only religion they have ever known, having no hope, and without God in the world.

"Remember, the uttermost part is not always the place that is separated from us by the greatest number of miles, but is as well that part which is at the greatest distance from God morally and spiritually. Are not they, who are in the depths of sin and who are outcasts from respectability, in that part that must be enlightened and saved by the gospel of love? The promise is: 'Ask and He will give thee the heathen for thine inheritance

and the uttermost parts of the earth for thy possession.' I think you all asked Him to give you souls to save for Him."

"Indeed we did," said Laura, "when we became Christians, and we do still."

"Then you already have the fulfilment of that promise in the uttermost part that has been brought to your own door," said the pastor gently. "Here is your work and your possessions, and although you will do all you can by your contributions and prayers to support the work in the lands you cannot go to, fail not to possess the uttermost part that has come to your door."

The eager faces before him were bright with understanding now, and as they parted from him he felt that each had gladly accepted the trust. He could not have told exactly why it was, but at the close of that hour he felt that the lack of missionary spirit in his church which had weighed so long and heavily upon him would be there no longer.

## COUNTING FOR MORE THAN ONE

A WOMAN whose home duties were insistent was bewailing her comparative uselessness when it came to church work or indeed any work outside of her own home. "I go to church—when I can," she said rather ruefully. "Even then all I can do is to count for one. I can't do anything." The wise woman who was listening answered of her wisdom: "Nobody ever counts for just one; you count for everybody you can influence. One is a force and center of power in proportion to the number of people he can influence. Count for one, indeed! I happen to know that you counted for six people in church this very last Sunday. It was rainy, you know, and we were all in slippers and easy gowns, John and I and all three of the girls. 'There!' said I, as you passed the window, 'if that woman can manage to get her work out of the way and go this rainy morning, I won't listen to any excuses from the rest of you!'" "Oh, yes," put in the other blushingly, "I remember all about it! I had about sixteen minds and a half about going out in the wet, but Benny was at home with his lame knee—you know he got hurt at football—and he said, 'Mother, you can go just as well as not. I'll look after the babies.' So I went, for I thought there would be a slim houseful such a rainy day, and I'd count for one anyway." "Just so!" nodded her friend smiling. "And you counted for six instead! We made just a good seatful. It was funny to see the minister's look of astonishment when we all filed in. I had the greatest mind to get up and say 'twas all your doing"—*Congregationalist*.

# Appointments and Receipts

## APPOINTMENTS

July, 1906.

*Not in commission last year.*

Anderson, Frank O., Abercrombie, No. Dak.

Brown, Judson, Ind<sup>x</sup>, Wash.

Carmichael, Neil, Rainier, Ore.

Hill, C. L., Mankato Circuit, Minn.; Hindley, George, Red Lodge, Laurel and Elder Grove, Mont. Kelley, E. L., Kensal, No. Dak.; Kingsbury, Fred L., Pomeroy, Wash.

Lathrop, E. A., Tryon, N. C.; Lavisey, William F., Wilserville, Ga.

McConaughay, Frank, Kalama, Wash.

Scherff, F. C. F., Norfolk, Neb.; Snow, Walter A., Ellis, No. Dak.; Spillers, Asbel P., New Prospect and Dawson Ga.; Steele, John T., Deer Creek and Cashion, Okla.

Walton, S. A., Sulphur Springs, Colo.

*Re-commissioned.*

Barnett, John H., Indianapolis, Ind.; Bekeschus, E., Alexander, Kan.; Burgess, Edmund J., Hennessey, Okla.; Barnett, William, Valdez, Alaska.

Farrer, William D., Forman, No. Dak.; Fleming,

Moses G., Zoar, Ga.; Fulgham, Philip O., Jamestown and Fremont, Ind.

Garvin, H. C., Meta, Mo.; Graham, James M., Section and Ten Broeck, Ala.; Graham, William H., Powersville, Ga.

Haddan, James F., Doerum, Ga.; Heald, J. H., General Missionary among Spanish, New Mexico; Healey, Franklin D., Chewelah, Wash.; Holton, Horace F., Kansas City, Mo.

Kozielek, Paul, Detroit, Mich.

Lansborough, John F., Granville, No. Dak.; Long, Joseph B., Nogales, Ariz.; Longnecker, George W., Berthold, No. Dak.

McClane, W. R., International Falls, Minn.; Moore, John W., Wheatland, Wyo.

Olson, Anton, Swanville, Minn.

Pearson, Daniel J., Fairfax, Ga.; Perkins, Mrs. Eliza B., Breckenridge, Okla.

Eichert, Cornelius, St Paul, Minn.; Roberts, Owen W., Gaylord, Minn.; Roberts, Robert E., Turton, So. Dak.

Tillman, William H., Atlanta, Ga.; Trcka, Charles J., St. Paul, Minn.

## RECEIPTS

July, 1906.

For account of receipts by State Auxiliary Societies

see page 191

MAINE—\$40.50.

Cumberland Center, 5.50; Kennebunkport, Mrs. M. P. Lord, 10; Portland, St. Lawrence, 25.

NEW HAMPSHIRE—\$158.42.

N. H. H. M. Soc., by A. B. Cross, Treas.: Request of donors, 33.46; Durham, Ladies' H. M. S., 46.33; Franconia, A Friend, 12.50; Gilmanston, Mrs. M. E. Kidder, 10; Tamworth, 11.45; West Concord, West End, 7; West Lebanon, 10.53; Wilton, 2nd, 27.15.

VERMONT—\$411.62, of which legacy, \$86.16.

Burlington, Estate of Mrs. J. F. Hickok, 86.16; Mrs. M. R. Englesby, 50; Castleton, 5; Charlotte, 14; Hartford, 15; Manchester, 82.46; Middlebury, R. Lane, 10; Peacham, 1st 36; St. Johnsbury, Mrs. O. W. Howard, 10; Sharon, A Friend, 3; Springfield, Mrs. J. Hartness, 100.

MASSACHUSETTS — \$3,996.62; of which legacies, \$986.01.

Mass. H. M. Soc., by Rev. J. Coit, Treas.: By request of donors, 1,261.27; Amherst, 1st, 2.50; Andover, J. F. Kimball, 10; Prof. J. P. Taylor, 10; Ashby, I. H. Brooks, 10; Blandford, 1st, 26.45; Mrs. W. E. Hinsdale, 1; Boston, J. H. Allen, 100; Mrs. M. S. Bennett, 50; A. McLean 7.07; C. C. Newcomb, 1; Brookline, Mrs. C. L. Goodsell, 25; Mr. and Mrs. A. S. Lovett, 30; Cambridge, Mrs. E. C. Moore, 10; Canton, Evan, 47.55; Deerfield, A Friend, 75; Dracut Center, 6.60; Dunstable, Mrs. A. M. Rice, 1; East Bridgewater, Mrs. A. Leland and Mrs. C. Allen, 1; A. C. Packard, 5; East Northfield, Mrs. S. C. Holton, 1; Mrs. E. H. Porter, 5; Fitchburg, Estate of Mrs. L. H. Wood, 371.30; Mr. and Mrs. E. J. Davis and daughters, 15; A Friend, 5; Florence, Mission Circle, 5; Foxboro, Mrs. L. H. Deane, 2; Gloucester, A Friend, 25; Greenfield, Estate of R. W. Cook, 114.71; Hadley, 1st, 12.42; Hampden, 15.45; Haverhill, West, C. E., 4.12; Haydenville, 13; S. S., 3.67; Holbrook, Miss A. M. Thayer, 5; Holyoke, 1st, 50; Mrs. E. T. Barr, 5; Mrs. C. B. Prescott, 1; Hubbardston, Mrs. S. D. Stow, 15; Hyde Park, H. D. Noyes, 25; Interlaken, Mrs. M. C. Ford, 10; Jamaica Plain, C. T. Bauer, 10;

Lawrence, South, C. E., 3; Lenox, H. Sedgwick, 10; Leominster, Orthodox, by A. O. Wilder, Woodbury Fund, 120; F. A. Whitney, 15; Leverett, Miss H. Field, 1; Mansfield, Ortho., 21.41, Massachusetts, "Two Friends," 2; Myricks, S. S. of Lakeville and Taunton Precinct, 7.80; Newton Highlands, Mrs. J. F. Wood and Miss E. Packard, 150; S. E. G., 25; Newtonville, Central, 125; Northampton, "Thirteeners' Club," 3.60; Miss J. B. Kingsley, 25; North Weymouth, Miss L. A. Eames, 5; Oxford, X., 10; Pittsfield, M. Burke, 5; 1st, 25.50; Rowley, 5; Salem, M. S. Hale, 1; Sherburne, Dr. O. A. Gorton, 100; Shirley Centre, A Friend, 10; Shrewsbury, A Friend, 5; Somerville, Mrs. W. H. Hodgkins, 15; South Amherst, Miss M. L. Dana, 1; Southbridge, 1.92; South Swansea, Mrs. H. C. Waters, 20; Spencer, Mrs. S. A. Temple and Mrs. E. Shumway, 40; Springfield, So., 60.79; Sunderland, 85.50; Taunton, J. E. Sanford, 25; Upton, Miss R. E. Getchell, 1; Waltham, Ladies' Benev. Soc., 15; Wellesley, Mrs. S. A. Loker, 5; A Friend, 25; Westboro, E. W. Newcomb, 1; Mrs. B. A. Nourse, 1; West Bloomfield, Mrs. E. M. Sherman, 10; West Brookfield, C. T. Huntington, 5; Westfield, 2nd, 35; West Medway, Rev. A. M. Richardson and Mrs. S. P. Clark, 1; Worcester, Estate of Lois C. Pierce, 500; Mrs. E. A. Fawcett, 5; J. Logan, 25; J. Wehinger, 1.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: Millbury, 2nd, Aux., 15.

RHODE ISLAND—\$150.

Peace Dale, A Friend, 100; Providence, A. W. Clafin, 50.

CONNECTICUT—\$2,773.43; of which legacies, \$977.50.

Miss. Soc. of Conn., by Rev. J. S. Ives, 167.80; Bethlehem, Pomperaug Valley, C. E. Union, 6; Black Rock, 43.43; Mrs. M. B. Woodruff, 10; Bloomfield, 12.57; Bradford, R. Crane, 25; Bridgeport, Park St., M. L. D., 10; Connecticut, A Friend, 500; Danbury, J. Rider, 10; Durham, 5.25; East Woodstock, 15; Fairfield, 160.30; Glastonbury, Mrs. J. L. Williams, 100; Goshen, S. S. class, 16.50; Greenwich, 2nd, S. S., 24.68; Guilford, S. B. Cone, 10; E. J. Knowles, 1; Hartford, Estate of Miss F. B. Griswold, 7.50; J. B. Bunce, 25; A. M. Manning, 25; T. Upson, 10; Higganum, Mrs. C. A. Scovil, 10; Ivoryton, 13; Jewett City, and, 6.26; Lebanon, A Friend, 5; Litchfield, G. M. Woodruff, 10; Meriden, 1st, 10; Mrs.

# APPOINTMENTS AND RECEIPTS

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A. Porter, 25; Middlefield, Mrs. M. Lyman, 60; L. A. Mills, 25; Milford, 1st, 13.06; Moodus, Mrs. E. W. Chaffee, 10; New Canaan, 50; New Haven, Mrs. A. W. Archibald, 10; Mrs. C. F. Dwight, 25; Mrs. Keyes, 2; Mrs. Phillips, 1; F. W. Pardee, 25; New London, First Ch. of Christ, 25.40; Norwalk, J. P. Treadwell, 5; Oxford, Mrs. E. M. Limburner, 25; Plainville, 55.70; Salisbury, W. B. H. M., 14.85; Sharon, 1st, 12.30; Southington, 1st, H. M. S., 11; Stamford, Mrs. E. B. Hoit, 50; Suffield, A. Friend, 1.50; Terryville, Mrs. W. T. Goodwin, 1; Washington, 1st, 55; West Hartford, Estate of Mrs. S. P. Ray, 970; First Ch. of Christ, to const. Miss J. L. Faxon and H. C. Wells, L. Ms., 107.34; Miss F. H. Mix, 1.50.

**NEW YORK**—\$633.73; of which legacy, \$93.75.

Angola, Miss A. H. Ames, 5; Brooklyn, Estate of H. G. Combers, 93.75; Borough Park, 4; Mr. and Mrs. M. Merrill, 3; Camden, Ch., 45; S. S., 5; Canaan Four Corners, 5.17; Canandaigua, 58.35; Carthage, Ch., 10.46; S. S., 5; Churchville, 10.12; Clinton, Mr. and Mrs. C. H. Stanton, 10; Fairport, 1st, 20; Mrs. E. M. Chadwick, 1; Gasport, Ladies' Miss. Soc., 5.50; Great Valley, E. H. Hess, 10; Homer, Miss E. F. Phillips, 5; Java Village' Myron Warner, 2.50; Maine, 1st, 8.03; New York City Pilgrim, 24.40; Pilgrim C. E., 1; Otisco Valley, Mrs. M. J. Brisible, 10; Poughkeepsie, 1st, Mrs. T. M. Gilbert, 10; Riverhead, Sound Ave., 37.60; Roscoe, Jr. C. E., 2; Rushville, Whitman Soc., 4; Spencerport, E. L. Day, 50; Mrs. F. N. Webster, .75; Steuben, 1st, Welsh, 12; Ticonderoga, Aux., 5; Warsaw, Friends, 10; West Camden, Mrs. H. M. Green, 2.11.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.: Arlington, N. J., Mrs. A. G. W., special, 2; Brooklyn, Central, L. B. Soc., 16; Canandaigua, 140.10; New Haven, Mrs. S. Johnson, 20; Poughkeepsie, S. S., 20.50. Total, 201.60.

**NEW JERSEY**—\$205.

East Orange, "K.", 125; Upper Montclair, Christian Union, 80.

**PENNSYLVANIA**—\$15.77.

Minersville, 1st, S. S., 7.70; Neath, 8.07.

**MARYLAND**—\$15.

Baltimore, 2nd, C. E., 10; Frederick, M. G. Beckwith, 5.

**DISTRICT OF COLUMBIA**—\$50.

Washington, 1st, C. E., 35; M. L. Taylor, 15.

**GEORGIA**—\$6.50.

Cedartown, 1st, 1; Columbus, 1st, 2.50; Duluth Mission, 2;erville, Williford and Kramer, Asbury Chapel, 1.

**ALABAMA**—\$29.31.

Received by Rev. A. T. Clark: Opp, Pleasant Hill, 1; Phoenix, 2.80; Dothan, Newton's Chapel, 1; Fairview, 1; Fredonia, 3.65; Midland City, Rev. S. Long, 1; Omega and Troy, 6.65; Shady Grove, 2; Tallassee, 1st, 1.50; Vaughan School House, 1; Wesley Chapel, 3.11; Wright's Chapel, 4.60.

**FLORIDA**—\$7.81.

Avon Park, Rev. T. I. Townsend, 5.25; Frostproof, 1.26; Interlachen, 1.30.

**TEXAS**—\$12.35.

Paris, D. H. Scott, 10; Pruitt, 2.35.

**OKLAHOMA**, \$3.60.

Coldwater and Pleasant View, 3.60.

**ARIZONA**—\$200.

Prescott, W. E. Hazeltine, 200.

**OHIO**—\$518.15.

Atwater, 7.90; Kingsville, Mrs. S. C. Kellogg, 8.25; Miss E. S. Comings, 2; Oberlin, A Friend, 500.

**INDIANA**—\$20.50.

Received by Rev. E. D. Curtis: Elwood, 2.50; Porter, 16; Indianapolis, Covenant, 2.

**ILLINOIS**—\$115.

Batavia, Mrs. L. C. Patterson, 10; Earlville, J. A. Dupree, 25; Geneseo, Miss A. Paul, 5; Moline, H. Ainsworth, 10; Ottawa, Mrs. E. H. Baldwin, 15; D. H. Wickwire, 10; Stockton, H. M. Herrick, 10; Tiskilwa, S. C. Kellogg, 10; Winnebago, Mrs. E. Hunter, 20.

**MISSOURI**—\$382.40.

Joplin, 1st, 11.35; Kansas City, 1st, 340.51; St. Louis, 1st 30.54.

**MICHIGAN**—\$579.71; of which legacy, \$499.50.

Allendale, Estate of A. M. Cooley, 499.50; Bellaire, S. M. Youngs, 2.50; Drummond, 1st, Dr. W. T. Strickland, 10; Eaton Rapids, Mrs. A. C. Dutton, 5; Grand Rapids, Smith Memo., 2.71; Kalamazoo, Mrs. E. M. Knapp, 10; Owasso, Mrs. L. A. Gould, 50.

**WISCONSIN**—\$18.25.

Beloit, E. B. Kilbourn, 10; Ogdensburg, Bethany, Scand., Evan., 3; South Kaukauna, W. S. Mulford, 2; Wood Lake and Doctors Lake, Scand., 3.25.

**IOWA**—\$80.30.

Iowa Home Miss. Soc., by A. D. Merrill, Treas.: 37.50; Alden, Mrs. E. V. Paterson, 5; Farragut, 15.80; Hartwick, Mrs. L. McIlrath, 5; Manchester, Dr. P. E. Triem, 10; New Hampton, Rev. A. Kern, 2; Williamsburg, C. E., 5.

**MINNESOTA**—\$742.08.

Received by Rev. G. R. Merrill, D.D.: Marshall, add'l., 5; Minneapolis, Fifth Ave., S. S., 10.45; Plymouth, 63.56; Moorhead, Dr. C. D. Darrow, 25; Princeton, 11; Southeastern Conference, 50; Baggers, Scand., 1; McIntosh, Erskine and Mentor, 2; Minneapolis, Plymouth, special for the debt, 460.50; Miss H. Griggs, 50; New York Mills, 1.50; Solway, 1.40; West Duluth, Plymouth, 10.67; Winona, W. H. Laird, 50.

**NEBRASKA**—\$114.41.

Received by Rev. H. Bross, Danbury, 1.15; Bazile Mills, W. C. Brown, 10; Dustin, S. S., 6.25; Hastings, H. Hansen, 25; Ogallala, Rev. J. C. Noyce, 5; Omaha, 1st, 50; Sutton, German, 17.01.

**NORTH DAKOTA**—\$19.88.

Received by Rev. G. J. Powell, Fargo, Plymouth, Ladies, 2.50; Michigan, Ladies' Soc., 3.80; Oriska, .31; Wahpeton, 1st, 13.27.

**SOUTH DAKOTA**—\$105.81.

Received by Rev. W. H. Thrall: Bowdle, 6.50; Lake Preston, Mrs. A. A. Keith, 20; Academy, 33.50; Armour, 10; Geddes, 11; LaPrairie, 3.32; Letcher and Loomis, 5.10; Meckling, .50; Reliance, 6.30; Revillo and Albee, 7.50; Wagner, 2.

**COLORADO**—\$41.10.

Received by Rev. H. Sanderson: Rye, S. S., 2.50; Yampa, 14.60; Colbran, 7; Cortez, 6; Denver, Villa Park, 10; Flagler, 1.

**IDAHO**—\$8.

Summit and Rosette, 8.

**CALIFORNIA**—\$43.

Berkley, A Friend, 28; Nordhoff, Mrs. J. R. Gelett, 5; Santa Barbara, Mrs. S. R. Waldron, 10.

**OREGON**—\$35.81.

Received by Rev. C. F. Clapp, Forest Grove, 5; East Salem, Central and Willard, 2.50; Ione, 5; Mount Tabor, Mrs. H. J. Harding, 10.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.: Gaston, 3.11; Hillsboro, 2.50; Hoodview, 7.70. Total, 13.31.

**WASHINGTON**—\$656.

Received by Rev. H. B. Hendley, Treas. Home Miss. Soc., Bright Beach, 10; Ferndale, 2.50; Pataha, 4; Paynallup, 5; Snohomish, 10.75; Seattle, Plymouth, 600. Total, 632.25.

Kennebunk, 1st, 12; Walla Walla, 5; Yakima, Nachez Valley, 6.75.

**ALASKA**—\$10.50.

Valdez, C. E., 10.50.

## THE HOME MISSIONARY

## JULY RECEIPTS.

Contributions.....	\$9,557.64
Legacies .....	2,642.92
	\$12,200.56

Interest.....	966.44
Home Missionary.....	55.40
Literature.....	4.63
Total.....	\$13,227.03

## RECEIPTS.

August, 1906.

**MAINE**—\$17.

Maine Miss. Soc., W. P. Hubbard, Treas.: Searsport, 1st, 12; Lowell, 5.

**NEW HAMPSHIRE**—\$339.52; of which legacies, \$153.52.

Claremont, M. Page, to const. Miss S. L. Senter an Hon. L. M., 50; Dover, B. Brierley, 10; East Sullivan, C. E., Union Ch., 5; Hampstead, C. E., 5; Hillsborough, Estate of Caroline M. Burnham, 115.15; Laconia, 90; Nashua, Estate of Mrs. L. M. Harris, 38.37; Troy, Trin., 10; Warner, A Friend, 5; Wilton, 2nd, add'l, 2.

**VERMONT**—\$1,261.70; of which legacy, \$1,250.

East Dorset, 2; Grand Island, Mrs. M. Ladd, 1; Rochester, Mrs. B. D. Hubbard, 3.70; White River Junction, Estate of R. C. A. Latham, 1,250; Windsor, Mrs. S. R. Baker, 5.

**MASSACHUSETTS**—\$2,599.90; of which legacies \$1,728.05.

Andover, A Friend, 50; Belchertown, Ch., 27.57; C. E., 2.03; Boston, Neponset, Trin. add'l, Mrs. J. E. Tuttle, 1; In memory of a home missionary and his wife, 35; E. Torrey, 250; Buckland, S. N. Maynard, 1; East Douglas, Miss A. C. Cornell, 3; Fitchburg, L. A. Hayward, 5; "Life Member," 5; Framingham, E. L. Keith, 1; Greenwich Village, Miss L. A. Parker, 1; Haverhill, E. H. W., 1; Hinsdale, M. B. Emmons, 10; Holyoke, R. T. Oakes, 5; Leominster, F. A. Whitney, 15; Lowell, Miss M. E. Tyler, 10; Medford, Mystic Aux., Mrs. M. A. Hildreth, 10; Milton, "A memorial gift," 10; Northampton, Estate of William H. Harris, 728.05; Northbridge, Estate of Laura A. Brigham, 1,000; Palmer, L. H. Gager, 100; Peabody, South, 93; Pittsfield, E. D. Davis, 1; Roxbury, Miss I. H. Tufts, 5; Rutland, J. B. Wells, 3; Salem, M. Manning, 1; South Deerfield, Ch., In memoriam, 5; South Hadley, 40.95; Warren, E. B. McClellan, 1; West Medway, S. Knowlton, 10; West Newton, E. E. Simmons, 5; Williamsburg, Ch., Mrs. L. D. James, 100; Williamstown, R. A. Rice, 10; Winchendon, North, 47.49.

**RHODE ISLAND**—\$181.

Kingston, 161; Providence, Free Evan., 15; A Friend, 5.

**CONNECTICUT**—\$65.78.

Andover, 6.50; Bethelhem, 16.10; Boardman, O. W. Hoyt, 4.26; W. B. Hawley, 12.01; Bridgeport, M. W. Hovey, 10; Collinsville, C. W. Atwater, 100; Fairfield, W. S. Jennings, 10; Gaylordville, Rev. Mr. Byles, 5.15; Greenwich, 2nd, 236.47; S. M. Mead, 1; Kensington, A. Johnson, 1.50; Mt. Carmel, 10.50; New Milford, 1st, add'l, .50; Rev. F. A. Johnson, 15.70; Rev. H. K. Smith, 5.84; New Preston, L. M. Sperry, 1; Norchington, 5; Norwich, W. H. M. S., Mrs. H. H. Osgood, 50; Miss M. Greenman, 1; Sherman, W. B. Hawley, 12.01; Southington, 33.26; Suffield, 1st, 14.50; Torrington, E. H. Talcott, 10; West Hartford, "X. Y.", 30; Windham, 1st, 15.46; Woodmont, C. H. Tuttle, 9.03. 1

Woman's H. M. Union, Mrs. C. S. Thayer, Treas.: Kensington, 5; New Milford, Aux., 1. Total, 6.

**NEW YORK**—\$108.45.

Albion, Mrs. G. G. Anderson, 5.25; Angola, A. H. Ames, 5; Gloversville, E. W. French, 1; Honeyeye, Ch., 15; Massena Center, Mrs. E. C. R. Sutton, 5; New Rochelle, Swedish, 2.75; New York City, Miss C. C. Noyes, 10; New York State, A Friend, 10; Quaker Hill, W. H. Osborn, 5.10; Perry, T. McCall, 1; Pitcher, Ch., 8; North Pitcher, 3.20; Port Leyden, A. J. Schroeder, 30; Sherburne, 1st, S. 2, 15; Ticonderoga, Mrs. J. Cook, 5.

**NEW JERSEY**—\$2.50.

East Orange, Swedes, 2.50.

**PENNSYLVANIA**—\$15.50.

Received by Rev. C. A. Jones, Centreville, 6.50; Pittsburg, Puritan, 5; Swedes, 4.

**DISTRICT OF COLUMBIA**—\$6.

Washington, D. R. Wright, 6.

**GEORGIA**—\$1.60.

Wilsonville, Rocky Hill, 1.60.

**ALABAMA**—\$2.50.

Received by Rev. A. T. Clarke: Brantley, Oak Grove, 1.50; Opp, Pleasant Hill, 1. Total, 2.50.

**FLORIDA**—\$34.

Cocoanut Grove, Union, 2; Panasufkee and Moss Bluff, 2; Pomona, Pilgrim, 30.

**INDIAN TERRITORY**—\$4.52.

Received by Rev. J. D. Kingsbury, Oktaha, Ladies' Aid Soc., 4.52.

**OHIO**—\$26.33.

Oberlin, 1st, S. S., 26.33.

**ILLINOIS**—\$292.02.

Elgin, 1st, 268.26; Sandwich, J. M. Steele, 10.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas.: DeKalb, Jr. C. E.; Eola, M. B., 1.20; LaGrange, M. B., 2; Rockford, 1st; W. S., 6; Rolle, M. B., .40; Sheffield, M. B., 2.41; Sterling, Jr. C. E., 75. Total, 13.76.

**MISSOURI**—\$70.36.

Kansas City, Rev. F. L. Johnston, 3.75; Meadville, 12.85; New Florence, J. Jeffers, 9; St. Louis, Pilgrim, 29.30; St. Joseph, East Side Miss., 15.46.

**MICHIGAN**—\$35.

Detroit, E. D. Foster, 25; Kalamazoo, A Friend, 10.

**IOWA**—\$77.39.

Iowa Home Miss. Soc., by Miss A. D. Merrill, Treas.: 77.39; Des Moines, Mrs. A. C. Parker, 1.

**MINNESOTA**—\$513.21.

Received by Rev. G. R. Merrill, Ceylon, 15; Medford, 25; Minneapolis, Park Ave., 16.33; Plymouth, 16.68; Owatonna, S. S., birthday offering, 17.10; Silver Lake, 25. Total, 176.11.

Alexandria, 1st, S. S., 2; Braintree, Peoples, 2; Freedom, 1st, 3; Walker, 4.54.

Woman's H. M. Union, Mrs. W. M. Bristoll, Treas.: Anoka, Aux., 4.50; Austin, Aux., 10.35; Benson, Aux., 2.50; Big Lake, Aux., 3; Cannon Falls, Aux., 8.50; Edgerton, Aux., 2.50; Faribault, Aux., 4.21; special, 5; C. E., 7; Lake City, Aux., 25; Marshall, Aux., 9.50; Minneapolis, First, Aux., 7; Vine, Aux., 4; Fifth Ave., 14; Montevideo, Aux., 6; New Richland, Aux., 5; Northfield, Aux., 50; Rochester, Aux., 100; St. Paul, Park, S. S., 10; Oliver, Aux., 10.50. Total, 325.56.

**KANSAS**—\$7.

Blue Rapids, Mrs. L. S. D. Smith, 5; Ransom and Ness, City, German, 2.

**NEBRASKA**—\$44.

Creighton, 4; Franklin, A Friend, 5; Friend, German 22; Rising City, 5; Turkey Creek, German, 8.

**NORTH DAKOTA**—\$36.40.

Received by Rev. G. J. Powell: Dazey, 9; Abercrombie, 3; Colfax, 2; Berthold, M. Pickering, 5; Medina, German, 5; Wyndmere, 1; Dorcas Soc., 2.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.: Cooperstown, 4.15; Hankinson, 5.25. Total, 9.40.

# APPOINTMENTS AND RECEIPTS

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## SOUTH DAKOTA—\$40.66.

Chamberlain, Ch., 10; C. E., 2; Selby, Rev. D. G. Schurr, German, 6; Springfield, 18.41; Valley Springs, 4.25.

## COLORADO—\$102.44.

Denver, Pilgrim, 1.25; Fort Collins, German, 8.23; Loveland, 1st, German, 10; Pueblo, Minnequa, 1.31; Windsor, German, 8.15.

Woman's H. M. Union, Miss I. M. Strong, Treas.: Colorado Springs, 1st, 20; Cripple Creek, 6; Eaton, 15; Greeley, 5.50; Hayden, 7; Longmont, 5; Pueblo, 1st, 10; Telluride, 5. Total, 73.50.

## WYOMING—\$10.

Wheatland, Union, 19.

## MONTANA—\$13.

Helena, 1st, 13.

# AUXILIARY STATE RECEIPTS

## MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in May, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, Zion, 1; Andover, Mrs S. B. Richardson, 30; Arlington, Park Ave., 30; Baltimore, Md., Estate J. Henry Stickney, 2,079.05; Belmont, Plymouth, 13.49; Boston, Boylston, Ellis Mendell Fund, 50; Dorchester Village, S. S., 10; Neponset, Trinity, 16; Roxbury, Immanuel, 1,160.73; Swede, 13.40; Sweden Rent, 12.50; Walnut Ave. C. E., 10; Cambridge, 1st, 53.33; Chelsea, Central, 7.27; Dalton, Zenas Cane, 250; Dearfield, 5; South, 40.23; Easthampton, 1st, 26.74; Everett, Mystic Side, 9.05; Finns the Cape, 13.00; Fitchburg, Finns, 8; Rollstone, 10.50; Foxboro, Bethany, 16; Framingham, Plymouth, 7.5; Freetown, As-onet, 2.60; Gloucester, Bethany, Ladies' Soc., 25; Grafton, Evang., 7.83; South Union, 13.41; Hanson, 1st, 4.50; S. S., 1.10; Hatfield, 35.75; Haverhill, Center, 47.75; French, 10; Riverside, 10; Hyde Park, 1st, 40.05; S. S., 7.57; Lawrence, Samuel White, 50; Lincoln, 8; Maynard, Finn, 3; Melrose, Highlands, 10; Middleboro, North, 40; Millbury, Worcester South Conf., 33.31; Millers Falls, 10; Monterey, An Easter Offering, 24; North Billerica, Mrs. E. R. Gould, 12; Northbridge, Center, 12; Quincy, Finns, 4.24; Income of Dwight Reed Fund, 16; Rochester, 1st, 25; Income of Sister Fund, 80; Somerville, Prospect Hill, 26.04; So. Framingham, Grace, S. S., 3.71; Southbridge, 5.31; Globe Village, Evang. Free, 22.50; Tannant, East, 0.60; Townsend, Estate of Walter J. Ball, 250; Waltham, Trin., 24.02; Ware, Brookfield Conf., 5.60; West Peabody, 21.80; West Tisbury, 1st, 28; Income of Whitcomb Fund, 24.5; Whitingboro, Extra Cent a Day Band, 14.06; Whitman, 18.10; Woburn, North, 7; Worcester, Old South, 510.40.

Designated for Italian work, Boston, Daughters of Immanuel, 5; Designated for C. H. M. S., East Northfield, Miss C. T. Barber, 1; Fitchburg, Swede, 0.96; Leominster, North, 19.18; Newton, 1st, 5; North Billerica, Mrs. E. R. Gould, 6; Reading, Mrs. Joseph Spokesfield, 5; Royalston, 1st, 6.35; Worcester, 1.

Woman's H. M. Assoc., Lizzie D. White, Treasurer; Salaries for American International College, 140 for Italian worker, 35; for Polish worker, 35; Designated for C. H. M. S., Essex Alliance, 36.75; Lynnfield, 2nd, Aux., 2.

## SUMMARY.

Regu'ar	\$6,606.14
Designated for Italian work	5.00
Designated for C. H. M. S.	53.49
Designated for C. H. M. S. from W.H.M.A.	38.75
W. H. M. A.	210.00
Home Missionary	3.49
Total	\$7,036.78

Receipts in June, 1906.

Agawam, Feeding Hills, 10; Boston, Cutler, Grace B., 1; Friend, 100; Friend, 15; Ellen Humphrey, Estate, 100; Income of Ellis Mendell Fund, 32; Park St., 62; W. Roxbury, South Evang., 58; Braintree, 1st, 37; Brockton 1st, Friend, 10; Buckland, 19.70; Cambridge,

## CALIFORNIA—\$15.

Pasadena, C. W. Keese, 15.

## OREGON—\$33.

Portland, German Ebenezer, special, 22; Mrs. Hahn, 1; Sherwood and Tualatin, 2; Stafford, German, 8.

## WASHINGTON—\$572.63.

Wash. H. M. Soc., by Rev. H. B. Hendley, Treas.: Special, 549.50; Aberdeen, Swedish, 3; Chattooy, 4.40; Lowell, 2; Milan, 2.88; Tolt, 1st, 9; Wallula, 1.85.

## AUGUST RECEIPTS.

Contributions .....	\$3,996.93
Legacies .....	3,131.57
Interest.....	\$7,128.50
Home Missionary.....	805.50
Literature.....	23.62
Total.....	6.50
	\$7,064.12

1st S. S., 15; Hope, 12.08; Pilgrim, 21.42; Charlton, 10; Chester Center, 5.55; Chesterfield, 3.17; Chicopee, 1st, 3; Columbia, Wash. Jr. C. E., .50; Fitchburg, Finn, 12.10; Franklin, 0.80; Income General Fund, 8; Hale, so; Hamilton, 1st, 11; Ipswich, 1st Jr. C. E., 10; Lancaster, 10; Lawrence, Trinity, 41.63; Lincoln, Hartwell, Jonas, 200; Malden, 1st, 143.09; Maynard, Finn, 3.20; Milford, 44.21; Milton, 1st, 29.27; New Salem, C. E., 5; Newton, 1st, 52.15; Highlands, 24.20; Two Friends, 100; Northbridge, Rockdale, 5; Whitinsville, Village, S. S., 137.66; North Brookfield, 1st, 31.25; Northampton, Florence, 25.66; Oakham, 10; Quincy, Finn, 3.64; Income of D. Reed Fund, 80; Spencer, Friend, 55; Taunton, Winslow, 10; Income of Wall Fund, 10; Waltham, 52.52; Westboro, Estate of Harriet S. Cady, 1,385.06; West Newbury, 1st, 23; Weymouth, East, Friend, 50; South, Old South, 10; Estate of J. Sophie L. Dyer, 1,500; Income of Whitcomb Fund, 108; Whitman, 13.90; Income of Whitney Fund, 20; Winchester, 1st, 234; Piedmont, 2; Plymouth, 210.70; Estate of Harriet D. Bartlett, 137.50; Liquidation 1st Worcester Bank, 500.

Designated for Greek work, Winchester, 1st C. E., 10; Designated for work in Alaska, Northbridge, Whitinsville, C. E., 25; Designated for work of Mrs. Gray, Wyoming, Boston, Roslindale S. S., 8.82; Designated for C. H. M. S., Boston, Alston C. E., 10; Springfield, Olivet, 33.25; Chicopee, 1st, 1; Worcester, Park 7.50; S. S., 3.07.

Woman's H. M. Assoc., Lizzie D. White, Treasurer: Salaries for Italian worker, 35; for Polish worker, 35.

## SUMMARY.

Regular .....	\$6,155.86
Designated for work in Alaska.....	25.00
Designated for Greek work.....	10.00
Designated for Mrs. Gray.....	8.82
Designated for C. H. M. S. ....	54.82
W. H. M. S. ....	70.00
Home Missionary.....	.50

Total ..... \$6,325.00

Receipts in July, 1906.

Auburn, 20.09; Bedford, Miss E. M. Davis, 2.50; Beverly, Swedes, 5; Boston, Boylston, 5; Dorchester, Village, L. H. M. Soc., 20; Friend, 50; Friend, 5; Miss G. and L. Hilton, 5; Brookline, Harvard, 82.40; Cambridge, Pilgrim, 11.37; The Cape, Finns, 15.98; Chicopee, 1st, 18; S. S., 3.18; Income of Clark Fund, 15; Dennis, South, 7; East Bridgewater, 7.67; Everett, 1st, 66.95; Fall River, Broadway, 10; Fitchburg, German, 16; Rollstone, 18.84; Foxboro, Miss M. N. Phelps, 50; Income of Frost Fund, 50; Income of General Fund, 50; Granby, 27.50; Greenfield, 2nd, 39.03; Income of Gurney Fund, 50; Hingham, Evang., 33.81; Holbrook, Winthrop, 28.64; Income of Jessup Fund, 150; Leicester, 1st, 23.48; Leverett, 1st, 10; Marblehead, 1st, 25; Marlboro, Hope, 6.10; Union, 44.50; Maynard, Finn, 3.57; Medford, Mystic, 108.65; Income of Mendell Fund, 50.32; Methuen, 1st, 22.65; Nashua, N. H., Estate of Laura M. Harris, 38.37; Newburyport, Mrs. J. W. Dodge, 25; Newton, Eliot,

## THE HOME MISSIONARY

320; North Brookfield, 1st, 5; Norwood, 1st, 85.95; Peru, 5.85; Philadelphia, Pa., 5; Pittsfield, 1st, 23.82; South, 15.22; Quincy, Finn, 2.39; Income of Reed Fund, 76.25; Rockport, 15.26; Salem, Tabernacle, 7; Sandisfield, New Boston, 2.50; Income of Sister's Fund, 120; Southfield, 5.50; South Framington, Grace, 142.08; South Hadley, 12; Springfield, Olivet, 18.50; Taunton, Union, 101.55; Uxbridge, 1st, 30.07; Wakefield, 33.74; Wellesley, 5; Wellesley Hills, Mrs. M. B. Davis, 2; West Barnstable, C. E., 5; West Stockbridge, Center, 5; Village, 23.50; Income of Whitcomb Fund, 172.50; Income of Whiting Fund, 20; Worcester, Estate of Harriet W. Damon, 16.67.

Designated for Rev. Mr. Long, Arizona, Wellesley Hills, 1st, 13.25; Designated for Immigrants, Westboro, Evans, S. S., 2.74; Designated for Italian Mission, Boston, Miss G. and L. Hilton, 10; Designated for C. H. M. S., Auburn, 20.10; Boston, Miss Mary C. Leavitt, 5; Middleboro, 24.85; Somerville, Prospect Hill, 111.73; South Hadley, 1.50; Worcester, Plymouth, 1,000.

Woman's H. M. Assoc., Lizzie D. White, Treasurer: Salaries of Italian worker, 35; of Polish worker, 35.

## SUMMARY.

Regular	\$6,219.94
Designated for Rev. Mr. Long	18.25
Designated for the Immigrants	2.74
Designated for the Italian Mission	10.00
Designated for the C. H. M. S.	1,163.20
W. H. M. A.	70.00
Home Missionary	1.10

Total ..... \$3,885.23

## Receipts in August, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Andover, North, L. A. Rea, 25; Belmont, Plymouth, 1; Bevior, Mo., Welch, 3.43; Boston, 2; Friend, 40; Geo. A. Hall, 50; Dorchester, Harvard, 26.70; Income of Brimbecom Fund, 20; Brockton, Campello, South, 150; Charlestown, East, 6; Concord, Trinitarian, 16; Danvers, Maple St., 87.27; Edgartown, 42; Everett, Courtland St., 24.81; Finns, The Cape, 22.95; Fitchburg, Rollstone, 6.70; Framingham, Plymouth, 42; South, Grace, S. S., 5.50; Granville, West, 4.75; Hatfield, 42.00; Holden, 13.10; Longmeadow, 5; Maynard, Finns, 1; Medfield, A Friend, 1; Methuen, add'l., 2.36; Newburyport, North, 23; Phillipston, 10; Quincy, Finns, 2.80; Hough's Neck, 12.43; Wollaston, 25; Randolph, 1st, 160.14; S. S., 10; Income of Reed Fund, 60; Sharon, 43.64; Somerville, West, 24.33; So. Hadley Falls, 28.52; Income of Swett Western, 50; Tolland, 7; Upton, 1st, 11.04; Ware, Gilbertville, 75; Wenham, 8; Whitingville, E. C.-a-Day-Band, 14.68; West Springfield, Park St., 39.55; Wrentham, Original, 12.43; Yarmouth, 25; Designated for the C. H. M. S., Newton, North, C. E., 3.

W. H. M. A., Lizzie D. White, Treas.: Salaries of Polish worker, 35; of Italian worker, 35.

## SUMMARY.

Regular	\$1,283.40
Designated for C. H. M. S.	3.00
W. H. M. A.	70.00
Home Missionary	.50

Total ..... \$1,356.90

## THE MISSIONARY SOCIETY OF CONNECTICUT.

## Receipts in May, 1906.

Ward W. Jacobs, Treasurer, Hartford.

Ansonia, German, for C. H. M. S., 4.50; Berlin, for Italian work, 50; Chaplin, C. E., for work among foreigners in Connecticut, 5; Ellington, C. E., for State work among foreigners, 5.43; Glastenbury, 1st, 395.80; Grassy Hill, 2; Hartford, Farmington Avenue, 48.32; Danish, for debt of C. H. M. S., 13.50; Middletown, 1st, 49.20; Montville, 5.90; New Britain, 1st, 135.21; New Haven, Redeemer, 34.25; for Italian work, 25; New London, 1st, 12.30; Northfield, 5.44; Old Saybrook, for C. H. M. S., 29.65; Plainfield, 5.40; Plantsville, 19.35; Riverton, 12; for C. H. M. S., 5; Sherman, 36.50; Stafford Springs, 30; Washington, special, 36.15; West Avon, 3.80; West Hartland, for C. H. M. S., 51; Winsted, 1st, Men's Club, 17.31; for C. H. M. S., 2nd, 203.10; Woodstock, 1st, 23; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary: Goshen Auxiliary, for Italian work in Connecticut, 22.40. Total, \$1,240.60.

M. S. C.	\$1,182.95
C. H. M. S.	57.05

Total ..... \$1,240.60

## Receipts for June, 1906.

Ansonia, German, 5; Berlin, C. E., special for Italian work, 40; Branford, 25.50; for C. H. M. S., 25.50; Centerbrook, 6.23; Chaplin, 7.53; Colchester, 19.82; Sunday school, 8.73; Danielson, special for debt of C. H. M. S., 57.53; Durham, 12.32; for C. H. M. S., 12.31; East Hartford, 1st, add'l., 2; Ellington, 51.62; Essex, 1st, 40; Exeter, in Lebanon, 27; Hartford, 1st, 135.04; Talcott Street, 5; Jewett City, C. E., 1; Kensington, special for Italian work, 15; C. E., special for Italian work, 10; Milton, 5; New Haven, Humphrey Street, for C. H. M. S., 47.35; Redeemer, for Italian work, 25; New Milford, 8.61; North Woodbury, 19; Norwich, Broadway, Young People's Union, special, 10.50; Plainville, Swedish, 8.38; Portland, 1st, 41.84; for C. H. M. S., 5; Simsbury, 13.60; Terryville, 90.98; Thomaston, 1st, special, 11.74; Torrington, French, 5; Trumbull, 16; C. E., 5; West Haven, 1st, 13.20; Winsted, 1st, 67.90; The Congregational Union of New Haven, special, 25; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Griswold Auxiliary, 2.50; Norwich, Broadway, Church Miss. Society, special, 365. Total, \$1,383.73. M. S. C. ..... \$1,236.04  
C. H. M. S. ..... 147.69

Total ..... \$1,383.73

## Receipts in July, 1906.

Bridgeport, Black Rock, 14.81; Canterbury, 6; Centerbrook, C. E., 2; Danielson, 37.54; for C. H. M. S., 20.11; East Norwalk, Swedish, 3; Georgetown, 10; Grassy Hill, 9.18; Greenfield Hill, 25; Hartford, 1st, 66.26; Litchfield, C. E. for Italian work, 11.60; Lyme, Grassy Hill, C. E., 5; Milton, 15; New Haven, Howard Avenue, 16.30; Plymouth, 14.62; New London, 1st, 15.71; Putnam, 2nd, 35.09; Salem, 40; Scotland, 5; Shelton, S. S., 24.69; Thomaston, 1st, special, 10.07; S. S., special, 25; Water town, 75; S. S., 16.50; West Hartford, 34.44; Windsor, 1st, 8.75. Total, \$547.57. M. S. C. ..... \$527.46  
C. H. M. S. ..... 20.11

Total ..... \$547.57

## Receipts in August, 1906.

Ward W. Jacobs, Treas., Hartford.

Bloomfield, 10.50; Bridgeport, 2nd, 11.82; Columbia, 10.85; for C. H. M. S., 10.85; Deep River, Swedish, 3; Fairfield, 50; Green's Farms, 14.71; Guilford, 1st, 30; Haddam, 1st, 6; Ivoryton, Swedish, 3.75; Middletown, 3 d, 13; New London, Swedish, 16; Norwich, Swedish, 12.20; Old Saybrook, for C. H. M. S., 25.25; Plymouth, 11; Sharon, 17.70; Somerville, 6.25; Southington, 8; Stonington, 1st, 34.43; Suffield, 1st, 31.87.

W. C. H. M. U. of Connecticut, Mrs. Geo. Follett, Sec.: Meriden, 1st, Cheerful Givers, 25; Suffield, 1st, L. H. M. S., 20. Total, \$372.48. M. S. C. ..... \$336.38  
C. H. M. S., 36.10 \$372.48.

## NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

## Receipts in April, 1906.

A. B. Cross, Treasurer, Concord, N. H.

Atkinson, .50; Bath, W. P. Elkins, 1; Candia, 11.17; Dunbarton, 2.50; Greenland, 35; Hampton, 21.16; Hudson, Caldwell Buttrick, 10; Lempster, Marianna Smith and Mrs. H. P. Bingham, 5; New Boston, Estate Lydia A. Andrews, 835.58; North Hampton, 7; Portsmouth, 125; North, 15; Rochester, Henry M. Plumber, 25; South Merrimack, Rev. C. S. Haynes, 8; Seabrook and Hamp Falls, 10; Warner, 11.25; C. E., 5. Total, \$1,128.16.

## Receipts in May, 1906.

Bath, S. S., 3.60; Claremont, 25; East Andover, 6; Greenfield, C. E., 6; Hollis, 9.22; Loudon, 5.61; Lyndeboro, 4.50; North Weare, 9.25; Penacook, 15.39; South Seabrook, Rev. W. A. Rand, 2; Swanzey, 4. Total, \$93.57.

## Receipts in June, 1906.

Bath, 7; Rev. W. P. Elkins, 1; Derry, Central, 37.80; Raymond, 15; Surry, C. E., 5; Walpole, 27.55. Total, \$93.24.

# APPOINTMENTS AND RECEIPTS

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## Receipts for July and August, 1906.

Atkinson, 23.50; Campion, 5.60; Candia, 3.25; Charles-ton, Mass., Anna G. Lewis, 500; Charlotte G. Warren, 500; Croydon, 6; East Jaffrey, 20.05; Hanover, Col., Ch., 50; Hill, 25; Hillboro Centre, 8; Jaffrey, 7; Manchester, Franklin St., 124.13; Meredith, 12; Nashua, Pilgrim, Ladies' Cir., 15; North Barnstead, 5.11; Salisbury, 4.40; Salmon Falls, Ch. and S. S., 22; Tilton, Bell Keniston Est., 27.63; Webster, 1st, 40.03. Total, 1,373.60.

## NEW YORK HOME MISSIONARY.

### Receipts for June, 1906.

Clayton S. Fitch, Treasurer.

Brooklyn, Ocean Ave., 10; Willoughby Ave., 28.73; New York, Swedish, 10; Lockport, First, 92.02; Ontario, 5; W. H. M. U., 50. Total, \$195.75.

### Receipts for July.

Brooklyn, German, 2.50; Cortland, H. E. Ranney, 40; Hornby, 2.50; Lisle, Y. P. S. C. E., 2.41; Moriah, Estate of Mrs. Cyrenus Reed, 10; White Plains, 27.82; W. H. M. U., as follows: Jamestown, Mrs. E. O. Morgan, 10; W. H. M. U., 170. Total, \$515.23.

### Receipts for August.

Buffalo, Fitch Memo., 8; East Rockaway, 12; Washingtton Mills, 10; White Plains, 10; Willsboro, 20; W. H. M. U., as follows: Homer, Miss E. F. Phillips, 5; W. H. M. U., 10. Total, \$75.

## OHIO HOME MISSIONARY SOCIETY.

### Receipts in May, 1906.

Rev. C. H. Small, Treasurer, Cleveland.

Barberton, 20; Chillicothe, 8.56; Chardon, 13; Chester, 1; Cincinnati, Storrs, personal, 2,50; Lawrence St., 20; Cleveland, Dennison Ave., 6; Edinburg, 5.35; Mansfield, Mayflower, 20; Springfield, 1st, 1.22; Secretary Pulpit Supply, 60; Toledo, 2nd, 20.75. Total, \$178.38.

### Receipts in June, 1906.

Ashtabula, Finnish, 4; Chester, 4.40; Cleveland, Hough Ave., 62.45; E. Greenville, 1.50; Hamilton, 4; Kelley's Island, Rev. H. R. Core, 35; Medina, Conference Fund Interest, 42; Newport, Ky., 5; Painesville, Union, 4; Sullivan, 6; Toledo, Washington St., 9.97; Wellington, 35; Windham, 13.25. Total, \$226.57.

### Receipts in July, 1906.

Alliance, Mrs. Whippy, 5; Belpre, C. E., 5; Coolville, 7.40; Centennial, 3; Cincinnati, Plymouth, 5; Storrs, 2.50; Cleveland, Mizpah, 5.50; Cyril S. S., 5; E. Greenville, .75; S. S., .60; Ireland, 1.61; Marietta, 1st, 160; Mt. Vernon, 23; Mecca, S. S., 5; Mineral Ridge, 2; Oberlin, 2nd, 35.04; 1st, 34.00; Penfield, 5; Parkman, 9; Radnor, 10; Rootstown, K. E. S., 24.28; Secretary Pulpit Supply, 16; Toledo, Central, 40.80; Windham, Mrs. J. S. Johnson, 100. Total-----\$505.66.

Ohio Woman's Home Missionary Union, Mrs. George B. Brown, Treasurer; Barberton, 5; Brownheim, 10; Cincinnati, Walnut Hills, 2.65; Cleveland, 1st, W. A., 14; Park, 3; Columbus, Eastwood, 3.30; Elyria, 2nd, 12.50; Lindenwile, 5.65; Lock, 1.80; Marietta, 1st, 3.56; C. E., 2.60; Newport, Ky., W. M. S., 5; C. E., 5; Painesville, 1st, 5. Total-----\$79.06 General total.. 584.72

## Receipts in August, 1906.

Brighton, 1.10; Cleveland, Euclid Ave., 53.86; Collinwood, 12.50; Columbus, First, 120; Huntsburg, 4.93; S. S., 5; Lenox, 10; Oberlin, Second, 25; Springfield, Lagonda Ave., 15; Thompson, 4.55; S. S., 5.78; Vaughnsville, 16; Wayland, 10. Total, \$283.72.

## OHIO WOMAN'S HOME MISSIONARY UNION.

### Receipts in June, 1906.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, 1st, W. M. S., 10; Ashland, W. M. S., 3.10; Ashtabula, 1st, W. M. S., 10; Bellevue, W. M. S., 4.25; Chardon, C. E., 1.35; Cincinnati, Columbia, W. M. S., 2.80; Old Vine St. W. M. S. 10; Cleveland, Union, C. E., 3; Elyria, 1st, W. A., 13; Geneva, W. M. S., 5; C. E., 5; Lyme, W. M. S., 3; Madison, W. M. S., 2.80; Mansfield, 1st, W. M. S., 20; Marietta Harmar, 7.35; Norwalk, W. M. S., 2.50; Painesville, Lake Erie College, personal, 25; 1st, C. E., 2.50; Rock Creek, S. S., 1.50; Ruggles, W. M. S., 25; Springfield, Lagonda Ave., W. M. S., 5; Tallmadge, W. M. S., 10; M. B., 2; Toledo, Plymouth, Jr. C. E., 1; Unionville, S. S., 5; West Mill-grove, C. E., 7.5; Zanesville, Jr. C. E., 1. Total, \$181.90. Grand total, \$408.47.

### Receipts in August, 1906.

Geneva, C. E., 5; Oberlin, Second, S. S., 5; Strongsville, W. M. S., 3.55; Toledo, Central, W. M. S., 480; Plymouth, W. M. S., 2.50; First, W. M. S., 50. Total, \$70.85; Grand total, \$354.57.

## MICHIGAN HOME MISSIONARY SOCIETY.

### Receipts in March, 1906.

Rev. John P. Sanderson, Treasurer, Lansing

Armada, 61; Bass River, 6.06; Beacon Hill, 2.25; W. S., 5; Benton Harbor, C. E., 5; Benzonia, 100.50; Breckenridge, 2.50; Bridgeman, 14; Brimley, 7.50; Carmel, 4.50; Carson City, 15.14; Chase, 1.62; Coloma, 6.25; Copemish, 7; Crystal, 3; Detroit, Woodward Ave., 105.50; Dexter, 1.20; Mrs. Mattison, 3; Echo, 3.50; Flint, 35.43; Grand Haven, 3; Grand Rapids, 1st, 25; Plymouth, 11. C. E., 5; Harrison, 22.25; Hartland, 5; Hersey, 3.15; Hetherington, 5.50; Hopkins Station, 29.80; Johannesburg, 17; Kalamazoo, H. Montague, 10; Laingsburg, 13.50; S. S., 2.50; Lake Odessa, 5; C. E., 5; Lansing, Plymouth, 30.26; Merrill, 5; Mio, 1; New Baltimore, 5.46; Northport, C. E., 3; Port Sanilac, 5; Redridge, 2.65; S. S., 3; Roscommon, 17.50; Salem, 1st, 12; Thompsonville, 21; Watervliet, 18; Whitehall, C. E., 5; Wyandotte, 2; Interest, 332.50; W. H. M. U., 66; Congregational Michigan, 6.20. Total, \$1,683.22.

### Receipts in May, 1906.

Addison, 5.20; Charlotte, 30; Chassell, S. S., 6.43; Clarksville, 2.50; Copemish, S. S., 1.11; Detroit, 1st, 500; Mount Hope S. S., 2; Essexville, 50; Freeport, Church and S. S., 17.51; Gilmore, 5.50; Leslie, 1st, 19.50; Man-celona, 1; Olivet, 3.32; Rockwood, 4.15; Rosedale, 10; St. Joseph, 5; Wolverine, 3; Anonymous, 2.50; Estate of Stanley H. Mills, Grand Rapids, 10. Total, \$629.22.

## RHODE ISLAND HOME MISSIONARY SOCIETY.

### Receipts from January to July, 1906.

J. William Rice, Treasurer, Providence

Barrington, 32.25; Central Falls, 58.97; E. L. Freeman 100; Chepachet, 10; C. E., 5; Pawtucket, Park Place; C. T.; 5; Peacedale, 44.05; Providence, Beneficent, 79.06; C. Eahl 782.02; Union, 50; Riverside, 1; Slatersville, 11.50; Cent, 10; E., rointon, 5; Westerly, Pawcatuck, 11.06; Total-----\$1,206.71

# WOMAN'S STATE ORGANIZATIONS

**NATIONAL FEDERATION OF WOMAN'S STATE ORGANIZATIONS**, President, Mrs. B. W. Firman, 1012 Iowa Street, Oak Park, Ill.; Secretary, Miss Annie A. McFarland, 106 N. Main Street, Concord, N. H.; Treasurer, Mrs. A. H. Flint, 604 Willis Avenue, Syracuse, N. Y.

**1, NEW HAMPSHIRE**, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 106 N. Main St., Concord.

**2, MINNESOTA**, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 815 E. 18th St., Minneapolis.

**3, ALABAMA**, *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Mobile; Treasurer, Nellie L. Clark, Marion.

**4, MASSACHUSETTS AND RHODE ISLAND**, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

**5, MAINE**, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

**6, MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. L. P. Rowland, 269 Fountain St., Grand Rapids; Treasurer, Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.

**7, KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. J. P. Wahle, 1258 Clay St., Topeka.

**8, OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, 106 Commonwealth Ave., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

**9, NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

**10, WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1884. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Edward F. Hanson, Beloit.

**11, NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. L. B. Flanders, Fargo; Secretary and Treasurer, Mrs. J. M. Fisher, Fargo.

**12, OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 304 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

**13, WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1886. President, Mrs. W. C. Wheeler, 302 N. J. St., Tacoma; Secretary, Mrs. Edward L. Smith, 725 14th Ave., Treasurer, E. B. Burwell, 227 Seventh Ave., Seattle.

**14, SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

**15, CONNECTICUT**, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.

**16, MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 1229 Garfield Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Rider, 2524 Forest Ave., Kansas City.

**17, ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer,

Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

**18, IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.

**19, NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 1680 Broadway, Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. M. J. Haven, 1220 Garrison St., Oakland.

**20, NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. Gross, 2004 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

**21, FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

**22, INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

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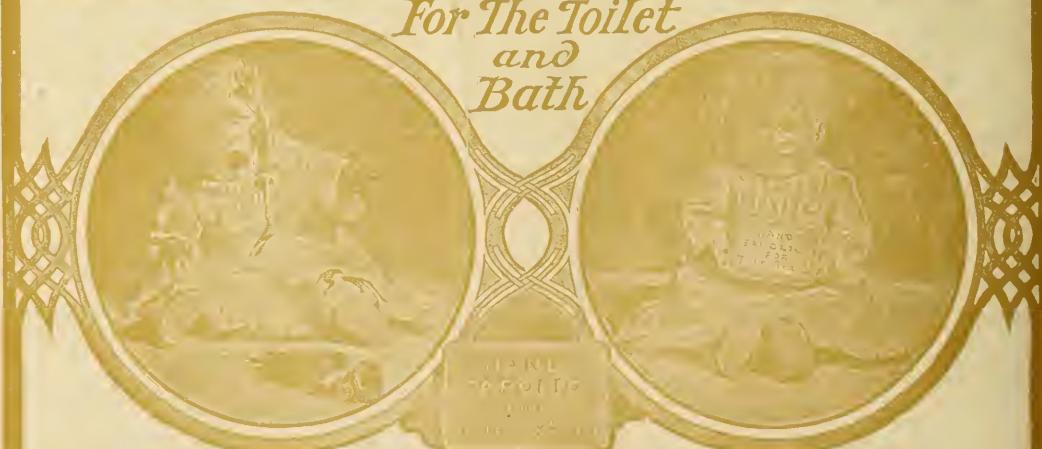


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VOLUME LXXXI

NUMBER 6

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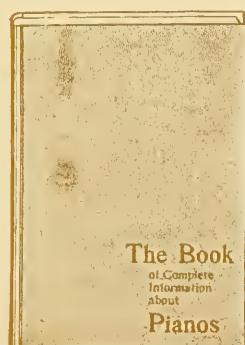
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## THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
Congregational Home Missionary Society



YIDDISH MAN FROM RUSSIA. WIFE AND CHILDREN MASSACRED WHILE HE WAS AWAY FROM HOME

# THE HOME MISSIONARY

VOL. LXXX

NOVEMBER, 1906

No. 6

## *Consternation Among the Jews*

By JOSEPH H. ADAMS

**A**MONG the alien races speeding westward across the Atlantic at this time, what one has a fairer claim to the sympathy of the New World than the Russian and Polish Jew? Behind him lie misery unspeakable, torturing memories, a looted home, his butchered wife and children and the ruin of every dear hope of his life. Landing in New York, in place of

the joyous welcome so dear to the immigrant, he finds everywhere consternation and grief, to which his coming is destined to add. Over on the east side of the city, that section bounded by the Bowery on the west, by the river on the east, by Houston Street on the north and East Broadway on the south, there is found a population of many thousands who



RUSSIAN FAMILY. SURVIVORS OF THE RUSSIAN MASSACRE

to-day are dumb with despair, or frenzied with sorrow.

The distressing news from all parts of Russia and Poland telling of the wholesale massacre of their race has struck terror to the hearts of thousands among the poorer class of Polish, Russian and Finnish Jews. Many of them in their simplicity, fear trouble in this country as a reaction from the horrible deeds that are being perpetrated in the father-land, and the many who cannot speak or understand our language and are not conversant with the broad-minded American policy, fear that in this country there may exist the same feeling against them as in Russia.

Signs of mourning are every where. Synagogues are daily visited by multitudes who flock in and out of these temples offering sacrifices for the dead and prayers that mothers, fathers, sisters, brothers and friends still in Russia may be spared. Every night throngs gather at the street corners and talk over the latest news from home. Lamentations are heard in all the streets, and the sounds of wailing for the dead issue from nearly every block.

The Jew shows grief more than most other aliens and it takes him longer to recover from affliction. This applies to most races, or individuals, who are hard gainers and hard losers. They take their experiences deeply. Long faces are seen on every hand, for hardly can a resident in the Jewish quarter be found who has not lost some relative or friend and who is not in fear as to what the near future has in store for those who still survive.

They who, for the most part, have been beaten and robbed of what they had and were fortunate enough to escape death are too timid to make an attempt to leave the country, while the protection offered them is for the present as little or nothing. Ten chances to one any travelling Jew from the interior of Poland or Russia would never reach the sea-coast to embark before being robbed or murdered.

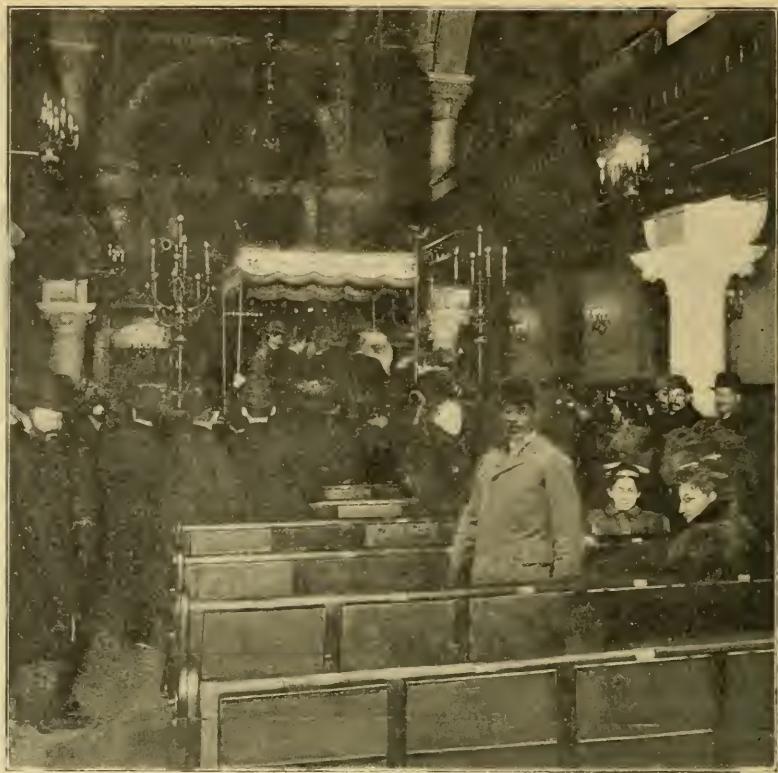
The conditions in Russia are worse than any one in this free and prosperous land can possibly imagine, and the half has never been told. The news is carefully suppressed and censors at every cable outlet cut down or crop out information to the outside world. Newspaper dispatches give but a meagre idea of the horrors of the situation; they are too revolting to print in detail, and too terrible for the imagination to dwell upon. Helpless women and children, butchered and mowed down in the streets like cattle, a brutal, maniacal, despotic and fiendish mob, breaking loose at times in cities and towns all over the country, pillaging, murdering, and brutally assaulting the helpless and weak without regard to age or sex!

The mob knows not why it is doing this; they are simply spurred on by a fanatic frenzy to abuse and maltreat the Jew beyond all limit of human endurance—robbing him of his worldly goods, wrecking his shops and store-houses, and when the worst has been done to his property, brutally butchering the whole family and flinging their bodies into the streets, or over the walls into the river. A down-trodden race is always a grieving and patient one, bearing the insults and the injuries thrust upon them with little resistance or complaint, enduring with pain what others would resent and hoping against hope to rise again and stand among the nations as before.

The greatest congregating place for the Jews from all parts of the earth is found in the United States and is known as the Jewish quarter of New York City. Yet this section does not contain all the race in one city; they are scattered from the Battery to High Bridge, and from river to river all over Manhattan Island. Few of our people realize that 750,000 of this race reside within the city limits, and great surprise was manifest when the mourning parade took place in the early days of last December, passing up Broadway to Union Square



MARKET DAY, CENTER OF POLISH-JEWISH QUARTER OF WEST NEW YORK CITY



JEWISH WEDDING IN A SYNAGOGUE

and back again to the Jewish quarter. Over 150,000 Russian and Polish Jews filed out, that day, from the sweat shops and crowded tenements of the East Side, each with the emblem of mourning over the head and shoulders. Each sect, synagogue, congregation, society, and fraternity had its leaders, and the members quietly fell into line marching along silently to the mournful dirges of various bands distributed along the route.

Signs of deep mourning were every where in evidence, showing the vast numbers among the great throng who had lost near relatives. Most of the mourners walked with eyes on the ground, the older ones in the attitude of prayer, slowly swaying their heads up and down as the custom is when weeping or lamenting. It was a solemn and pitiable sight to watch

this mammoth funeral procession following their memorial banners and mourning the friends, who, at the hands of semi-barbarous Russians had been butchered and their bodies burned or hacked to pieces, or thrown into the lakes and rivers.

From the latest reports at St. Petersburg, Siedlce, Warsaw, and other centers of disturbance, the most distressing news is coming in such as can escape the censors. In many districts telegraph offices are closed, wires are down, thereby making it impossible to receive full and adequate knowledge of the true situation. In many places the Jewish shops are closed and their contents seized by the mob and offered for sale in the open streets; and this state of affairs is countenanced by governors and police officials. By the latest reports thousands of refugees fleeing

for their lives have invaded the sea-ports in their endeavor to embark and get out of the country. At Siedlce the massacre has so far outnumbered that of any other locality in Russia. The trouble was precipitated first by the effort of the mob to loot and pillage the Jewish shops. Their owners naturally tried to defend their property; this opened up hostilities and the

militia took a hand with the result, so far as can be ascertained, that more than one thousand Jews were slain and their bodies mutilated. That not a soldier was killed or even hurt is the best proof that little or no resistance was offered, and that every Jew in sight was shot without warning. If the true story could be gotten at it would be a revelation of atrocities far



GROUP OF RUSSIAN JEWS JUST ARRIVED FROM WARSAW VIA ITALY

outreaching the practises of the darkest periods of barbarism. The question will soon be asked in seriousness, How long must the civilized nations of the world continue to be mere lookers on?

To the thousands of these afflicted exiles who are fortunate only in escaping with their lives, shall we not extend the hand of Christian sympathy. Nay, have we not a gift more precious than sympathy to offer? The popular impression about the Jew is that he is hopelessly bound, beyond all possibility of release, to the traditional errors of his race and his religion; that his mind is steeled against the claims of Jesus Christ as the Messiah, and that all Christian missionary effort, with him for its object, is hopelessly wasted and thrown away. This is far from true. With the Jew as with the Roman Catholic, and with other followers of Old World creeds, there is evident tendency to relaxation and reaction, resulting in the throwing off of all religious restraints, and leaving thousands of young Jews with mind and heart prepared to welcome

new impressions.

The New York City Mission Society is improving the opportunity thus offered with many tokens of success. On one of the most solemn Jewish fast days, the Day of Atonement, Rev. Mr. Angel, himself a converted Jew, recently preached to a large Jewish audience on "Repentance Toward God and Faith Toward our Lord Jesus Christ." But here, as everywhere, the hopeful element in the Jewish problem is the Jewish boy. In spite of warnings, threatenings, and physical beatings, boys by the hundreds are gathered under this mission effort to sing the songs of the church and to listen to the teachings of Jesus Christ. We must not despair of the Jew. In many ways he is a model citizen, though often despised. Here in a free country new life and aspiration are coming to him. His mind is opening to Christian truth, and to those of his race who seek homes in the far West there is a bountiful outlook for prosperity and peaceful living.

## *The Russian Welter*

**S**PEAKING of the massacre of Jews at Siedlce in Poland, "The Outlook" of recent date remarks: "Even the barbarity of the Kishinev slaughter seems to have been surpassed, and in this case even more plainly than at Kishinev the connivance of high authorities is evident; for it is reported that Governor-General Skallion telegraphed for permission to use artillery, and that then four batteries opened fire down streets inhabited by thousands of Jews. The dispatches also assert, as evidence of the fact that the massacre was planned before hand, that the soldiers went about in advance warning the non-Jewish people to hang out their ikons so that they might remain undisturbed. The only excuse offered for this wholesale murder is that certain Terrorists fired from roofs and windows on soldiers and policemen on Saturday last. In view of the similar excuses given for former massacres this explanation sounds very much like the fabled assertion of the wolf, that the lamb, drinking below him, muddied the water of the stream; for a state of terror had existed in the town for many days and it is far from probable that the Jewish population would commit acts sure to bring down upon them fierce reprisals. This massacre at Siedlce is a frightfully ironical comment on last week's declaration by the Czar of a firm determination to preserve order and to introduce a liberal measure of reform, with the specific mention of the immediate abolition of restriction on the Jews. It is only one more evidence of the extent of what "The London Spectator," in an illuminating editorial on the general anarchy of Russia, calls "The Russian Welter."

# *The Zinc Field and its Needs*

BY REV. H. M. McDOWELL

THE Zinc Field lies largely in Southwest Missouri, but extends into Kansas. The principal part of the territory referred to, is called the Joplin district. It is covered over with mills and honeycombed with mines. The accompanying illustrations show the mills where the stone is crushed, the mineral separated and prepared for the smelters which are located principally in the gas belts, just over the line in Kansas. A few are in the district. Last year a pipe line was laid from the Kansas gas fields through the district which furnishes gas at from 10c to 25c a thousand cubic feet, both to the mines and for private consumption.

In Jasper County there is a population of 100,000, all of which are American citizens. We have no foreign population here. We are exempt from the strikes of other mining districts, and other kinds of mines.

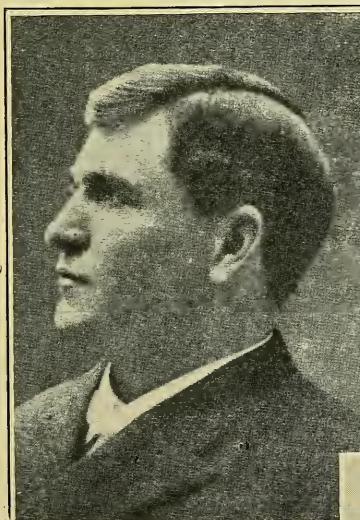
Many people have supposed that Joplin, Webb City, Carterville, and Carthage are mere mining camps. These towns and cities are full of miners, hundreds and thousands live here in these towns. The street cars are loaded morning and evening with them, as they go to and come from the mines, but there are no mills inside the city limits.

Joplin is a city of 40,000, with good homes, splendid business blocks, and

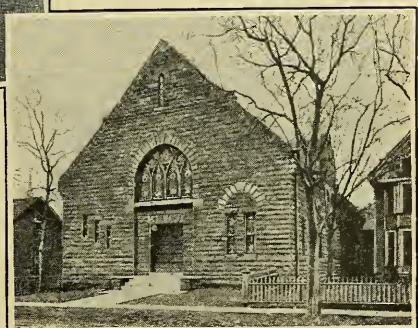
as good a street and interurban, electric railway, as one will find anywhere. There is at present, under construction a hotel, which is to cost the builder a half million dollars.

Carthage has a population of 10,000, and as fine homes as anyone need want. Recently one of the beautiful residences sold for fifteen thousand dollars. Carterville and Webb City; twin cities, five and six miles from Joplin, have a combined population of 20,000. All these cities are supplied with natural gas from the Kansas field, and with electricity from the powerful electric plants, located in the neighborhood.

There is another advantage this district has over other parts of the country, the public roads of the district. The photographs show the piles of crushed rock, "Tailings," which come from the mines. These tailings are free for the use of public roads, and stretching out in every direction from Joplin are roads, as solid and fine as any turnpike. The mine owner has taken advantage of these roads and the motor cars are almost as familiar to the spectator as the carriages.



Rev. H. M. McDowell



Congregational Church, Joplin, Mo.



### JOPLIN PUBLIC LIBRARY

These cities, as far as modern conveniences are concerned vie with any in the country of their size. Their Public Schools are excellent, nine thousand children of school age in Joplin, alone. The Carnegie Library is well stocked with choice books, of which a few are read, and a larger stock of novels, selected by public demand, which are devoured with greediness.

Joplin is strategic. Located near the corner of the state, within a short half hour ride of Kansas, an hour of Arkansas, two hours of the new state of Oklahoma. It is destined to be the Great City of the Southwest.

I have written this much to set before you the zinc field as it is, briefly, and now I come to the matter of this field in its relation to home missions.

Joplin has a population of 40,000, a church membership of six thousand, less than one in six profess to be Christians, and not one half of the six thousand are regular attendants on church services, and if every bit of

seating capacity was used in all the churches in the city, there would not be room for anyone but the church members to go in and sit down at the morning service. The other 34,000 would have to stay away from church, if they wanted to go. Webb City and Carterville are not as well off as Joplin. Carthage is very well provided, but the people do not go to church as they might. When we come to consider the out lying camps, we face a condition which is appalling, in the neglect of religion, and the endorsement of evil, and in the fact that the class of religious teaching is so poor. For example: Badger is a camp over the line in Kansas, a camp of three hundred to five hundred people. There is no Sunday School, no church service worthy of the name, no organizations, and no real desire for these things.

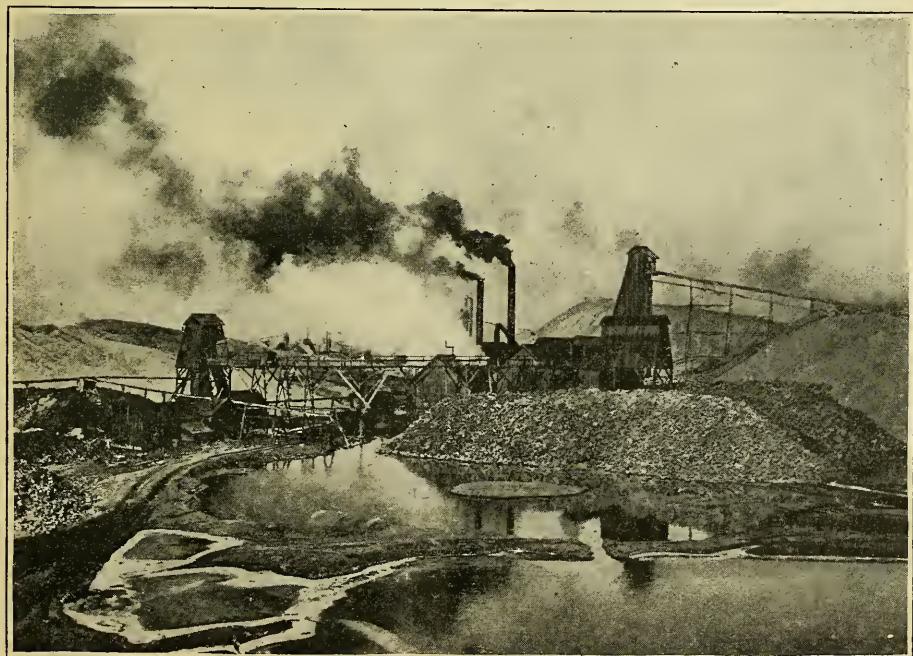
The pastors of Webb City and Carterville made a canvass of every house in a camp called Prosperity. The following is a result of their in-

vestigations: A population of 1,300, not counting roomers and boarders of which there were probably several hundred. There were 277 families canvassed, these families averaged five to the family. One hundred and five of these families had no church relation whatever, and did not care for the church, or its services enough to express a preference. One hundred and two of these families expressed a preference, but had no church connections. Seventy families professed to have, or to have had connection with some church. Their church relation existed not locally, excepting about 15 or 20 of them, but scattered all over the country in various states. Of these seventy families, probably 350 persons in all, there were but 93 who were then or had been connected with the church. From the best information obtainable there were in this population of 1,300, fifteen people who belonged to the local church; the pastor of which comes once a month to expound the Scriptures. There are, however, two or three little groups

which gather in Sunday Schools led by denominationalists, too weak for church organization. This is true of the whole district.

This expresses the conditions very well indeed, the field has been scratched over with the rake of denominationalism, but the crust of selfish indifference has not been broken; the ground lies fallow and unbroken. What is needed is a deep and abiding work for each of these camps or towns, such as is being done at Granby by our Missionary pastor there. Granby is a town of 2,500 people, and as I understand the situation never had a settled pastor until our church sent one into the field. For two years patiently, carefully, in self-sacrifice and peril, our pastor has labored almost alone until the seed sown begins to ripen for the sickle, and shows the result of his labors in a little garnered grain.

Of course to carry on this work requires men and money. Some months ago I wrote the Secretary that ten dollars a month would keep a Sunday



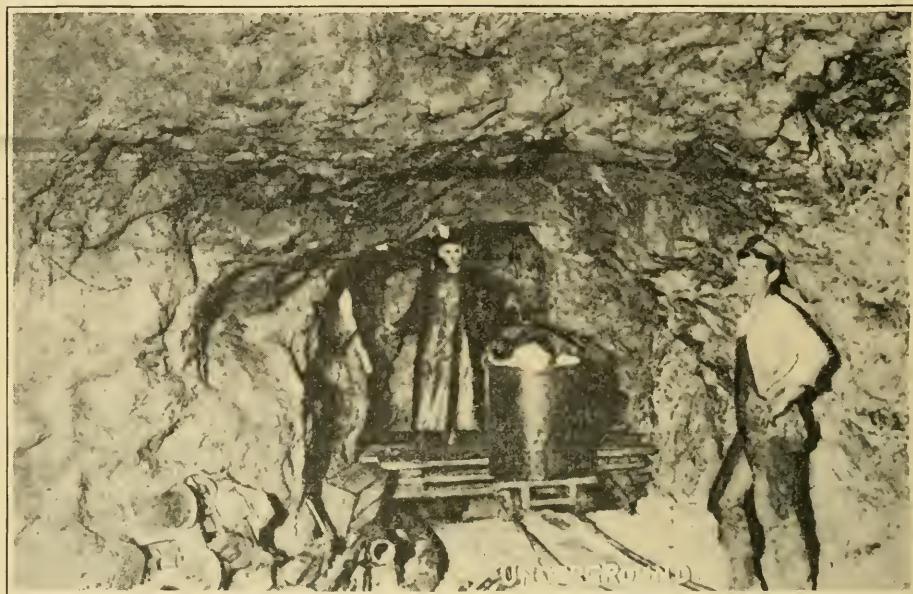
ZINC AND LEAD MINES, JOPLIN

School open in a very much needed district of Joplin. But ten dollars could not be furnished, and determined to open the school I solicited the help of our State Sunday School Superintendent, Rev. J. P. O'Brien, who came April 1st., and organized a Sunday School. The six months, just closed, showed an attendance of twenty-five a Sunday. Twenty-five young children secured in this school without any special effort being made, but such as a pastor, with enough work elsewhere, could do. We have

lieve we could use him for a glorious work.

The saddest things we find here are such as follows: The mine operators do not go to church; the miners do not go to church. The saloon, the gambling house, and kindred houses of vice, together with the Sunday theatre, and the baseball park are wide open on Sunday.

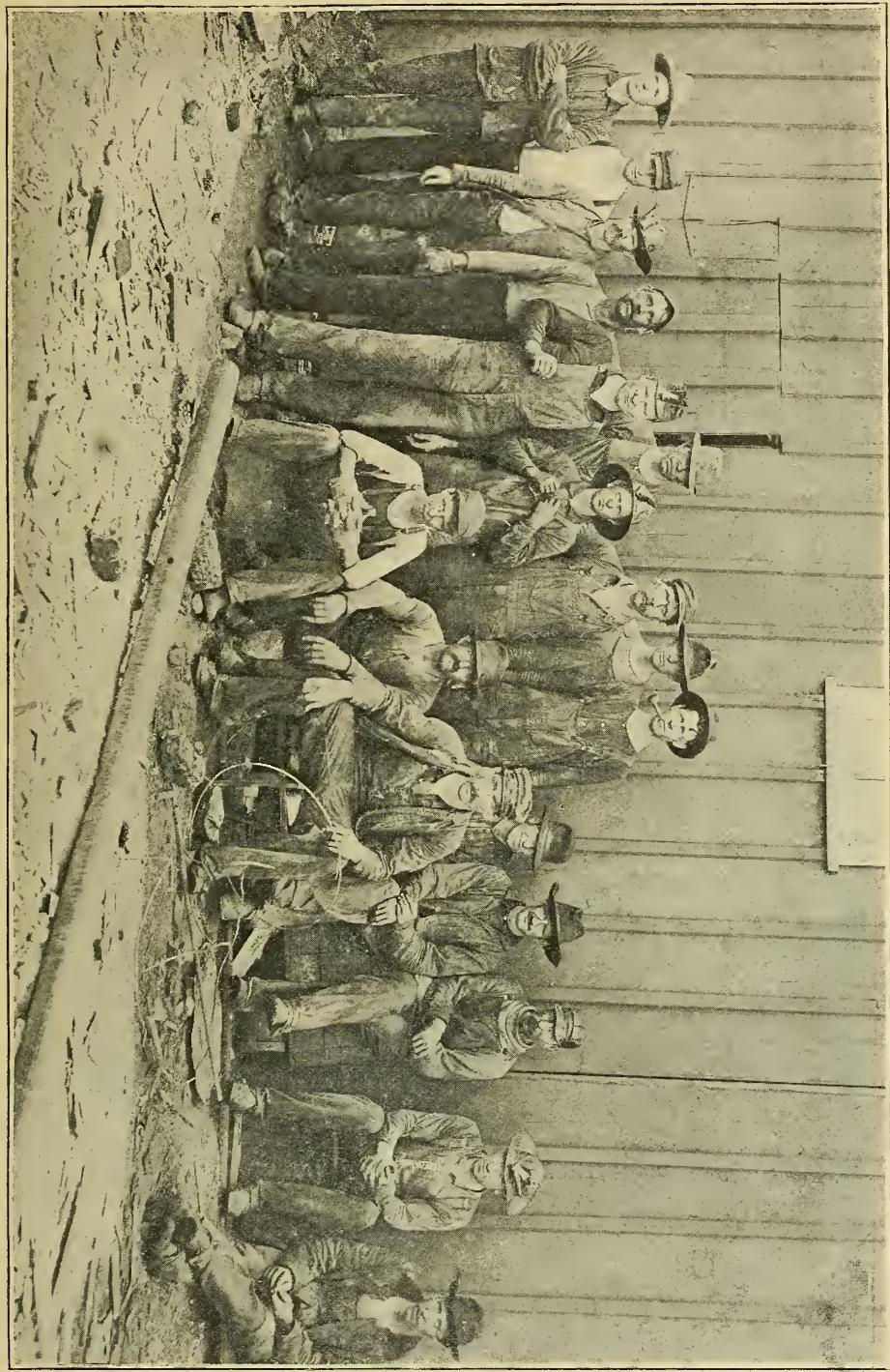
What is to be the end of a city such as I described in the outset, with its population, street roads, natural advantages, and yet a city that is allowed



UNDERGROUND

had forty-two in attendance, the highest number. One of the difficulties we face is the lack of workers in our First church who are willing to go to the Mission and teach Sunday after Sunday. The writer taught this Mission with eighteen to twenty-four children in attendance, alone. No organist, no teachers. A missionary supported by our Sunday School and Publishing Society, and our H. M. S., is the logical plan here. If we had a man in this field, a city missionary with the spirit of an evangel, willing to do the work of an evangelist, I be-

to run wide open. Saturday night is the open night, until ten, twelve, even two a. m. Sunday morning men are kept at work and even though they desire to attend church, they are not in condition to go. Saturday evening is pay-day. Many of the mine operators, either for convenience or for gain, pay their men off in the saloons. The wages run from twelve dollars to twenty dollars a week. They are paid in the saloon, the saloon man cashes their checks, and they buy from him. They treat their friends, a carousal begins, which lasts until Monday morn-



NOONING—COMING UP FOR A BREATH OF AIR AND A LITTLE SUNSHINE

ing, when unfitted to work, these men must go back to the mines for their money is all gone. I stood at a point of vantage recently and counted thirty-six men go into a saloon in fifteen minutes, on Sunday afternoon.

Just at the present time we need a great many things in this district, but especially do we need the means to put our Mission Sunday School on its feet. For four hundred dollars, we could buy a lot and build a chapel that would answer all needs. The house we occupy is being changed into a dwelling, and we must vacate at once. Vacate and no visible house. Vacate and let the Mission die.

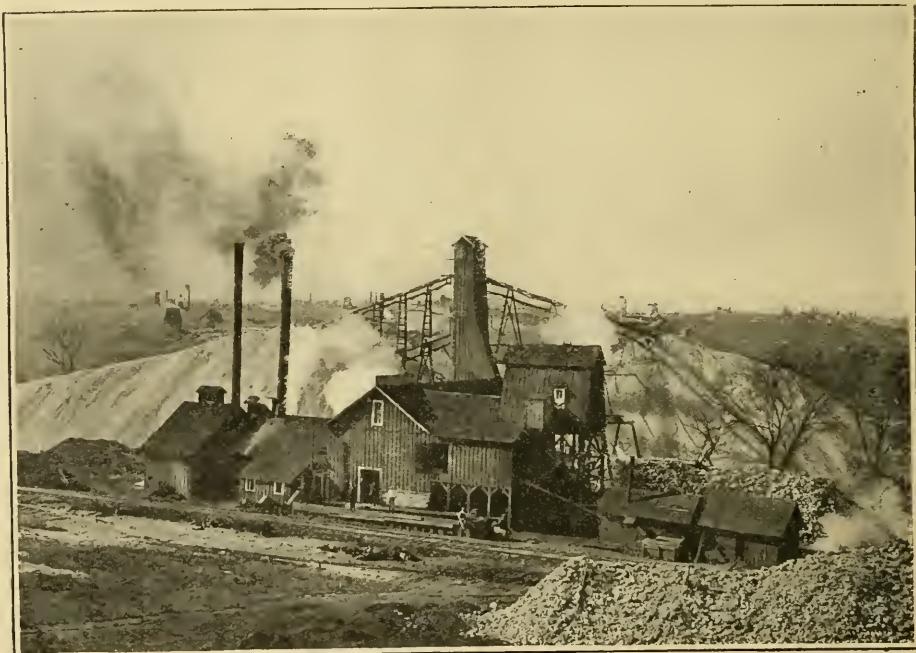
This is purely a missionary work. I can see no strong church growing out of it. I can see no great church building, paying into your benevolent societies vast sums. It is a missionary work. A taking to Christless chil-

dren, the news of the gospel, opening up in the midst of them, a chance for a higher life.

Our Sunday School is within three blocks of a public school building, which enrolled nearly eight hundred children, below the eighth grade; there are not two hundred of them in Sunday School regularly. If ever there was need for a mission, here is where we need it.

Oh for a man possessed of a missionary spirit to furnish the money to pay another man's salary to go into this field, and begin a campaign and a mission for Christ and the Kingdom! And, Oh that we had the means and the men to go forth and enter all the fields that are white to the harvest! But the answer is not heard, "Here am I." But the harvest is ripe.

"Pray ye therefore, the Lord of the harvest to send forth laborers into the harvest."



ALEXANDER MINE, JOPLIN

# *Editor's Outlook*

## The Russian Horror

THE opening article of this number will find many sympathetic readers to whom it will make its own appeal. The bewildered question of multitudes of people on two hemispheres to-day is this—"Can such things be under the Twentieth Century sun?" We had almost forgotten the unspeakable Turk and his atrocities, when he is fairly eclipsed by the more unspeakable Russian and his thrice horrible butcheries. Not for centuries has the world been called to witness such wholesale and cruel massacre of men, women and children, with consent of government.

Mr. Adams touches only lightly the causes of this terrible condition. They are mixed, and not easy to analyze. In part, no doubt, they are racial, also largely religious. In some measure, the blind rage of the Russian is simply retaliation upon an innocent race that has prospered and grown rich amid prevailing adversity. But whatever the causes may be, they are wholly fanatical and without the slightest excuse. Thus far other nations have looked on, silent with horror. No united protest has been raised, doubtless through fear of inflaming passions already unduly excited. But the tension is becoming almost too strong to bear. As massacre follows massacre, adding horror to horror, it grows to be a serious question—How long can Great Britain and the United States, the leading Christian nations of the world, continue to be only passive spectators of these burning outrages upon Christian civilization?

The home missionary aspect of the matter must not be overlooked. Thousands of expatriated Russian and Polish Jews are, at this hour, fleeing for their lives toward America. New

York already has nearly 800,000 of this race, and will soon have a million. They are peaceable neighbors, they are good citizens, so far as enlightened. They take care of their own poor and helpless; they do not fill our jails and are seldom to be seen in our police courts. They belong to that old race of which we read every morning with admiration in our Old Testament scriptures. Paul was a "Hebrew of the Hebrews," and he is to-day the central hero of the Christian Church. Peter, John and James were Jews. Our Lord himself chose for his humanity the lot of the Jew, and his kingdom was planted on earth by converted Jews. And yet, how many Christians need a vision let down from heaven as much as ever Peter did to convince them that the Jew is still worth saving, or even salvable! Much evidence exists to the contrary, and vast encouragement to vigorous missionary effort among this race. "To the Jew first and also to the Gentile" was the missionary law of the First Century. "To the Gentile first, and also to the Jew" may well be the missionary order of the Twentieth Century.

## That North Dakota Parable

Correctly speaking, a parable is a similitude that might become a reality. The North Dakota parable, described by Superintendent Powell in the October HOME MISSIONARY, is a similitude already become a reality, and having now the added force of an object lesson. While the Dakota experiment is novel it is not absolutely new. In some parts of New England, depleted by emigration, it has been tried with success. Churches left to die of excessive blood-letting have survived and strengthened each other by forming a church trust. And what has proved salutary for churches thus

# TIMELY TRUTHS--TERSELY TOLD

## Unity In Diversity

TWO things are perfectly clear: first, there has never been a day in the history of the Christian church when denominational lines were more deeply marked than they are to-day. All Christian work is being done on denominational lines; secondly, there has never been an hour when the Christian church was more at one than it is to-day. We have got Christian unity. Everywhere Christians are doing Christ's work in all sorts of ways, in the most graceful and delightful unity of spirit? We are not afraid to talk our views freely to each other. There is a blessed unity in the Church of God.

Now those two things are not incompatible, and our wisdom is to take them as we find them. Let us work along our denominational lines. There is where God has placed our resources of men and women, and I believe there is an abundance of them in the churches to-day if we make the right sort of call for them. They have never failed in the past. Ah, what grand men have been pastors of home-missionary churches in this land, and what grand women have been their companions and the mothers of their children and the comfort and light of their homes! They have left for our inspiration an example of heroic self-abnegation and of blessed labor for Christ. We read of a French artist who, while painting his masterpiece, became imbued with the idea that all the great artists of the past were present in spirit, hovering a bright cloud just over his head, to see how he would acquit himself. What a flood of inspiration must have beat down upon him as he worked! Brethren, I have sometimes felt a holy inspiration pouring down upon me as I have thought that the great cloud of witnesses that have entered into the heavens from the fields of sacrifice

and toil on the earth were looking down upon me as I sought, in my humble way, to prosecute the work; but all of that glorious galaxy the brightest is the missionary. They are all stars of the first magnitude, and the pure spirits who are there from our home missionary fields have made sacrifices as great and achieved victories as glorious as were ever made and won on any foreign field on earth. Their seed abides in our churches still, and when this Home Missionary Society gets ready to enter the doors that God has opened to it, and has the requisite funds in hand, the bugle call will bring from the churches the men and women to fill every pulpit that is set up.

*R. R. Meredith.*

## The Mission of a Christian Republic

A philosophic observer, whose home is now in Washington, said to me the other day, "It is appalling to any one who lives at the national capital and watches what is going on, to see the extent to which money rules everything."

This tendency does not, indeed, dominate all lives, even in Washington. There are a good many yet who have not bowed the knee to Mammon. There is, I trust, a great multitude of those who do not mean that the nation shall be faithless to her ideals. And among them there is none whose purposes are clearer or whose heart is truer than the man at the head of the nation. It is his chivalrous determination to resist the aggressions of greed, to put an end to the rule of the spoilers and the plunderers and to give "a square deal" to the poor man, as well as the rich man, which has won for our President the love of the people.

This is the kind of leadership which the nation must follow from this time forward. It must not sell its birthright for gold. It must be, in spirit and purpose and character, a Christian nation. It must incarnate the life of Christ in its national life. It must therefore identify itself with the great masses of the common people. It must make them know and feel that it is their country, that their homes are its care, that their welfare is its pride. It must be able to claim the Messianic royalty; it must stand upon the shore of either sea, lifting up their standard and saying, "Behold my divine anointing: I have a right to rule because I free the slave, I lift up the lowly, I protect the poor."

*Washington Gladden*

Columbus, O.

### To Serve is to Rule

A world, a lever, a fulcrum—there is the perfect definition of perfect opportunity. The might of opportunity lies in its strategic power. The strength of the arm depends on where it reaches the lever. The young Christians of America are made strong by the strategic opportunity—the lever, the load and the fulcrum are met? The lever is a symbol of the Christian life in our time. For the first time in history, our time has a clear recognition of the primacy of him who serves. Men have said the idle man is the gentleman. The kings of the earth have been those who toil not, neither do they spin. They have refused burden bearing. But at last the scales have dropped from our eyes, and in all civilized societies it is recognized that the great man is the man who does more than other folks.

The scientist confesses now that he was wrong when he said the world belongs to the strong? He preaches now that the world belongs to the gentle also. The life of the nation hangs not so much on the father's

strong arm as the mother's self-forgetting heart. The Old World aristocrat believes this, and so for the past thirty years the best books of England have been written by the nobility and the best pictures have been painted by children of noble houses, and the best reform and the best thought for the poor have come from those who wear soft raiment and dwell in kings' houses. There is not a harder working man in Europe than Emperor William. The times believe in the Christian method. The age expects great things of the Christian disciple. At last all men know that any man who is lifted up upon the cross of sacrifice will draw the whole world unto himself.

*H. McGehee Wallace*

Brooklyn, N. Y.

### Durable Values

Our fathers founded our institutions and handed them over to us. Our task it is to guard these institutions, to use them for the manufacture of manhood of a good quality, and to hand these institutions forward unimpaired to another generation. It is a little thing that we are increased in goods if our sons decay. It is of small consequence that our towns are crowded with stores, and our stores stuffed with goods, or that our goods overtax the ships: if all these things on the outside smother men and the character within. We do not have to ask the good God for material treasure. He has already granted that in abundance. Rather is it ours to ask Him for the strength to dedicate ourselves anew to the work that our fathers began. To care for the American home, and keep its ideals bright; to care for the church, and spread His truth among all new peoples. To care for His day, and keep the Sunday as the soul's library day and gallery day, and day of brooding. To keep

alive in men the sense of God, and His loving providence, of Christ, and His redemptive mercy; the sense of duty, the sense of sin, the sense of sympathy and self-sacrifice, and the hope of immortality. And so long as we hold the faiths of our fathers, love their institutions, and spread manhood among the people, that long will our institutions continue firm as the mountains and the stars, and all the families of the earth will look to the Republic as their educator and leader in liberty: and so, through us, in this new land shall all the families of the earth be blessed.

*Merrill Dwight Miller*

Brooklyn, N. Y.

### A Majestic Task

One of the great perils which beset the church to-day is the under estimate of the majesty of her missionary task. If our leading men are content increasingly to do greater and greater things in the commercial world, and, at the same time, are willing to do less and less things in the Church, the outcome is inevitable. They must be taught to do as great things in the Church, and greater proportionately, than they are doing in the great outside world. They must respect the proportions of the enterprise with which they are entrusted.

The history of finance is interesting. First, the needs of philanthropy are satisfied, then colleges, then libraries. Now is it not the turn of the churches and the missionary societies? Good

nature will take care of philanthropy, and literary aptitudes will look out for libraries; intellectual cravings will endow colleges. But it is faith—simple earnest faith, which must lubricate the wheels of the ark of the Lord. Faith opens its eyes. Faith sees but does not shrink before the majesty of the task. To save America in all departments of her life, commercial, economic, domestic, civic, as well as ecclesiastical, is the missionary enterprise of the Church.

If I were an artist, I would paint a picture which I believe of great significance. It would represent four men seated about a table—a Catholic priest, a Presbyterian, a Methodist, a Congregationalist. Who are they? They are pioneers, missionaries to a great State. And what are they doing? Feeling the need of education as the handmaid of piety. They are laying the foundation for what has since become perhaps the greatest university in the interior of our country, the University of Michigan.

When Senator Tillman speaks and tells us in imperious tones that we must leave the South to solve its own problem alone, we inevitably turn to the spirit of reciprocity, and reply to him that no part of America can be saved except every other part of it contributes; that the North cannot be saved without the West; that all together make the music; either marred and all is mute. The spirit of reciprocity is one of the great inspiring triumphs of home missionary work.

*N. Boynton*

Brooklyn, N. Y.



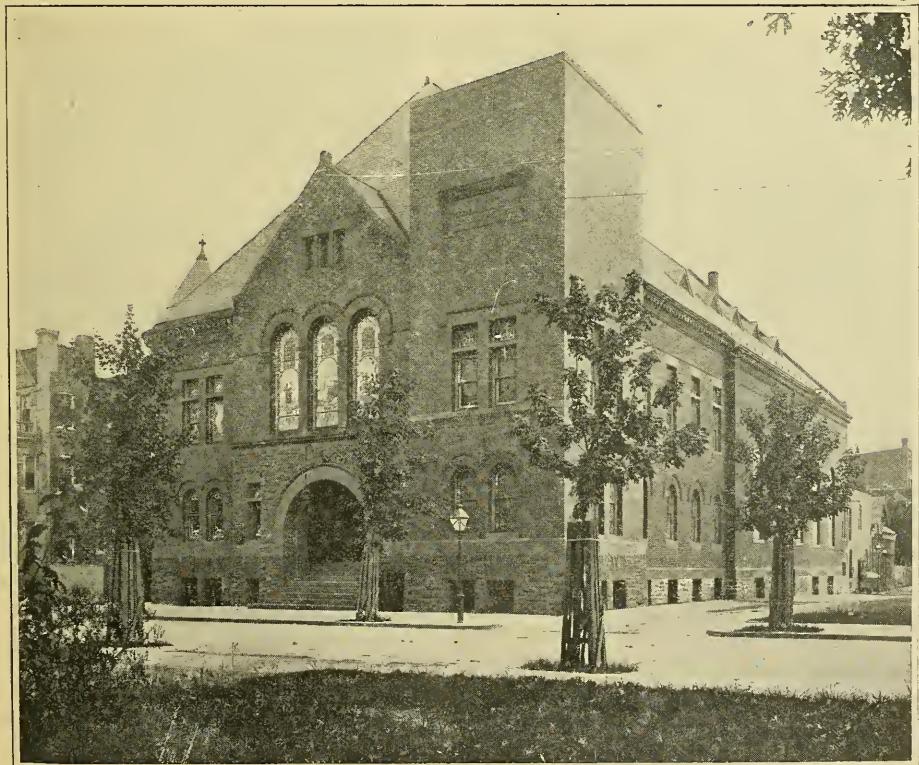
# *A Good Investment*

BY REV. CHARLES H. SMALL

**A** STRIKING instance of the value of well placed money is to be found in the Mt. Pleasant Congregational Church, Washington, D. C. This church commemorates its twentieth anniversary in November of this year.

In the spring of 1886 the writer was sent to that part of the National Capital then known as Mt. Pleasant. A union Sunday School had been in existence for some years, and the people were ready and desirous of having a church. The church was organized in the fall and the Home Missionary Society gave a liberal support which

was continued in diminishing amount for about three years when the church became self-supporting. In all about \$2,300 of Home Missionary money was put into the work. Contributions from this church for benevolences last year amounted to nearly \$1,200. An investment that will bring fifty per cent after twenty years is generally considered a good one. Since the beginning the church has contributed to most of our denominational benevolences, and during half that time has made contributions to all of them. From the money side it certainly paid, but when we consider



MT. PLEASANT CONGREGATIONAL CHURCH, WASHINGTON, D. C.

that the church now has a membership of nearly seven hundred and a



Rev. M. Ross Fishburn

Sunday School of over a thousand, it is evident that it paid in other ways. The influence of the church is strong and far reaching.

The church has had but two pastors. After eight years of service the writer resigned and was followed by Rev. M. Ross Fishburn, who has been with the church twelve years, a remarkably fruitful pastorate.

They have an edifice costing over \$50,000 dedicated in October, 1904, and located in one of the most delightful sections of the city—one that has had a steady and strong growth from the beginning.

It is such investments of Home Missionary funds that are encouraging. We need to make more of them.

## *Other Investments*

THE good investment described by Secretary Small, together with the pictures illustrating it, tell their own story, a story often repeated in the history of home missions. On a hill just outside of Boston one can stand on a clear day and count at least twenty spires of churches, all of them among the strongest churches of the Bay State. Every one of them was a home missionary plant; every one was tided over the helpless days of infancy by a home missionary grant. It would be almost true to say that every one of them had courage to be born at all by the promise of home missionary help. They are to-day fountains of benevolence, sending their golden streams to the ends of the land. The first church named on the beneficiary list in the first Annual Report of The American Home Missionary Society was a Presbyterian church in central New York, with twenty-five members, more than half of them women. This church dared to organize just thirteen days before the Home Missionary Society was born, on the strength of that Society's promise of aid. It received help for two years, amounting in the aggregate to less than one thousand dollars. The third year it came to self-support, and for these eighty years that has followed, it has poured a constant stream of gifts into our benevolent treasuries, amounting to hundreds of thousands of dollars; it has sent out an army of Christian young men into the ministry at home and abroad; it has graduated noble Christian mothers and teachers that have blessed the world, and thousands of souls on earth and in heaven look back to this church and say "we were born there." It is not improbable that but for the timely aid of a home missionary grant, extending over two years, this church would, at the end of that time, have filled a very short grave, marked by a humble stone on which would have been inscribed, "Sacred to the memory of an infant church that died in its second year of poverty and neglect." What is a Home Missionary Society but a splendid Christian investment company, that pays one hundred per cent here, and how much, hereafter, only heaven itself can reveal?—Ed.

# *Our Country's Young People*

BY DON O. SHELTON

## **Aliens or Americans?**

A GRAPHICALLY WRITTEN WORK BY  
HOWARD G. GROSE ON THE INCOM-  
ING MULTITUDES.

**T**HREE is a "nowness" about the questions discussed in Howard B. Grose's new home mission book, "Aliens or Americans?" that is fascinating. The author believes that his subject is vital. He maintains that the problems involved in the Americanization and Christianization of the incoming multitudes are the most urgent and perplexing problems before the American people. "Immigration," to use his own words, "may be regarded as a peril or a providence, an ogre or an obligation—according to the point of view." From his viewpoint immigration is an immense evangelistic opportunity.

In the pointed introduction written by Dr. Josiah Strong, the message of the book is briefly summarized thus: A million immigrants! A million opportunities! A million obligations!

Mr. Grose does not use figures drily. He vividly portrays his facts. He shows the immensity of the immigration problem by saying that enough illiterates came in 1905 to make a city as large as Kansas City or one larger than Indianapolis. If this city of illiterates were divided into wards by nationalities, the Italian ward would have 100,000 more than all others. That one ward would be as large as the city of Albany. The other large wards of illiterates would be populated as follows: Polish, 33,000; Hebrew, 22,000; Slav, 36,000; Magyar and Lithuanian, 12,000; Syrian and Turkish, 3,000.

A broad view is given of the present methods of immigration admission

and restriction. That his readers may more adequately realize the significance of the processes at Ellis Island, Mr. Grose, in a series of word pictures, helps them to become imaginary immigrants. Aiming to adhere closely to facts, he takes his readers, in fancy, on a journey with the immigrant from his European home, across the ocean in the steerage, and finally through the devious but essential ways at Ellis Island.

The present immigration laws are commended. Inherently, these laws are excellent; their weakness is that they can be evaded and violated. How this has been done, is shown. An illuminative survey is given of the attempts of the government to properly regulate and restrict immigration during the past century. This is followed by a description of the processes by which the unfit are debarred. Inspectors meet many trickeries. Unless alert, they are chicaned. "Immigrants who belong to the excluded classes have been carefully coached by agents interested in getting them through the examination. Diseased eyes have been doctored up for the occasion; lame persons have been trained to avoid the fatal limp during that walk (previously described) between the two surgeons." A table is presented showing the numbers and classes excluded for the last twelve years.

The problems of legislation and distribution are generously discussed. It is evident that some of the existing laws should be strengthened. President Roosevelt, in his last annual message, recommended that immigration through Canada and Mexico be restricted; that the exclusion laws be made more stringent; that the restraints on the steamship companies be

heavier; and that the penalties for enticing immigrants be severer. Proposed legislation is dwelt on and the chief immigration bills introduced in Congress during 1906 are summarized. One of the crucial points in modern immigration problems is that of distribution. This Mr. Grose discusses suggestively. He concludes that remedied congestion will mean increased assimilation and decreased danger.

One chapter deals with the new immigration. It is asserted that the change in the racial character of immigration in the last ten years has been so great as to make necessary the term "new immigration," to distinguish the present type from the former. The older type comprised largely aliens from northwestern Europe: The Germans, the English, the Irish, the Scotch and Welsh, the Swedes and Norwegians. The newer prevailing type is from southeastern Europe and includes Italians, Hungarians, Slavs, Hebrews, Greeks and Syrians. In the section of this chapter given to the Italians such interesting questions are discussed as: What are the leading types at present? Are they desirable as a class? What is their record in this country as to work, citizenship, thrift, care for education? What is the opportunity of the Christian Church among them?

Referring to the eastern invasion Mr. Grose says that the Slavs are the least known, the least liked, and the least assimilable of all the alien races migrating to America. He quotes the striking utterance of a Ruthenian priest, Paul Tymkevich, who said: "My people do not live in America. They live underneath America. America goes on over their heads." Over a million and a quarter of Slavs are now here, drawn chiefly by opportunities for work in the coal fields.

The foreign peril in the city is strikingly discussed. "You can kill a man with a tenement as easily as with an ax," Jacob Riis once said. Hence the means to be used for the improve-

ment of the environment of the foreigner are worthy of careful consideration. There is a loud call for reform.

Other perils which he vividly describes are the sweat shop evil, the naturalization evil, and the evils of poverty, child labor and child neglect.

The effect of immigration on national character is discussed with vigor. The best way to assimilate sixty different nationalities is not easily discoverable. It is fundamentally important, the author believes, that this large problem be not minimized, derided or misunderstood. For its solution all the forces of the educational, social, political and evangelical life of the nation are required. And in that solution, he asserts, "is involved the destiny of ultimate America."

But the conditions that exist, though perplexing, afford an unparalleled opportunity to the nation. It is chiefly an opportunity for the Christian Church. On this point the author's convictions are firm. "The Christian Church must seize it or sink into deserved decadence and decay. Only a missionary church can save the world or justify its own existence. The manner in which American Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad." Missionary effort, broadly planned, marked by interdenominational comity and enlisting the best thought of Christian laymen, will bring about the assimilation of the incoming millions so that they shall become a part of a united American Christian nation.

Mr. Grose has assembled a mass of valuable information. He has presented it graphically and interestingly. He has written in a fair and generous spirit. He has produced what is likely to prove to the average general reader the most informing and useful book on the alien invasion.

# *A Clear Call to Congregational Sunday Schools and Young People's Societies*

**S**UNDAY SCHOOLS and young people's societies are now invited to render a large and very important service for the Congregational Home Missionary Society.

One hundred and ninety-three missionaries of the society now preach the Gospel in foreign tongues; thirty-eight to Swedish congregations; eighty-nine to Scandinavian; twenty to Bohemian; five to Polish; seven to French; two to Mexican; eight to Italian; eight to Spanish; six to Finnish; two to Danish; one to Greek and six to Armenian congregations. Added to this extensive work among foreign speaking people in the United States, the society is responsible for the support of six Congregational churches in Cuba—at Havana, Guanabacoa, Cienfuegos, Guanajay, Matanzas, and San Antonio de los Banos. The pastors of all these churches are toiling among the poor. They are doing work that is urgently needed, and they are doing it in a self-denying spirit.

For the carrying forward of this two-fold work, the work in Cuba and the extensive work among foreigners, there is needed by the Congregational Home Missionary Society this year \$35,000. To Congregational Sunday schools and Young People's Societies appeal is now made for this sum. The amount has been divided into 1,750 shares of \$20 each. It is believed that these shares will be readily subscribed for.

Superintendents of Sunday schools and chairmen of missionary committees of young people's societies are heartily invited to help secure the fullest possible co-operation.

The first two individuals to whom this plan was made known subscribed for a share each. The remaining 1,748 shares will be rapidly taken, it is believed, provided the children and young people of the churches are made acquainted with the present urgent need of their help.

How many shares will YOUR Sunday school take?

How many shares will YOUR young people's society take?

Will you act immediately, and state if convenient, by November 15, the number of \$20 shares for which your Sunday school and young people's society will subscribe?

## SUBSCRIPTION BLANK FOR SUNDAY SCHOOLS

The Congregational Home Missionary Society  
287 Fourth Avenue, New York City

The Sunday school of the ..... church

Town.....

State.....

will be responsible for ..... of the 1,750 shares, at \$20 each, of the fund for the support of the foreign and Cuban work of the Congregational Home Missionary Society. It is our purpose to pay the subscription on or before ..... 1907.

## Widening Opportunities

**L**EADERS of Congregational home mission study classes using Mr. Grose's new text book, "Aliens or Americans?" will find suggestive, the following statements on new opportunities for work among foreign-speaking people.

Rev. C. W. Shelton, Secretary of the New York Home Missionary Society, writes:

As regards the foreign work, it is almost limitless. Four-fifths of our four million people in Greater New York have foreign born parents. We have 200,000 more people with German parentage in New York than we have with American parentage. In four years we have added 600,000 people to our population. At the present rate of increase between the census of 1900 and 1910 we shall add 1,600,000 people to our population. The statement has recently been made that this will be a greater increase than all the states west of the Mississippi will make during the same time. I am not sure of this fact. In one hour and twenty minutes on one day recently we had definite appeals for work among four nationalities in four different parts of the city.

We have 300,000 Italians in one section of Manhattan, and 60,000 in one ward of Brooklyn where work could be begun at once if we had the means. The Camp Memorial Church is our only Protestant church in that ward of over 60,000 people, and just now has opened to it a remarkable opportunity for work among the Jews if we could only give

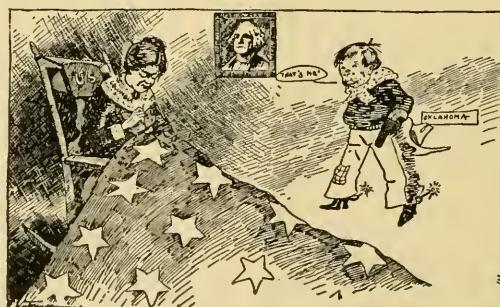
the assistance, that is necessary.

The latest estimate of Dr. Laidlaw is that we have 1,250,000 churchless Protestants in Greater New York. This is a churchless population greater than the total population of six of our western states and territories.

The Rev. Dr. W. E. Barton, of Oak Park, Illinois, referring to the need of vigorous work in behalf of foreign-speaking people in that state, says:

Illinois stands next to Pennsylvania as a mining state. We have hundreds of thousands of miners, living in the darkness of the earth, and in the darkness also of their inherited traditions and with the liberty of the new world giving only free rein to untamed passions and undisciplined wills. To shut out these men is impossible, and undesirable; they are here, and ought to be here, and are coming whether they ought or not. If we have no Gospel for them (and we ought to have) we surely must have a Gospel for their children.

The Rev. C. A. Jones, home mission Superintendent of Pennsylvania, points out openings at twenty-one points, for the undertaking of new work among Swedes, Poles, Slavs, Italians and Hungarians. Mr. Jones adds: "Pennsylvania's foreign burden will be better understood when it is known that eighteen per cent. of Ellis Island's product finds its way to the Keystone state."



A New Star on the American Flag.  
From the "Ohio State Journal" (Columbus).

# *From the Front Line*

## **First Impressions of Utah**

**W**ITHOUT naming the place or writer, we think the following a very fair picture of conditions so far as they apply to home missionary work among the Later Day Saints. Says the missionary:

This being my first experience among the Mormons, I am slow to express an opinion, for first impressions are apt to be imperfect and to be changed later.

One thing I notice at once; it is a very clannish place. A "Gentile" has a great deal of trouble making acquaintances and then they are of the most formal kind. As Catholics do not attend Protestant services, so Mormons do not attend the services of "Gentile" churches. It is very difficult to make any inroads among them. Many, especially those who come from the States, are of this attitude, viz.; "we know what you have to offer; we have ourselves been Methodists, Baptists, Presbyterians, etc.; we are thoroughly acquainted with your line of speech; we have all you are able to offer, and in addition we have something very superior, which you have not. If reference is made to our being missionaries, or even ministers, they say in substance, "Why does your church send missionaries out here? We send missionaries to your state back East; we are anxious that all the world should know the true Gospel and be saved."

You can imagine the difficulty of work among such a people, proud, Pharisaic, self-satisfied; looking with contempt on you and your message and your presumption in appearing among them as a teacher of the way of life. And yet there are exceptions to these general conditions, and they furnish the entering wedge—the means of cleavage. God has his own among all tribes and in all forms of religion, and they see clearly; they see the fallacy, live under it for a time, bearing it, and then finally break away. Some become infidels, losing their way; some come to the "Gentile" churches.

The Congregational is perhaps better known here than any other church, because of the numerous day schools and academies in the state. In some communities the people, especially the young, have scarcely heard of any religion save their own. (I speak of those

communities which are largely of foreign descent). But they have heard of the Congregational church through eastern teachers. I preached at a town of 4,000 last night, where there is not a "Gentile" church. I had twenty to hear me, counting myself. Here is a great field; but no laborer; we need more men and more money. You cannot, as in a heathen country, hope to disseminate the principles of Christianity by scattering copies of the Bible. The Bible is here; it is well read by the people—especially the Old Testament—and the form of religion found therein finds a present day illustration in these people. If you lived in a strictly Catholic community, you might allow your children to attend their school, but you would do all you could to see that your children did not absorb that religion. That is the Mormon attitude toward us.

## **After Sixteen Years**

Many friends of Rev. P. B. Jackson, of Montana, who is now completing his sixteenth year of almost continuous service in the Home Missionary Society, will read with interest his valedictory words given below; and will join with him and with the officers of the Society in the hope that a period of rest will restore his health and insure a longer service in the cause he loves so well. He writes:

I think now, indeed, I know that this coming quarter will be my last quarter of service under the Home Missionary Society for a long time. My health has gone, and I simply cannot work any farther. It makes me sad. With the exception of one year, I have been in the employ of the Society about sixteen years. It seems hard to say good-by, but I still have a faint hope that complete rest will enable me at some time to renew my service with the good old Society. Let me say, while I am on it, that in all these sixteen years the Society has never once done anything but the square and generous thing by me. I am profoundly thankful to its officers and members that my memory of its dealings with me and mine must always be so pleasant. God give it increasing usefulness!

## A Busy Pastorate

Southern California has now graduated from dependence to self-support, at least so far as the National Society is concerned. Much missionary work is waiting to be done, but it will be carried on henceforward by the State Society. Rev. George Robertson, of Mentone, in sending in his last report under the National Society says:

During my brief pastorate here, I have conducted sixty-five funerals, received into the church by letter thirty eight, and on confession of faith thirty-seven, making seventy-five people in all to whom I have had the pleasure of giving the right hand of fellowship. No statistics can tabulate the work done by a church situated as this church is. We are in the midst of a health resort; many sick people make a large draft upon our sympathies. We know no denomination in this work. My duties often call me into the families of Roman Catholics, Jews, as well as those of all evangelical faiths. How much the churches of the Home Missionary Society are doing in this work of Christian sympathy along this coast, it would be difficult to enumerate.

We have been able thus far to keep out the saloons; but this has not come to pass without a number of hard conflicts, in which the church people have won. The drink devil dies hard. Take away the Mentone church, and in a brief two years I believe a saloon will occupy its place. Three years ago the vote in favor of the saloon in this precinct was 61 to 62, that is, the anti-saloon party won by a single vote. A year ago we had another contest and won the fight two to one. This shows how a good sentiment can be created by a church and a Sunday School. My conviction is that the Sabbath School work is invaluable as a force in moulding the thought of homes whose fathers and mothers never enter the church. At least this is more than a dream at Mentone.

## Not Remembering the Sabbath

A peculiar and disheartening feature of much of our missionary work is in the disregard of the Sabbath day, not by the enemies of religion, but by

its friends. Says Rev. H. R. Harris, of Minnesota:

During the summer months our audiences fluctuate more or less, especially on fine days when the people go to many picnics held by various Lutheran congregations throughout the neighborhood. This is one of the evils connected with a foreign population. Picnics are held, public dinners served, games, such as baseball, croquet and other sports, all under the approval of the church. The pastors encourage them, and I have many times been invited to the pastor's home on Sunday afternoon to have a game of croquet. The moral effects of these conditions is anything but elevating, while the Sabbath day is looked upon as a day of recreation and sport, and in the Autumn as a day for hunting. But this only demonstrates the great necessity in this and all foreign communities of an aggressive evangelical Gospel.

## How it Struck the Missionary

Rev. Samuel Deakin, of Cowles, Nebraska, a veteran worker in the Home Missionary Society, enjoyed the privilege, with many others, of attending the eightieth anniversary at Oak Park. His impression of that meeting, we think, will be echoed by many who witnessed its outcome. Says Mr. Deakin:

I was greatly interested in this Oak Park meeting and truly thankful that the perplexing question was so grandly solved. How frequently the apparently mountainous difficulties dwindle into mole hills on a nearer approach, especially as we look up for Divine guidance and enlightenment! The Oak Park meetings will furnish pleasant and inspiring memories for many days to come.

## Cheering Signs for the Preacher

Rev. E. A. Blodgett, of Flagler, Colorado, is altogether justified in taking courage in his work, from the signs of interest described in the following:

In general our work here for the past quarter has been very helpful and encouraging. There are continually many simple illustrations which go to show that the people surely have an interest in the enterprise.

While special meetings were held in

one field, one family, consisting of father, mother and five children, were present every night. They drove a distance of ten miles and had to leave the milking until they returned, because of the early hour at which they had to start, yet they proved faithful. Another family must drive thirty miles in order to attend the service, and this they did, and frequently do, for the regular services.

When I see every Sunday, men and women that I know have had to arise an hour or two earlier than usual in order to be on time at our morning services, and when I see those whom I know have a very early dinner, or no dinner at all, in order to be prompt at afternoon service, and at the evening service those who have had to drive over roads hardly discernible in the daylight, over a prairie where no trees or fences mark the way, where to be lost on the plains and to await the morning light is a common occurrence, when all this I know takes place every Sunday, I do rejoice and take courage, for I know God is leading his people.

### "By All Means to Save Some"

The records of all our foreign departments are full of missionary experience like that given below, which reminds one of the early days of the Christian Church when the Gospel was preached, not in costly temples, but from house to house. Says Miss Barbara Slavinskie, of Bay City, Michigan:

The first two months of the past quarter were full of encouragement to me, and the past month's vacation has not seemed to change the aspect of the

work. My plan of the previous quarter to use every means possible, even to my own personal discomfort, in order to gain a certain family has seemingly proved a success. I have been able so far to win the interest and confidence of the entire family, and seven of the children have been promised for my Sunday School. The parents have been influenced to such an extent, that I think before long they must make a decision for Christ, and I trust by the next quarter I shall be able to tell something of their conversion. The return of my first family of converts to the city has been such a help to the work, and it is encouraging to see with what faith and zeal they apply themselves to reaching out after others. Some time ago, I walked into a certain Catholic home here rather unexpectedly. Gathered there were one or two outside guests, and the entire group seemed to be having quite an animated argument over something. I listened to catch the drift of their remarks, and, looking up, saw one of our converts the center of this group. He had an open Bible before him, and had just finished reading the story of the "Wise and Foolish Virgins," which had evidently been the cause of this heated argument, and which was being sorely criticized. My first thought was to come to the man's relief, as there were too many against him, bigoted, prejudiced and wholly out of sympathy with him in his new-found faith. To my astonishment and delight, I found that he was in every way, not only able to take care of himself, but he talked with such conviction and force, that the rest had to remain quiet or accept the truth of his remarks. Almost immediately this thought came to me: "Surely the age of miracles is not yet past, when God's Word has wrought such a change in the life of this once ignorant, uneducated and bigoted man."



# *Women's Work and Methods*

## **Home Missions, the Twentieth Century Patriotism**

By MRS. G. S. MILLS

**W**HAT are Home Missions? This is a definition that has been as elusive as the Northwest Territory, which began in Vermot and ended in Alaska. In fact, the field of Home Missions has been co-extensive with this same Northwest Territory, but we have not stopped with Alaska but gone on to the Philippines, and turning back to the southeast, to Cuba and Porto Rico. Where Home Missions will lead us next is an interesting speculation.

And the work itself is constantly changing to meet new needs. When we read of our first Home Missionaries, we find that they state their object to be, "to Christianize the heathen of North America and support and promote Christian knowledge in the new settlements within the United States." And this they expected to do mainly by preaching. But now what is expected? Beside the direct religious teaching, a missionary must be able to teach almost everything that one can think of—from common decency to common law.

I believe we have made a mistake in somehow giving the impression that the religious part was the main part of missions. It is the main part, if we mean by religious, a good strong healthy soul in a healthy body. But there are still many people who seem to think that a kind of sentimental "oozy-goodyness" is all there is to religion.

I do feel that we ought to think of Home Missions in these days as embracing every kind of work that looks toward the betterment of this country

—whether distinctly religious or only social, intellectual, or moral.

And Patriotism, "that passion which inspires one to serve one's country," should be a motive power behind all Home Missionary effort.

If we accept these definitions, there are many people doing missionary work who do not know it, and there is much missionary work which is unrecognized as such.

I believe we owe our sympathy and help to all societies and agencies trying to better the social life of this country, for upon this depends much of the success of the religious work pure and simple. If it is true that we are to "Save America to save the world" and "Save New York to save America," it is time we set about it in earnest. The dangers menacing this country from the conditions in New York City are not to be lightly passed over. And the more one reads of these conditions and their results, the more convinced is he that all remedial agencies must begin at the beginning—with the children—the children native born and the children foreign born.

All honor to those workers who are bettering child life in our cities, whether by influencing legislation or by social settlements, or mission churches. And all honor, too, to those brave people who are setting forth in the printed page the needs of these children.

We must, I say, agree with Owen Kildare, that wonderful product of missionary work in the slum, when he says: "I cannot rid myself of the opinion that in the aiding of the children lies the only solution of our social troubles."

And there are the hordes of immigrants. What shall we do with them? And is it really any use to try to make good American citizens out of such material? O yes!

truly it is. One cannot listen to a missionary whose work is among the foreign population, or read of the attainments of the children of foreign parents in our high schools and colleges, or know of the pride of some, not all, of these people in our country, without feeling sure of the ultimate success of such work, be the problem ever so difficult and the outlook ever so dark. Here is a significant item from the daily paper, that I chanced upon just as I had set down these words. It is a suggestive prophecy:

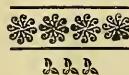
"Unusual interest attaches to the graduating exercises of the Albuquerque (N. M.) High School this year, in that the valedictorian is Sam Ho Kee, a Chinese boy whose exceptional ability has surprised his instructors at every stage of his High School course. Sam Ho is easily the leader of his class of ten young men and women and it has been known for some time that the valedictory honor would be given to him. Sam Ho Kee was born in China eighteen years ago."

And what can we, the Christian women of America, do to aid in this great work? So much of exploiting of wrongs and troubles is fruitless unless remedies are suggested. Now it is beyond my ability to suggest remedies which *you* can apply to the over-crowding in city tenements to the evils of sweat shops, to the keeping out of undesirable immigrants, and kindred things, but I have a remedy—an old-fashioned and commonplace one—to suggest for the lack of interest in missionary work, and it is this: Teach the children that the true missionary

spirit is the highest form of patriotism. Children easily become little patriots, and they can be taught that to help the helpless is a finer thing than to know how to salute the flag.

Was it not encouraging to note in one of the last chapters of "Leavening the Nation," that the contributions for Home Missions from our New England church members had increased in forty years ending 1902, from 87 cents a year per member to \$1.43 per member? I must confess I was really surprised, for when one reads of so many societies in debt and the call for retrenchment, one's first thought is that the contributions are falling off. Now, if New England giving is increasing, what is the trouble? Is it, possibly, that New England is being left to bear the brunt of the giving? That the churches of the South, the Middle West, and West, which were once missionary churches themselves, have forgotten their obligations? I do not say that this is so. I only know that such a reason is being suggested. But if it is so, it is a shame, and we surely need a revival of patriotic missionary spirit in those sections. It is not enough that a church rise from a missionary church to self-support, it must rise again to a missionary church—though missionary in the sense of giving rather than receiving.

Let us, then, by listening, by reading, by teaching, by influencing, by giving, by patient continuance in well-doing, do all that lies in our power to bring about the kingdom of God in America, for by so doing shall we best serve our country and the world.



# To Pastors and Leaders in Search of Material

B ELOW will be found, classified according to their subjects, leading articles that have appeared in the HOME MISSIONARY, since April, 1903. Our surplus of copies is not large, but so far as they will go we desire to distribute them to all who are in need. They will be sent without cost on request accompanied by a two cent stamp for postage on each magazine ordered.

EDITOR HOME MISSIONARY.

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The Value of Motive, Don O. Shelton.....	July, 1903
The Debt American Young People Owe Their Country, Francis E. Clark, D. D.....	July, 1903
The Young Men in a Mining Camp, H. S. Miller.....	September, 1903
The Value of Organized Missionary Effort, Ernest B. Allen.....	October, 1903
Richard Wells Foster. A Young Man's Bequest to Home Missions, W. W. Jordan.....	November, 1903
Young People in Alaska, Washington Choate, Thomas Colye and D. W. Crane.....	December, 1903
A Five Minute Missionary Speech, Margaret L. Knapp.....	January, 1904
A Postage Stamp a Week For Home Missions, William Shaw.....	February, 1904
On the Ranch, in the Cabin, Among the Mountains, J. D. Kingsbury, D. D.....	February, 1904
Uninterested in Missions. Why? Don O. Shelton.....	March, 1904
Letters to a Missionary Committee. I. On Getting Ready, Don O. Shelton.....	March, 1904
King's Trumpeters Whom I Have Known. I. Rev. John Nichols. W. G. Puddefoot.....	March, 1904
King's Trumpeters Whom I Have Known. II. Rev. Rufus W. Fletcher, W. G. Puddefoot.....	April, 1904
Letters to a Missionary Committee. II. On Setting Others to Work, Don O. Shelton.....	May, 1904
King's Trumpeters Whom I Have Known. III. Rev. James Hayes, W. G. Puddefoot.....	June, 1904
Methods Well Worth Knowing About, Mrs. C. J. Hawkins.....	June, 1904

Appreciation and a Plea, J. Ash Stock.....	June, 1904
Postage Stamps and Christian Standard of Giving, Ernest Allen.....	September, 1904
King's Trumpeters Whom I Have Known. IV. Rev. William Howard Watson. W. G. Puddefoot.....	October, 1904
Missionary Messages to Young Men, C. A. Jones.....	October, 1904
Far Reaching Effect of Home Mission Work, Ernest Bourner Allen.....	October, 1904
Value of Home Mission Study, Watson L. Phillips.....	November, 1904
Twenty-first Century Crusade, C. E. Jefferson.....	November, 1904
Men and Mission, Don O. Shelton.....	November, 1904
Why Study Home Missions? Don O. Shelton.....	December, 1904
How Young People May Help the Congregational Home Missionary Society, William Shaw.....	December, 1904
What Local Young People's Societies Can Do to Aid Home Missions, Charles Luther Kloss.....	December, 1904
King's Trumpeters Whom I Have Known. V. Rev. Francis Wigley. W. G. Puddefoot.....	January, 1905
Help of Strong Laymen Required, Don O. Shelton.....	February, 1905
King's Trumpeters Whom I Have Known. VI. Rev. and Mrs. Jerome M. Barber. W. G. Puddefoot.....	February, 1905
King's Trumpeters Whom I Have Known. VII. Rev. Abram Van Auken. W. G. Puddefoot.....	May, 1905
Home Missionary Intelligence a Need of College Students, Rev. Laura H. Wild.....	June, 1905
Why Young People Should Help, Livingston L. Taylor.....	June, 1905
How Young People May Help, William Shiaw.....	June, 1905
Why Should Young People Be Interested in Home Missions, R. DeWitt Mallary.....	September, 1905
Home Mission Aphorisms, J. A. Shedd.....	October, 1905
Reminiscences of Joseph Ward, E. D. Disbrow.....	October, 1905
Layman's Part in the Spiritual Awakening, J. C. Sherburne.....	October, 1905
What Others Do—What Can We Do? Ernest Bourner Allen.....	November, 1905
Heroes of the Cross in America, Charles J. Ryder.....	November, 1905
Missionary Messages to the Young Men of the Twentieth Century, Charles A. Jones.....	December, 1905
King's Trumpeters Whom I Have Known. VIII. Rev. Erastus Curry, D. D. W. G. Puddefoot.....	December, 1905
The Destiny of America. I. The March of a Nation, W. W. Jordan, D. D.....	January, 1906
William Ross of Cowcaddens, Don O. Shelton.....	February, 1906
The Destiny of America. II. Resources of a Nation, W. W. Jordan, D. D.....	February, 1906
The Destiny of America. III. A Blot on the Nation, W. W. Jordan, D. D.....	February, 1906
The Destiny of America. IV. Ultimate America, W. W. Jordan, D. D.....	May, 1906
Organizing Our Congregational Forces, Don O. Shelton.....	June, 1906
Undeveloped Resources in the Young People, Ernest Bourner Allen.....	June, 1906
Undeveloped Resources in the Children of Our Churches, H. H. Kelsey.....	June, 1906
Missionary Meetings That Thrill, J. F. Cowan.....	September, 1906
WOMEN'S WORK AND METHODS.	
One Woman, Mrs. H. S. C. Broad.....	April, 1903
The Motive That Prevails, Mrs. Washington Choate.....	April, 1903
Rugs or Crazy Quilts, Mrs. L. T. Bailey.....	April, 1903
To Every One a Call, Mrs. L. O. Tead.....	May, 1903
Is It Coming? Mrs. Robert McKinnon.....	September, 1903
Woman's Way, Mrs. J. L. Hill.....	September, 1903
Summer Outings and Home Missions, Mrs. J. G. Fraser.....	September, 1903
Missionary Studies, Mrs. G. W. Choate.....	September, 1903
A Missionary Call, Mrs. D. R. Barber.....	October, 1903
Giving, The Scripture Law, Mrs. I. Q. Moulton.....	October, 1903
A Word in Season, Mrs. Washington Choate.....	November, 1903
A Vermont Experiment.....	November, 1903
Epaphras, Hope Hillis.....	December, 1903
Mrs. Broad Among the Cowboys.....	February, 1904
Three Reasons for Enthusiasm, Rev. Laura H. Wild.....	February, 1904
Picturesque New Mexico, Miss H. DeBusk.....	March, 1904
Queer Celebrations, Mrs. J. H. Heald.....	April, 1904

## TO PASTORS AND LEADERS IN SEARCH OF MATERIAL 227

<b>Then and Now, Mrs. T. J. Woodcock.....</b>	<b>April, 1904</b>
Woman's Work at the Front, Mrs. L. S. Child.....	April, 1904
<b>Mrs. Broad in Southern Illinois.....</b>	<b>May, 1904</b>
Babies That Grow in the Garden, Mrs. J. R. Haecker.....	May, 1904
Mrs. Broad in Michigan.....	June, 1904
<b>Coeur d' Alene, Mrs. Broad.....</b>	<b>September, 1904</b>
<b>Responsibility of the Senior Auxiliaries, Miss G. M. Davis.....</b>	<b>October, 1904</b>
<b>A New Departure.....</b>	<b>January, 1905</b>
Value of Missionary Boxes, Mrs. S. P. Marshall.....	March, 1905
Statesmen and Truth Tellers, M. L. K.....	April, 1905
A Word to the Thoughtful.....	May, 1905
Are You Making the Best Use of It?.....	May, 1905
The Woman Who Runs the Society.....	September, 1905
Sunnyside Missionary, Mrs. Grateful.....	October, 1905
An Historic Society.....	October, 1905
The New England Woman in the Southwest, Dr. W. A. Mowry.....	November, 1905
Suggestions in Confidence.....	December, 1905
Something of Arizona, Mrs. Broad.....	January, 1906
Woman to the Front.....	February, 1906
Connecticut Methods, Sentence Prayers for Home Missionary Meetings .....	March, 1906
Home Missionary Literature for Children.....	April, 1906
The Evolution of a Church.....	April, 1906
Her Chief Business.....	April, 1906
What More Can We Women Do? Mrs. Washington Choate.....	September, 1906

### ANNUAL MEETINGS.

Two Notable Anniversaries.....	May, 1903
The Providence Meeting, Addresses.....	July, 1903
The City of the Monks, (DesMoines), A. L. Frisbie, D. D.....	September, 1903
Seventy-eighth Annual Meeting, Des Moines, Addresses.....	November, 1904
Springfield, Mass., City of Homes, F. L. Goodspeed, D. D.....	May, 1905
Seventy-ninth Annual Meeting Springfield, Mass., Addresses.....	June, 1905
Eightieth Annual Meeting, Oak Park, Ill., Addresses.....	June, 1906

### MISCELLANEOUS.

President Roosevelt's Tribute to Home Missions.....	October, 1903
Home Missionary Symposium.....	January, 1904
The Louisiana Purchase.....	April, 1904
Home Missionary Revival.....	May, 1904
The Twelve Missionaries, Dr. J. M. Whiton.....	June, 1904
Outstanding Features of Home Missions, S. P. Cadman, D. D.....	December, 1904
A Hundred Years of Home Missions in the West, N. D. Hillis, D. D.....	December, 1904
Picturesque Missionary Trip, Rev. W. G. Puddefoot.....	January, 1905
Systematic Benevolence, Rev. C. A. Northop.....	January, 1905
The Other Side, Mrs. Busybody.....	May, 1905
Edward Haughton Ashman, Rev. E. L. Hood.....	May, 1905
The Pale Blue Cashmere Gown, Sarah S. Pratt.....	September, 1905
Wanted, Money and Men, J. D. Kingsbury, D. D.....	October, 1905
David Barton's Day Dream, Mrs. G. H. Rice.....	December, 1905
Samuel J. Mills, Home Missionary Statesman, Rev. T. C. Richards.....	April, 1906
Aaron Foster, Father of the National Society, Elizabeth Foster Kelsey.....	April, 1906
Western Need and Benevolence, Rev. Austin Rice.....	April, 1906
The Lost Sixty Per Cent, Grace C. White.....	April, 1906
Claims and Necessities of the Home Field, S. B. Capen.....	May, 1906

# Appointments and Receipts

## APPOINTMENTS

September, 1906.

Not in commission last year.

Baer, Allen U., South Shore, So. Dak.  
Bechtel, Philip, Windsor, Colo.  
Chapin, Miss S. A., Mission Hill, So. Dak.  
Fox, Miss B., Atlanta, Ga.  
Gulick, Theodore W., Clarissa, Minn.  
Herbert, Sherman H., Hope, Idaho.  
Herring, John P., Quillayute and Forks, Wash.  
Johns, Hannibal, Bowditch, So. Dak.  
Jones, Richard, Brentford and Randolph, So. Dak.  
McCarthy, Samuel R., Spearfish, So. Dak.  
McCurry, T. B., Cedartown, Ga.  
Miller, K. F. O., Walla Walla, Wash.  
Mowry, J. R., Garrison, No. Dak.  
Osborn, Joel, St. Joseph, Mo.  
Schmidt, George J., Alliance, Neb.  
Smitb, E. L., Wagner, So. Dak.  
Wagner, Conrad J., Shelby, So. Dak.

### Recommissioned.

Amundsen, Albert, Meckling, So. Dak.  
Adams, Hubert G., Revillo, So. Dak.  
Blomberg, Carl R. A., Culdrum, Minn.  
Carden, William J., Bremen, Ga.  
Clarke, A. T., Thorsby, Ala.  
Coffin, Joseph, Atlanta, Ga.  
Crawford, Otis D., Granada, Minn.  
Cunningham, Robert A., Nassau and Marietta, Minn.  
Davies, James, Garretson, So. Dak.  
Dietrich, Emil, Washburn and Underwood, No. Dak.  
Essig, Gottlieb, New Era, Oregon.  
Fisher, Herman P., General Missionary in No. Pac.  
Conf. Minn.

Garvin, Hugh C., Eldon, Mo.  
Greenaway, Brandon, Winona, Minn.  
Gregory, Alfred E., Bonesteele, So. Dak.  
Groh, Gottfried, Springfield, Mo.  
Harris, Harry R., McIntosh, Erskine and Mentor  
Minn.  
Hoar, Allen J., Challis, Idaho.  
Hughes, John E., Wessington Springs, So. Dak.  
Jones, John E., Nekoma, No. Dak.  
Kirker, James K., Anamoose and Drake Martin,  
No. Dak.  
Larson, Anton R., Columbia and Houghton, So. Dak.  
Lind, Nels J., General Missionary, No. Dak.  
McKay, Charles G., Atlanta, Ga.  
McKinley, George A., Clear Lake, So. Dak.  
May, Thomas F., Kellogg, Idaho.  
Nelson, Gustav W., Albany, Oregon.  
Nickerson, Roscoe S., Sandy, Utah.  
Ober, Miss Sarah E., Meyers Falls and Bossburg,  
Wash.  
Parsons, Edward, Anina and Templeton, So. Dak.  
Pope, George S., Murdo and vicinity, So. Dak.  
Rockwood, Arden M., Portland, Oregon.  
Smith, Arthur H., Cleveland, No. Dak.  
Spanberg, Louis F., Dawson and Tappen, No. Dak.  
Spittle, Jabez, Estelline, So. Dak.  
Steele, C. M., Wibaux, Montana and Sentinel, Butte,  
No. Dak.  
Stockwell, Cyrus K., Alexandria, Ind.  
Tre Fethren, Eugene B., Waubay, So. Dak.  
Umstead, Owen, Ahtanum, Wash.  
Watt, Richard, Ceylon, Minn.  
Whalley, John, Myron, So. Dak.  
Woodcock, Albert C., Bagley, Minn.

## RECEIPTS

September, 1906.

For account of receipts by State Auxiliary Societies  
see page 229.

MAINE—\$20.

Maine Miss. Soc., by W. P. Hubbard, Treas.  
By request of donor, 10; Bangor, Mrs. M. L. Clark,  
5; Bridgeton, A Friend, 5.

NEW HAMPSHIRE—\$32.03.

N. H. H. M. Soc., by A. B. Cross, Treas.  
Hillsboro Bridge, 10; Croydon, Miss A. M. Little-  
field, 10; Hinsdale, 4.22; Lee, 7.81.

VERMONT—\$73.81.

Barton Landing, Mrs. O. H. Austin, 3; Mrs. Brad-  
ish, 1; Mrs. M. Fisher, 2; Mrs. C. E. Joslyn, 3;  
Bennington, Mrs. M. W. Hicks, 1; Hubbardton, 2;  
Waterbury, 11.81; Woodstock, A Friend, \$50.

MASSACHUSETTS—\$2,741.13; of wblch legacies,  
\$2,039.87.

Mass. Home Miss. Soc., by Rev. J. Colt, Treas.  
By request of donors, 48.14; Andover, Estate of Edward Taylor, \$9,87; Boston, Miss E. Plimpton, 5;  
Dedham, First, 104.47; Fairhaven, 1st, Two Members,  
1; Fall River, Fowler, add'l, 1; Florence, Mrs. R. B. P. Harris, 67; Greenfield, Mrs. E. L. Stone,  
1; Haydenville, 8.78; Newton, 1st, 54.87; Northampton,  
Estate of William H. Harris, 50; Dorcas Soc.,  
1st, 50; Plymouth, Aux., 10; Quincy, Bethany C. E.,  
5; Salem, E. E. Kendall, 23; Taunton, Trin., 2;  
Mrs. F. Farnsworth, 1; Topsfield, A Friend, 2;  
Townsend, Estate of Walter J. Ball, 1,900.

Woman's H. M. Assoc. (of Mass. and Rhode Isl-  
and), Miss L. D. White, Treas. For Salary Fund,  
215; Randolph, Miss A. W. Turner, 100. Total,  
\$315.

Correction: Leonister, F. A. Whitney, \$15, should

read F. A. Whltny, \$30; erroneously acknowledged  
in July receipts.

CONNECTICUT—\$1,735.27; of wblch legacy, \$500.  
Miss. Soc. of Conn., by Rev. J. S. Ives, 70.23;  
Berlin, Miss Julie Hovey, to const. Miss F. Rob-  
bins at Hon. L. M.'s, 50; Bridgeport, South, S. W.  
Baldwin, 50; Black Rock S. S., 5.40; Bristol, 1st,  
65.44; F. Bruen, 5; Chaplin, Mrs. J. Clark, 3;  
Darien, J. C. Mather, 1; East Haven, 26.60; Granby,  
1st, 7.25; Greenwich, 2d, Stillson Benev. Soc., to  
const. Mrs. F. G. Manvel, Mrs. A. J. Wakeman  
Mrs. G. R. Baldwin, Mrs. S. B. Mead, Mrs. A. W.  
W. Marshall, Mrs. A. G. Rennie and Mrs. G. V. D.  
Titworth Hon. L. M.'s, 550; Hartford, "H. S. K.,"  
10; "M. J. and L." 200; New Britain, A. N. Lewis,  
10; New Haven, C. A. Sheldon, 1; Norfolk, C. E.  
Butler, 1; Norwich, Miss Ellen Meech, 100; Old  
Lyme, Estate of Mrs. H. H. Matson, 500; Salisbury,  
8.10; Stratford, 4; Suffield, S. S., 15; Westchester,  
2.25.

Woman's H. M. Union, Mrs. C. S. Tbayer, Treas.  
33; Pomfret, Aux., 17. Total, \$50.

NEW YORK—\$22.

Madrid, 1st, 12; Oswego, Mrs. R. A. Bloodgood, 1;  
Rocky Point, C. E., 4; Syracuse, Mrs. I. O.  
Rhoades, 3.

NEW JERSEY—\$47.93.

Dover, Bettlebem Scand., 1.15; East Orange, 1st,  
20.32; Egg Harbor City, 5; River Edge, 1st, 21.46

PENNSYLVANIA,—\$37.61.

Braddock, Slovak, 4; Chandlers Valley, Swedes  
2.50; Du Bois, Swedes, 3; Harford, 4.09; Mahone  
City, 2.35; Philadelphia, Germantown 1st, 10; Scranton,  
Tab. S. S., 5.

Received by Rev. C. A. Jones: Arnott, S. S.,  
G. W. L., 3; Potterville, 1.85; West Warren, 1.82.  
Total, \$6.67.

**VIRGINIA—\$8.**

Received by Rev. C. A. Jones, Portsmouth, "Nest Eggs," 3; Vienna, L. G. Day, 5.

**ALABAMA—\$1.25.**

Clio, New Hope, 1; Midland City, Christian Hill, 25.

**LOUISIANA—\$2.34.**

Hammond, 2.34.

**OKLAHOMA—\$2.**

Willow Creek, 2.

**OHIO—\$15.96.**

Fredericksburg, C. E., 2; Ruggles, 13.96.

**INDIANA—\$4.**

Indianapolis, Covenant, 2; Rev. A. G. Detch, 2.

**ILLINOIS—\$10.15.**

Atkinson, 3.15; Buda, A Friend, 5; Chicago, Mrs. A. C. Holman, 2.

**MISSOURI—\$263.18.**

Woman's H. M. Union, Mrs. A. D. Rider, Treas.: Cameron, 10; De Soto, 3.33; Kansas City, 1st Brooklyn Ave. Branch, 13.12; McGee St. Branch, 16.55; S. W. Tabernacle Ladies' Aid, 5.33; Westminster, 33.33; Maplewood, 5.58; Meadville, 7.94; Neosho, 10.67; Old Orchard, W. A., 3.24; St. Joseph, R. M. S., 10.50; St. Louis, 1st Sen. L. M. S., 36.42; Memorial, 3.33; Pilgrim, W. A. Sen. Dept., 52.49; Pilgrim, W. A. Jr. Dept., 17.11; Sedalia, 1st, 12; Springfield, 1st, 19.80; Vinita, Ind. Ter., 2.44. Total, \$263.18.

**WISCONSIN—\$104.30.**

Wis. Home Miss. Soc., by Rev. G. R. Leavitt, D.D., 100; Clear Lake, Swedes, 3.30; Wausau, Scand., 1.

**IOWA—\$91.08.**

Iowa H. M. Soc., by Miss A. D. Merrill, Treas., 66.08; Manchester, W. M. Wolcott, 10; Muscatine, C. E., 2; New Hampton, German, 3.

Woman's H. M. Union, Mrs. H. K. Edson, Treas. Grinnell, 10.

**MINNESOTA—\$1418.40.**

Received by Rev. G. R. Merrill, D.D. Minneapolis, Fremont Ave., 29; Lowry Hill, 200; Pilgrims, 21; Park Ave. S. S., 8.07. Total, \$258.07. Janesville, Rev. C. L. Hill, 1; Lake Benton, 11.62; St. Paul, Plymouth, 22.41; Spencer Brook, Swedes, 3.47.

Woman's H. M. Union, Mrs. W. M. Bristol, Treas. Alexandria, Aux., 30; Anoka, 5; C. E., 5; Belgrade, Aux., 6; Brainerd, 1st, Aux., 12.50; Cottage Grove, Aux., 7; Crookston, Aux., 24; Duluth, Pilgrim, Aux., 74; Elk River, Aux., 3.40; Fairmont, Aux., 10; Faribault, Aux., 42; Ferguson Falls, Aux., 7; Freeborn, Aux., 8.75; C. E., 1.80; Glencoe, Aux., 7.50; Glenwood, Aux., 10; Grand Meadow, Aux., 2.50; Granite Falls, Aux., 5; Hancock, Aux., 3.50; Hasty, Aux., 1.75; Hutchinson, Aux., 9.50; C. E., 12; Lakeland, C. E., 5; Little Falls, Aux., 14; Mankato, Aux., 15; Marietta, Aux., 2; Marshall, Aux.,

27.12; Minneapolis, 1st Aux., 38.50; Plymouth, Aux., 60; Park Ave., Aux., 24.40; Pilgrim, Aux., 50; Vine, Aux., 8.25; Open Door, Aux., 4.35; Lyndale, Aux., 15; C. E., 7.50; Fremont Ave., Aux., 13; Fifth Ave., Aux., 18; Bethany, Aux., 8.75; Lowry Hill, Aux., 35; Linden Hills, Aux., 5; Montevideo, Aux., 3.40; Moorhead, Aux., 7.50; Morris, Aux., 10; Owatonna, Aux., 39; Paynesville, C. E., 9; Pelican Rapids, Aux., 9; Plainview, Aux., 10; Sherburne, Aux., 2; C. E., 5; Spring Valley, Aux., 15; Stewartville, Aux., 8; St. Paul, Plymouth, Aux., 24.09; Pacific, Aux., 14.50; Atlantic, Aux., 13; Park, Aux., 36.94; St. Anthony Park, Aux., 11.25; Olivet, Aux., 7; People's Aux., 8; Tyler, Aux., 4; Verndale, Aux., 2; Waseca, Aux., 2.88; Winona, 1st Aux., 108; Worthington, Aux., 12; Zumbrota, Aux., 7.50; C. E., 2; Thank Offerings, 108.70. Total, \$1,121.83.

**NEBRASKA—\$20.10.**

Hyannis, 2.50; Waverly, 7.10; Sargent, 10.50.

**NORTH DAKOTA—\$91.87.**

Received by Rev. G. J. Powell, Ellis, 1.50; Fargo, 1st, Ladies' Soc., 9; Harwood, Ladies' Soc., 16.50; Wahpeton, Senior C. E. Soc., 5.75; Junior C. E. Soc., 1. Total, \$32.75. Washburn and Underwood, 13.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas. Crary, 3; Cooperstown, 27.12; Getchell, 15. Total, \$45.12.

**SOUTH DAKOTA—\$54.41.**

Received by Rev. W. H. Thrall, Bonesteel, 12; Wakonda, 2.65. Total, \$14.65. Gann Valley, 12.26; Wagner, 2.50; Willow Lakes and Pritchard, 25.

**COLORADO—\$7.**

Brighton, Platte Valley, 5; Rocky Ford, Mrs. T. S. St. John, 2.

**IDAHO—\$33.35.**

Meadows, 3; Weiser, 1st, 30.35.

**CALIFORNIA—\$626; of which legacy, \$600.**

Hyde Park, 10; Moneta, Mrs. L. A. Gillette, 1; Pasadena, Mrs. M. E. Coryell, 5; G. Longfellow, 10; San Francisco, Estate of Horatio N. Turner, 600.

**OREGON—\$3.75.**

Cedar Mills, German, 3.75.

Oregon: Hillsdale Ch. Miss. Soc., \$2.50. Erroneously acknowledged Hillsboro in October Home Missionary.

**WASHINGTON—\$109.40.**

Roy, Ch. A Friend, 25; West Branch, 7.60. Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas.: Fuyalup, 6.80; Ritzville, J. D. Bassett, 20; Sunnyside, 40; Valdez, Alaska, 10. Total, \$76.80.

**September Receipts.**

Contributions .....	\$4,436.45
Legacies .....	3,139.87
	\$7,576.32
Interest .....	304.62
Home Missionary .....	53.25
Literature .....	64.94
Total.....	\$7,999.13

**AUXILIARY STATE RECEIPTS****NEW HAMPSHIRE HOME MISSIONARY SOCIETY**

Receipts in September, 1906.

Alvin B. Cross, Treasurer, Concord.

Bath, 1; Brentwood, Amasa C. Fay, 16.67; Chichester, 10.01; Hillsboro Br., 24; Meredith, 3; So. Merrimack, 15; West Rindge, Mrs. H. M. Russell, 100; Herbert E. Wetherbee, 25. Total \$194.58.

**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Receipts in September, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass. Beckett, North, 15; Boston, Boylston, Ellis Mendell Fund, 30; Carver, No. 1st, 15; Easthampton, 1st., 19.23; Erving, 1.70; Finns, the Cape, 25.80; Fitchburg, Rollstone, 12.75; Gurney Fund, Income of 20; Harwichport, Pilgrim, 3.37; Holyoke, 1st., 108.19; Ipswich, South, 60; Maynard, Finns, 1.40; Orange, No., 10; Oxford, 1st., 30; Quincy, Finns, 3.80; Readville, Blue Hill Evang., 4; Income of

Reed Fund, 87.50; Rutland, 15.85; Sandisfield, 6.50; Shelburne Falls, 132.57; S. S. 3.43; Springfield, Estate of Harriet D. Bartlett, 388.52; Stockbridge, 1st 22.82; Sudbury, So., Estate of John B. Goodnow, 1,000; Swampscott, S.S., 1.91; Income of Wall Fund, 2.75; West Boylston, 4.30; West Newbury, 2nd, 5; Income of Whitcomb Fund, 45; Winchester, Estate of Lucy B. Johnson, 300; Worcester, Finns, 1.25.

**SUMMARY.**

Regular .....	\$2,444.89
Home Missionary .....	.50
Total.....	2,445.39

**THE MISSIONARY SOCIETY OF CONNECTICUT.**

Receipts in September, 1906.

Ward W. Jacobs, Treasurer, Hartford. Bethlehem, Sunday School, Special for Italian

Work, 8; Bristol, 1st, 28.89; Canaan, Pilgrim, 27.36; Eastford, 8; Franklin, 2; Georgetown, Swedish, 6.35; Griswold, Joseph O. Cross, Personal, .50; Haddam Neck, 10; Higganum, 27; Middletown, 1st, 21.97; North Branford, 18.37; North Stamford, 5.50; Norwick Park, Miss Mary A. C. Avery, Personal, 5; Ridgefield, 1st., for C. H. M. S., 34.13; South Glastonbury, 6; Union, 10; Willington, 5; West Suffield, 24.45; Woodbury, 1st, 12.31.

## SUMMARY,

M. S. C.....	\$266.70
C. H. M. S.....	34.13
Total.....	\$260.83

## NEW YORK HOME MISSIONARY SOCIETY.

Receipts for September, 1906.  
Clayton S. Fitch, Treasurer.

Chenango Forks, 15; Oriskany Falls, 5; Osceola, 8.65; Perry Center, 42; Syracuse, Pilgrim, 6.80; Wading River, 30; W. H. M. U., as follows: Patchogue, C. E., 3; W. H. M. U., 112. Total, \$222.45.

## OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in September, 1906.

Rev. C. H. Small, Treasurer, Cleveland.  
Alexandria, 11.17; S.S., 2; Cincinnati, No. Fairmount, 4.03; Cleveland, Lakeview, 5; Pilgrim, 200; Canal Dover, 1; Hudson, 54.25; Huntingburg, Personal, 5; Jefferson, 22.50; Lyme, 16.01; Mission Circle, 10; Personal, 1; Lexington, 20; North Olmsted, C. E., 8; Saybrook, M. B., 2.86; Secretary, Pulpit Supply, 6; Thomastown, 3; Toledo, Second, C. E., 1.25; West Andover, C. E., 5; West Williamsfield, 12.25.

Total.....\$390.34

## OHIO WOMAN'S HOME MISSIONARY SOCIETY.

Mrs. Geo. B. Brown, Treasurer.

Receipts in September, 1906.

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Total .....\$ 51.96  
Grand Total .....442.30

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Bloomfield, Conn., Ch., bbl., 75.38; Brooklyn, N.Y., Miss D. Halliday, package; East Haven, Conn., Mrs. James R. Bourne, box, 100; Elmwood, Conn., Ladies' Sew. Soc., bbl., 69.58; Glen Ridge, N. J., Ch., box, 243.16; Lancaster, N. H., box, 13.35; Middleboro, Mass., Ladies' Sewing Circle of 1st Ch., 75; New London, Conn., 2d Ch., Dorcas Soc., 2 bbls., 220; South Glastonbury, Conn., Ladies' Miss. Soc., box, 60; Talcottville, Conn., Ladies' Soc., bbl., 101; Torrington, Conn., Centre Ch., Ladies' Benev. Soc., 82.25; Walton, N. Y., Ladies' H. M. Soc., bbl., 45; Washington, Conn., Daughters of the Covenant, bbl., 30; White Plains, N. Y., Ladies' Aid Soc., box, 200; West Hartford, Conn., Ch., 125.64.

Total .....\$1,440.36

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Amherst, 1st Con., Ch. Ben. Soc., 1 box, 77.49; North Ch., bbl., \$3; Barre, Evan Cong. Ch., L. H. M. S., bbl., 76.85; Boston, Old South S. C., boxes and bbls., 1,135.12; South Phillips Ch., Anx., bbl., 40; Cambridge, Pilgrim Ch., D. of C., bbl., 50; Chelsea, Central Ch., Nat. Work, bbl., 65; Dalton, L. S. S., bbl., 106.12; Dorchester, 2d Ch. Anx., bbl., 54.19; Fall River, Central Ch., B. S., box, 109; Framingham, South, Grace Ch., L. A., bbl., 100; Greenfield, 2d Aux., box, 353.75; Jamaica Plain, Central Ch. H. M. Aux., bhl., 81; Lee, L. B. Soc., 2 boxes, 101.03; Lincoln, Aux., bbl., 118.92; Malden, 1st Ch. L. B. Soc., bbl., 94.75; Medford, West Aux., bhl., 63; Newton, Elliot Ch. W. A., 2 bbls., 83; Newton Centre, L. B. and C. A. Soc., box, 146.75; Newtonville, Aux., bbl., 119.68; Northampton, Edwards Ch. Aux., box and bbl., 86; North Andover, Trin. Cong. Ch., L. B. S., 2 bbls., 60.75; Oxford, 1st Cong. Ch., W. M. S., bbl., 55; Pittsfield, 1st Ch. Ben. Soc., box, 133.60; Providence, R. I., Central Ch. Aux., 5 boxes, 633.03; Union Ch. Aux., 2 boxes, 325.50; Salem, Ben. Soc. of South Ch. and L. S. of Cromble St. Ch., 2 bbls., 149.73; Sharon, Dorcas Soc., bbl., 159.28; Somerville, Winter Hill Aux., bbl., 87.74; Springfield, 1st Ch. Anx., 5 1-2 bbls., 558.63; Hope Ch., L. B. S., 100; Westfield, 2d Ch., L. B. S., bbl., 154.65; Winchendon, North Ch. L. B. S., box, 123.67; Winchester, Mission Union, bbl., 84.64; Wollaston, 1st Cong. Ch. Ben. Soc., box, 7; W. H. M. A. Rooms, box, 26. Total, \$5,807.87.

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VOL. LXXX. NUMBER 7

# THE HOME MISSIONARY



1906

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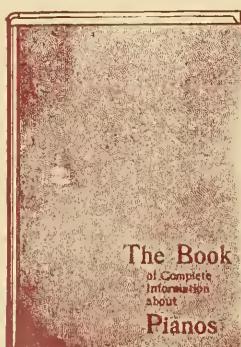
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## THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
Congregational Home Missionary Society

287 FOURTH AVENUE,

NEW YORK CITY



INTERIOR OF HAVANA CATHEDRAL, CHRISTMAS MORNING

# THE HOME MISSIONARY

VOL. LXXX

DECEMBER, 1906

NO. 7

## *The Passover of the Nativity*

BY REV. E. P. HERRICK, MATANZAS, CUBA

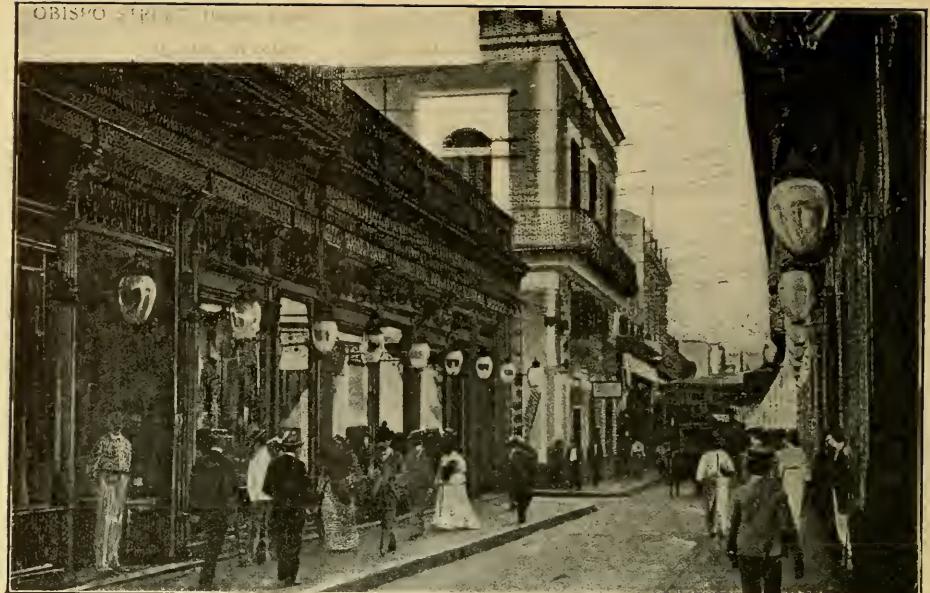
**T**HIS is the expressive name given to Christmas in Cuba, which may be said to include the day of the Kings, January 6th, beginning with Christmas Eve, (La noche Buena).

As the glad season draws nigh the steamers are crowded with visitors who come to bathe in the delicious tropical sunlight, enjoy the balmy breezes waving the fronds of the palms, and witness the curious Christ-

mas customs. Spain taught her Cuban children to look forward to it with great anticipation and recall it with reverent regard, yet it is by no means worthily observed. Taught that religion is a round of rites, rather than the ethical fruitage of spiritual beliefs, historic Scripture events are not rightly understood by the Cubans; so Christmas has degenerated into a convivial feast, rather than a sacred commemoration of the



A CUBAN SUNDAY SCHOOL IN THE COUNTRY



CHRISTMAS SHOPPING IN HAVANA

Incarnation of The Christ. It has never meant to the Cuban what it does to us. In the American form it is regarded as an exotic from the North.

Nor is it strange that a land where the sowing of dragons' teeth of hate has brought forth harvests of armed warriors, should fail to grasp the true meaning of the Gloria in Excelsis.

Christmas day is not the time for the giving of presents. January 6th, or the Day of the Three Kings, is dedicated to that very beautiful idea and custom to which we will later refer.

The "Good Night" Christmas Eve is the beginning of the feast of joy. Even the poorest have made provision for the supper of "Noche Buena." No one thinks of sleep on that auspicious night. The churches are all opened, and are visited by gay and often irreverent crowds, apparently in quest of diversion.

Nature is lavish in her provision for decoration. In the vicinity of the cities many trees are yearly stripped to supply the demand. So, while we miss the evergreens, which we always associate with Christmas, other decorations even more beautiful are

furnished by the palm groves.

The Santa Claus legend is not known save as introduced by the American. The mythology of the Germans and Norsemen has not influenced Cuban thought. Arabic and Spanish tradition and practices, rather than Saxon or Scandinavian, have shaped popular ideals.

Nor can we imagine a Santa Claus with his reindeer and sleigh toy-laden in Cuba. We have no snow over which he could glide. No frosty stars or northern lights to guide him on his way. No chimneys or fireplaces down which he is supposed to come in quest of the empty stockings of the children fast asleep. Yet the birth of Him who came "In the beauty of the lilies," is recalled, and the bell chimes sound sweetly from the old Spanish towers as the clock strikes the midnight hour on Christmas Eve. The night is given up to feasting and social features. Young men visit from house to house, drinking the health of many a fair hostess, as they smile sweetly upon their guests.

American and German residents import fir and pine trees, load them with gifts and gather their children around them, who are thus reminded

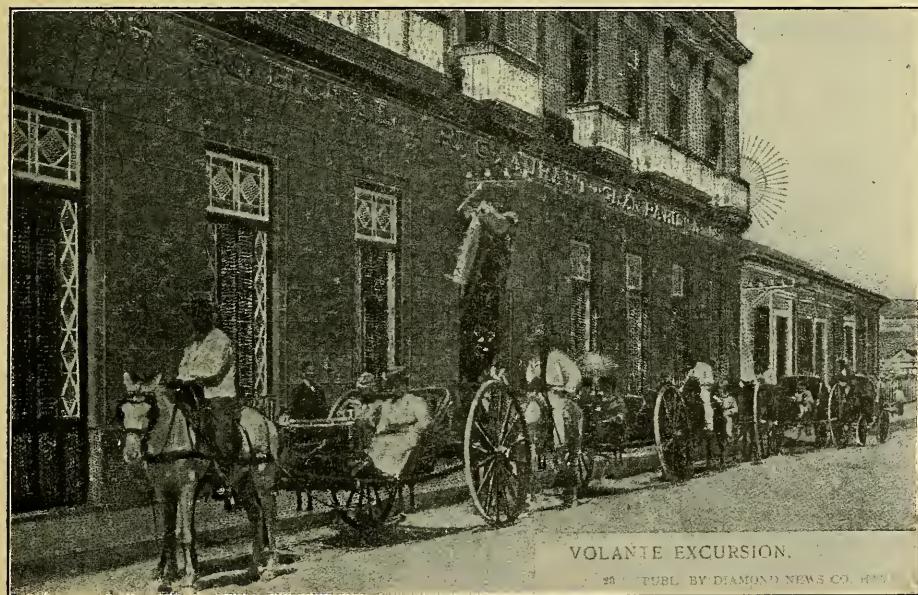
of the home land, but few Cubans have yet adopted this practice. Lechon, or roast pig, is the favorite dish, with Guanajo, or turkey. The squeals of dying porkers blend with the music of the Christmas bells. Lechon is on all the tables and is sold on the street corners. It is washed down with red wine from Spanish vineyards. At twelve o'clock "Cock's Mass" is celebrated. It recalls Peter's penitent tears on hearing the familiar notes of the Chanticleer, but seems strangely out of place on Christmas Eve. Just before midnight there is a pause in the celebration of the mass that the great crowd may listen to the crowing of the rooster, the boys often imitating it to the disgust of the priests. An arrangement like a cuckoo clock is used. It is hinted that this strange custom is to be henceforth suppressed, as it has been so severely criticised and ridiculed.

Christmas Day is given up to diversion of all sorts, and to social features, with church for the devout who are few in number.

A Protestant missionary had an unfortunate experience in his introduc-

tion of Santa Claus to a Cuban audience. He had repeatedly invited a Catholic family to attend one of his services. They had always declined, as their priest had told them to keep away, as the Devil was there. One Christmas they ventured to attend. The church was ablaze with light, vocal with carols, the happy children watching the tree laden with gifts. A church official personated Santa Claus; masked and unannounced, he appeared suddenly clad in fur, with rosy cheeks and long white beard. The sight of this strangely dressed person greatly alarmed them. They rushed from the chapel crying, "The priest told us the truth, the Devil is here;" and nothing could induce them to return.

The Christmas decorations are elaborate. Altars are decorated with the graceful fronds of the peerless royal and cocoa palm. Artificial flowers of every hue and shape abound. A grotto representing the cave of Bethlehem is built. In the manger is laid the Christ child, while the patient mother sits beside him and



VOLANTE EXCURSION, CHRISTMAS MORNING

233 PUBL BY DIAMOND NEWS CO., NEW YORK



JUNIOR MISSIONARY SOCIETY, SAN ANTONIO DE LOS BAÑOS, CUBA

San Jose (a great favorite here) is not far away. As usual the crown is placed on the Virgin Mary's brow for the Son is an after-thought in lands given up to Mariolatry. This crude representation of the Nativity is visited by admiring multitudes, yet there is a strange lack of reverence and deep religious feeling. The people seem actuated by motives of curiosity in quest of diversion, as one might visit a Punch and Judy show. We miss the solemnity and seriousness which one notes in a Mexican audience on Christmas days.

The Day of the Kings (*El Dia de los Reges*), January 6th, rounds out the Christmas season. It is the day of gifts as Christmas is of feasting. How beautiful and fitting the custom of associating the distribution of gifts with the coming of the Magi—to lay their offerings of gold, frankincense and myrrh at the feet of the Holy Child. It is biblical, historically suggestive, and profitable.

The Cuban mother on the evening of January 5th tells her children of the Babe of Mary, who is still with the Blessed Mother in Bethlehem; that guided by a star the three Kings are on their way from the East with rich gifts for the King of the Jews, and that it is likely that the Kings will also bring them something if they have been good. So they have their stockings or slippers in the sleeping room for the Kings to fill.

Some of the better informed may at times weave in tradition (an easy thing in a Catholic country), and following the teaching of the venerable Bede tell them of Melchoir, one of the Kings who came so long ago, "an old man with white hair and long beard," and "Caspar, the red cheeked, beardless youth," also "Balthasar, dark skinned and in the prime of life," representing the descendants of Shem, Ham, and Japheth.

So the Cuban child looks forward to January 6th with great expectation and not to December 25th, nor is he

disappointed, for the three Kings (or someone in their stead) leave gifts of varying value according to their station in life, and thus the joy of the Yuletide is carried over into the glad New Year.

Can the Cubans not teach us something from this unique custom to us unknown? Is not meditation on the coming of the Wise Men to the cradle of the Christ to be preferred to the imaginary Kris Kringle with attendant myths of the Norseland? Biblical, historic facts are to be preferred to legends of heathen origin, however deeply rooted in Anglo-Saxon usage.

Under the Spanish rule, January 6th was the chief feast day of the negroes who were then in slavery. They were given "carte blanche," parading the streets with grotesque dress in the bright colors of Africa, from which many of them had been recently brought. They danced with savage gestures and barbaric contortions to the endless beating of the African drum, which once heard, can never be forgotten, often begging from door to door, but they no longer have the last day of the Christmastide to themselves.

Christmas, 1906, finds the American government again in charge of Cuba, and "an army of pacification" in the six provinces with the new elections as yet an unknown quantity.

Correctional and instructional forces are now regnant in the island, which failed to put into practice the Christmas lessons of "Peace and good will." The politicians and disappointed self-seekers are keeping Lent, rather than Christmas.

Whether Christmas, 1907, will still find the American Provisional government here, depends upon whether the Cubans shall have learned these simple lessons which Christmas emphasizes.

Cuba sadly needs the peace the gospel brings, which evangel the Congregational Home Missionary Society and kindred societies, are proclaim-

ing through their missionaries. The gospel leaven is working silently but effectively, changing beliefs and customs, giving new civic ideals, training a new generation to turn from vicious usages, and decadent dogmas, and develop the virtues which accompany an intelligent Christian patriotism.

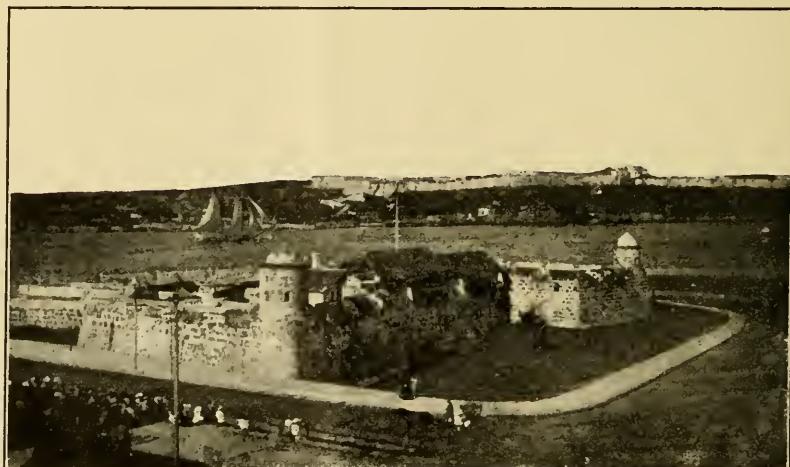
As a result of the training of the 8,000 children and youth in the various missions, we shall witness a more rational observance of the great historic feasts of the church.

Lent will not always be a continuation of the follies at the Carnival season. The Lord's Day will be increasingly hallowed (a thing hitherto unknown here). The convivial features of a Christmas will give way to a teaching of the spiritual meaning of the Incarnation of the Son of God.

From strategic positions our missions are sending forth their resources to occupy the land in the name of the Master. May we not expect that greater victories are to be won for the cause of evangelical truth, than any yet chronicled? that the Cuban learning from Americans shall not be servile copyists, but develop a Cuban type of Christian manhood, following

in non-essentials along lines best suited to his race? Culling the best from the old and new, may we not trust that the new generation may impersonate better than any of their ancestors have done in Cuba's long pathetic history, the beauty and purity of the Babe of Bethlehem?

May "holiness to the Lord" be written on these musical bells from over the sea, as they peal forth their sweet notes on Christmas morn! Cuba has happily been delivered from the perils of fratricidal war, but hate and jealousy still linger; love is yet crucified, yet still the old refrain that smote the Shepherds' ears quivers in the air: "Peace on earth good will to men." May the contending factions pause and listen to the refrain which can end all strife and usher in the new era of fraternal love! We pray that they who so recently were taking each others lives may learn that a true and lasting peace can never come to the island they profess to love, save by the acceptance, and practice of the Gospel of the Christ, which is now within reach of all; and the cultivation of a spirit of love and good will to man, which it ever inculcates.



NO CHRISTMAS IN PRISON WALLS

# *The Jefferson Street Playgrounds*

*Conducted by The Southwest Tabernacle Church, Kansas City, Missouri*

REV. FRANK L. JOHNSON



DEDICATION OF JEFFERSON STREET PLAYGROUNDS

**T**HE accompanying cut gives a partial view of the crowd that gathered to hear the address of Hon. Henry M. Beardsley, Mayor of Kansas City, at the formal opening of the Jefferson Street free playgrounds, Monday evening, June 18, 1906.

The lot had been cleared of weeds and rubbish, which had accumulated for years, and a part of the apparatus had been put in place and had been in use for a few weeks. The Mayor, who is also deacon of our First church, and President of the Young Men's Christian Association, had been deeply interested from the first and came to speak to the boys and girls and to shake hands with them, although he had two other engagements with large commercial organizations for the same evening. He spoke of what had been done and what is be-

ing done in other places, and expressed the opinion that the city should belong largely to the children.

The Tabernacle church, (in the background), was erected seventeen years ago. The lot, 100x145 feet, used for the playground, has been vacant and had become the resort of a rough gang who hid among the tall weeds to shoot "craps," build fires, or escape the police. Several loads of cans, broken crockery, and other refuse, were cleared away. The labor necessary to do this was donated by the men of the church, and was done evenings. The owner of the lot, living in another part of the city, gave us a lease without cost. The apparatus, so far installed, has not thus far cost more than \$20. During the vacation months of summer the attendance averaged probably about one hundred

a day. Some children of the immediate neighborhood spent most of their time there, and one mother with a large family and scant means, said: "I am so thankful for that playground. My children never ask to go anywhere else and I always know where they are." Tennis and basket ball drew a large number of young people who had been in offices and stores all day. Results soon began to appear. The father of one young lady, who had been in delicate health, remarked: "Emma eats like a harvest hand,"

meet a neighborhood need. It was the first one to be opened without the help of the city. Later the Federation of Women's Clubs opened another in the north opposite the Court House, where they fenced a half block, put in a number of appliances and employed a caretaker at \$40 a month. This has done a splendid work for that congested district. The People's Church of Kansas City, Kansas, also had a playground part of the summer. Of course all of these are meagre compared with the municipal playgrounds



CHURCH AND CORNER OF THE PLAYGROUND

and all "complain of feeling much better." The men who had put in several evenings of work stood by watching the play and said: "We have our pay in seeing what a good time they are having."

The city maintains a limited number of playgrounds in the public parks, but these are far away and they are accessible to those only who live near by, or those who can pay a car fare. For these reasons few children have enjoyed them. The Jefferson Street playground is an effort to

in St. Louis, Chicago, Boston, and other cities; but for the first year they have won universal commendation; have promoted public interest and child study, and furnished wholesome pastime to the children.

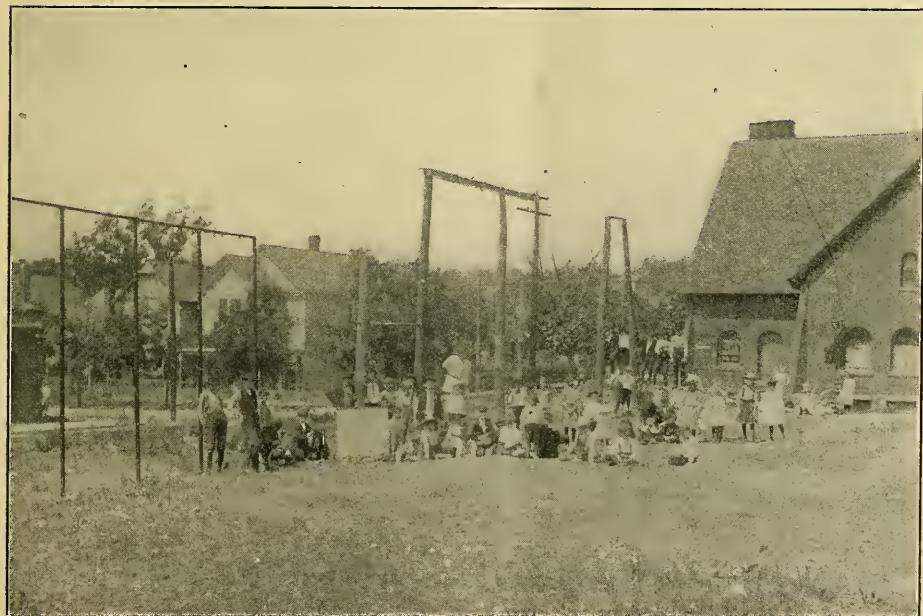
There are two possibilities in a bare spot; if it a bare spot of land it may become, through neglect, a rubbish patch and an unsanitary resort. It is then either a menace to health or morals. Or such a patch, under cultivation, may become productive. Our playground is an effort to prevent the

former, and to accomplish the latter. If the bare spot is a spot of life, this, too, has a double possibility. The familiar adage assigns the idle brain to the devil for a workshop, and experience proves it true. The President of the St. Louis Police Commissioners said before the State Legislature, "My observation is, that a great majority, probably ninety per cent, of the habitual or chronic criminals are persons who committed their first offense against the laws when children under sixteen years."

Statistics show that the increase in juvenile crime in the summer is about sixty per cent of the whole, so that probably more than fifty per cent of our habitual criminals took their first steps in crime during the summer or vacation season. Vacation in the city is the bare spot where work can be found for only a small part of the young people, and the street is the only place left for the idle months. The vacation school and the playground are efforts to turn this bare spot to wholesome use. The police of

St. Louis report a decrease in juvenile crime of fifty per cent, in sections where there are children's playgrounds. We may therefore conclude from such figures that about twenty-seven per cent of our habitual criminals would not have gone into crime if they had had the blessing of wholesome playgrounds. I have been in the juvenile court more than once, and I have always found the idle boy or girl on trial. Many facts support the remark of Joseph Lee: "The boy without a playground is father to the man without a job."

The grounds have been open to all without regard to faith or race, and there has been no effort to make it advertise the church. The whole enterprise is under the direction of a committee of the men's organization of the church called "The Christian Service League." When funds can be secured they will provide free baths in the basement of the church. The appliances of the playground will be multiplied, and a larger lot will be secured for a school of horticulture.



THE PLAY IS ON

# *Editor's Outlook*

## **Christmas**

**S**O far as known the HOME MISSIONARY during eighty years has never made special recognition of Christmas. It attempts very little now, only enough to remind its readers of the vital link between the birth of the Christ and every problem, purpose, and hope of home missions. The Church, the Nation, Christian civilization and the hope of the world were cradled in the Bethlehem manger. What more fitting, therefore, than to remind ourselves at the Christmas time of one more reason, and that the chiefest of all, for being of good cheer, and for holding strong our faith in the future!

Probably no Christmas morning since the world began has dawned upon more churches where Christ reigns in worship, upon more homes where Christ rules in love, upon more hearts that beat in loyal devotion to Him, upon more rulers that serve Him, or upon more people that shape their lives to His will. Once at least in the year let us turn our eyes toward this brighter side of the shield! It will be no time lost in the battle that still lies before us. We shall come down from the shining vision of the mount girding our loins for a more arduous struggle.

Are some churches asleep,—are others worldly,—are many barren of fruit,—do the wicked seem to triumph,—does evil flourish like the bay tree,—do reforms lag and linger,—do the righteous faint and lose heart,—does money canker the souls of good men,—do luxuries enervate the spiritual life,—does the love of pleasure corrupt, and do low passions debase our youth? There are dark spots in plenty if we choose to brood over them, but

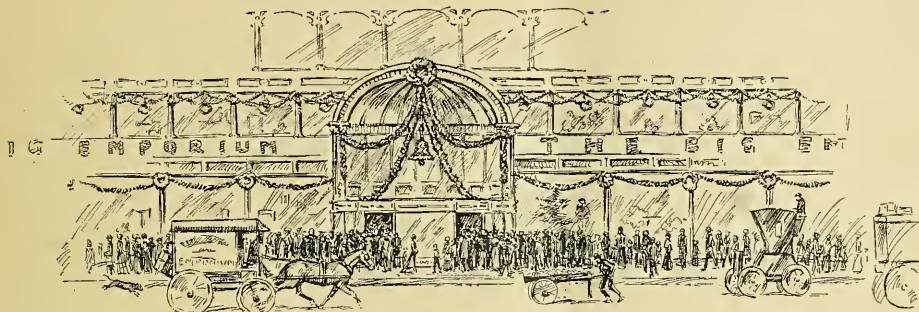
groanings will not lessen them. Tears even will not wash them away. Our leader is the Christ of Bethlehem, who has said, "I will draw all men unto me." We fight behind a captain ordained to win. His Kingdom is a growing Kingdom, and when the final victory is sung we shall count all our fears as idle, all our moments of despair as lost time that should have been given to prayer, and we shall mourn every lack of faith as our blackest sin. And, *Therefore:*

To the widespread army of missionary heroes, under whatever banner they march or fight, so be that banner bears the One Name of the Christ of Bethlehem: To the churches of Christ and to His friends who bear these toilers on their hearts, remember them in their prayers and minister to their support, while they themselves lay the real foundations of Christian civilization: To one and all in the name of the Christ who brought hope to the world through the manger of Bethlehem, THE HOME MISSIONARY sends Christmas greetings and a hearty God-speed!

\* \* \*

Our Christmas story needs no interpreter. We are happy to believe that "Christmas Cruelties" are never deliberately inflicted. In the exuberance of our love of friends we thoughtlessly lay heavy burdens on the servers of our pleasure. Miss Reynolds would have us remember that the true Christmas spirit is always consistent with itself and the message of her touching story is simple and homely while it is timely and practical. "*Do your gift-buying early, and be thoughtful of the army of Christmas toilers.*"

# *The Night Before Christmas*



*A Christmas Story for Children of all Ages.*

BY MINNIE J. REYNOLDS

"'Twas the night before Christmas,  
And all through the house,  
Not a creature was stirring,  
Not even a mouse."

WILLIE GREY had heard that poem in the public school he went to, and its swinging rythm pleased him very much. One of the children had spoken it at school on a Friday afternoon two weeks before Christmas, and the first two lines stuck in his memory and ran over and over in his thoughts during the next two weeks.

Willie Grey was not christened Willie Grey. Far from it. His real name was Guglielmo Grigio. This is a much more romantic, high flown and poetic sounding name than plain Willie Grey. But Guglielmo, when he came to this country, too small to remember anything about Italy, and had been raised in the public schools, was extremely anxious to be considered an American, having learned, through some bitter experiences, that "dagoes" are not thought very highly of. In the same block with him lived a good natured grocer named William Grey. He and Guglielmo compared notes, and found that they had the same name; "Guglielmo" meaning "William," and "Grigio" meaning "Grey." The next time Guglielmo was promoted a grade he simply gave his

new teacher the name of William Grey, and said no more about it.

The teacher looked at him. His face had a strangely American look, such as crops out so astonishingly in the school children of the foreign quarters of our large cities, even when they are born on the other side. But she noted William's melting black eye, and she knew the block from which he came.

"Surely you are an Italian," said she; "where did you get your name?" "I got it off an Irishman, ma'am," said Willie honestly, and could not understand why the teacher laughed so.

This was a happy Christmas season for Willie, because it brought him his first regular job. He was intensely anxious to earn money, both because he was ambitious to get on in the world, and because there was very great need of money in his home, and because he was very fond of his mother. They had lived in great comfort and prosperity before his father died. His father had worked in a tunnel under the East River—a "sandhog"—they called him, and got \$4.00 a day. One day he was brought home dead, suffocated in a cave-in. Ah, well; they knew it was a dangerous job; it was for this he got such high pay. But that did not make it any easier to bear.

His mother went to work for a ragpicker. All day she sat in a dark basement, picking over and sorting the foul rags. At the most she could not earn a dollar a day. The two younger children went to the Day Nursery. Mrs. Grigio was very thankful for the Day Nursery. Without it she would have had to take the two babies with her into the basement where she picked rags. As it was she knew they were warm and fed and well cared for all day. The two older boys went to school with Willie. Mrs. Grigio had to pay \$8.00 a month rent for her two miserable rooms. As it was impossible to live on what remained, she rented mattresses on her kitchen floor to two poor "greenhorn" immigrants who were trying to save money to bring their families over from Italy. Even with the money from her lodgers she could only feed her family and pay the rent. The clothes had to come from charity. So it was no wonder Willie wanted to go to work.

He had stayed in school under protest during the two years since his father's death; not because he did not love his school, but because he needed to earn money so much. He had found one job very quickly, at pasting paper bags. But the truant officer had searched him out and made him go back to school. Mrs. Grigio, highly indignant, had gone to the "Day Nursery Lady," who spoke Italian and whom she knew to be her friend, and begged her to take the truant officer "off her back," as she expressed it; by which she meant to induce him, either by means of influence or a bribe, to relax his annoying activity. Mrs. Grigio considered this a perfectly reasonable request from a poor, hardworking mother who needed her son's aid so much. It seemed to her a monstrous thing that her family affairs should be interfered with in this way.

The Day Nursery Lady explained, gently and patiently, that the state could not permit children to be put to

work too young; that in order to make good citizens later they must have time to get their growth, and to go to school up to a certain age. Mrs. Grigio was a very ignorant woman. She could not read or write, but was able to figure things out in her own way. She listened and pondered for some minutes. Then she threw up hands and shoulders in the indescribable Latin shrug.

"Lo stato!" said she contemptuously; "the state!" What has the state to do with my boy? Will the state feed him? Will the state buy him shoes? If the state wants to make my boy a scholar let it pay me his wages!"

The Day Nursery Lady had not a word to say. She translated Mrs. Grigio's remarks to a colleague, and said, "I believe old Caterina's got it right. I believe the state ought to pay widows whatever the children could earn during such time as it compels them to remain at school. It would be the gainer in the end. "More than that," she continued recklessly, "I believe the state ought to pay old Caterina what she can earn too, and let her use her time to attend to her family. I believe her time would be more valuable to society caring for her family than picking rags."

"Oh, keep still," said the colleague; "you're talking socialism."

"I don't care if it's anarchy," said the Day Nursery Lady spitefully.

But that sad disappointment was past now, for Willie had a real job for the Christmas season. That kind-hearted Irish grocer from whom Willie had got his name, had a big boy who drove a delivery wagon for one of the great department stores, and he asked Willie if he wanted to help on the wagon for two weeks before Christmas. Willie found, to his surprise, that the law relaxed its clutch of him for the Christmas rush. The people will crowd all their Christmas shopping into those two weeks, and the storekeepers need a great deal of extra help. So Willie, a proud and happy boy, started in to work that

first Monday morning, the little Christmas poem singing joyously through his mind.

But as the two weeks proceeded Willie's enthusiasm had worn off. His work was to jump off the delivery wagon and run up the steps to the front door, or down to the basement, with the package, ring the bell and wait till the servant came to take it in. In apartment houses he had to find the flat he was in search of, and in those houses without an elevator this was often a wearisome task, reading the names on door after door in dim halls, or calling the name from floor to floor; sometimes finding nobody at home, so that the trip must be made over; always nervously conscious that Jim would scold if he kept

terested, ambitious to work swiftly and deftly at sorting out packages, and getting all those for the same neighborhood in heaps for easy delivery. But the hours were crushing. From the first they had got to work by seven o'clock and kept it up till ten at night. The "Christmas rush" begins in earnest two weeks before Christmas. It was "real Christmas weather," as the ladies in their beautiful sealskins and the little scarlet cloaked children said to each other joyously. But Willie, riding twelve hours a day in the delivery wagon, found it too cold for pleasure. The child was insufficiently clad. The Day Nursery Lady had given him a good warm overcoat, but there were no flannels under it. He took a frightful



THE DELIVERY BOY

him waiting too long. Jim was not a hard man, but he had a big day's work before him, and wanted to get through it just as fast as possible. He always started the horse as soon as he saw Willie coming, and the boy had to run and catch on behind. Once a kind-hearted woman, noticing the tired, pinched face of the lad, offered him a cup of hot coffee. Willie longed for it, but he did not have time to drink it.

Those days stretched back of Willie now like a black nightmare. He could not tell one from the other. They ran into one another, and seemed to extend in endless perspective, like the clouds of demon faces in Dore's pictures. At first he had been keenly in-

cold the first day, and thereafter water ran continuously from his eyes and nose, and a deep, racking cough shook his body, and brought up great mouthfuls of phlegm from his lungs. His food was not hearty enough to brace him against the exposure he was suffering. For lunch, those long, bitter days, he had only the cold bake-shop food brought from home in his pocket.

But worst of all he was perishing for sleep. Each day it was midnight before he was in his bed, and it seemed to him he had scarcely dropped into a heavy, exhausted lethargy before he was aroused in the black darkness of the December morning to go to work

again. For the last two or three days he had moved in a sort of stupor. He hardly knew what he was about when he stumbled out in the morning. He hardly noticed anything as they drove through the brilliant, crowded streets, which at first he had watched with such delight. Yet the "Christmas rush" had reached an even more furious height; it was become a mania, an orgy of buying; thousands of richly dressed people, hurrying, hurrying, hurrying in and out of stores, buying millions of beautiful things to send for Merry Christmas. And every moment mountains of bundles grew higher in the basement of the great store, and Jim's face grew grim and set as he came back after each trip and saw what was waiting for him to take out again. It had been a prosperous year. People had money to spend, and they seemed to have gone mad over Christmas shopping.

"And all so blamed useless, to pile it up like this," said Jim hotly; "things are just as good in summer, and a lot cheaper. The stores mark everything up for Christmas. Why can't the fools buy their silly truck and store it away in their bureau drawers, 'stead of killin' you and me for a parcel of foolishness?"

Jim, through repeated experiences, had lost all respect for Christmas. He regarded it as a nuisance and a fake, and said so continuously through these last days. But Willie Grey was too tired to answer a single word to his tirades.

The hours had grown longer and longer as the days went on, and the night before Christmas the strain rose to breaking point. They had been out of their beds since five that morning. It was two a. m. before they reached the stable. The day's work had been a record breaker, and it had been bitter cold. The long two weeks were finally over; it was the night before Christmas at last. But at the last moment Jim said, "Be on hand at seven, kid."

The boy, almost stupid with cold and fatigue, was galvanized into a moment's interest.

"What! Have we got to work Christmas?" he exclaimed in astonishment. "Sure!" said Jim grimly. "There's thousands of bundles been lyin' in that there store for days and weeks with strict orders not to deliver to the person they're presents for till Christmas day itself. There's too many other folks enj'yin' themselves for the likes of you and me to have any Christmas."

Willie thought of the plans for tomorrow, cherished for weeks past. There was to be a turkey—the Day Nursery Lady had given it to them. He had a little present for his mother, the first present he had ever bought her out of his own money. He had given his younger brother the money to get it, with strict injunctions to secrecy. There were presents for all the younger children from the Day Nursery, and, he suspected, one for himself as well. It was to have been a happy day.

He did not cry, or even think much about the matter. A strangely dizzy feeling in his head, and a sort of dreadful lethargy creeping over him, seemed to prevent him from thinking of anything.

"Well," said he dully, "it's no use going home, then, for such a little while. Guess I'll sleep here. Give me a blanket, will you?"

Jim threw him a horse blanket. The boy climbed with difficulty into the delivery wagon, wrapped the blanket about him, and almost instantly fell asleep. Only two whispered words dropped from his lips as his tired body sank to the hard surface like a broken stem—"Madre mia," the strange, pathetic little exclamation of the Italian in distress, "Mother mine!"

It was very cold that night; bitter cold. The stars that had shone so brightly over the skaters in the park glittered like points of steel in the icy sky. It was cold when the last gay dancers called "Merry Christmas" as

they parted, and the lights were turned out in ball rooms heavy with the scent of roses. It was cold when Christmas bells broke upon the frosty air.

But the delivery boy did not rouse to that mellow clamor. It was very cold, and the boy's vitality had been sapped by the hardships of the past two weeks. That is what the doctor told his mother when they brought him home to her Christmas morning —frozen.

*Note:* It is a significant thing that to "Merry Christmas" and other phrases associated for centuries with Christmas, an enlightened public consciousness should have added in recent years the expression "Christmas Cruelties." The main incident in the story, "The Night Before Christmas," the freezing to death of the boy for the reason named, occurred in New York four years ago, and a small item describing it appeared in the various papers. It could not happen now in New York, but it might in any one of a number of large cities in the northern states. By strenuous effort on the part of the friends of the children the laws have been so modified in New York within three years that no child under the regular working age, fourteen, can now get "working papers" for the Christmas season.

Children under sixteen were last year prohibited from working after ten p. m., and this year, for the first time, employers are forbidden to detain them after seven p. m. It remains to see that these laws are enforced, and to give them the moral support of an enlightened public which alone can render them efficacious. The states of Massachusetts and Illinois and the cities of Buffalo and Denver have laws similar to those of New York City. Nowhere else is protection extended. The case in the story was an extreme one—in its result, not in the fact of its yearly recurrence without the fatal outcome. It is not extreme, however, but very common, for thousands of young girls to reach home at midnight every night for two weeks before Christmas, and in consequence begin the winter term of school in an enfeebled and devitalized condition. The men and boys on the delivery wagons, the women behind counters, suffer likewise from the senseless Christmas rush. It is entirely reasonable to believe that a certain percentage of deaths result every year from the hardships of that season intended to bring "peace on earth, good will to man." Any enlightened purchaser should be ashamed to postpone his Christmas shopping beyond December 11.



# *Nebraska Eyes in Montana*

BY REV. A. E. RICKER

IT IS eight hundred miles from the parsonage among the farms of central Nebraska to the home of the mine host in the Yellowstone Valley, Montana. And that journey affords a panorama of changing conditions, striking, significant. At the beginning we are on the glorious Nebraska prairies, from which Government experts tell us, are to be gathered this year 58,000,000 bushels of wheat and 275,000,000 bushels of corn. West of the farms we come to the cattle ranges—sand hills and wide table lands—where busy crews, with mowers and two-horse sweeps, are gathering the one product, hay. Beyond, as we sweep into the night, Newcastle, Wyoming, with its coal

mining interests, widely developing and full of promise, is just settling down to evening quiet. From this point on are the vast, monotonous, desolate sage brush plains. It is the mighty pasture-land of the sheep and cattle interests of the great Northwest. In the early morning light, at Crow Agency, we look out on the hills that skirt the Little Big Horn to see the monuments of the Custer battle field—pathetic witnesses to the heroic folly of that July day in 1876. We are now approaching another factor in the material resources of the Northwest, the vast river valley systems of Montana. At Fort Custer we saw the Big Horn sweeping grandly down from its far ranges among the

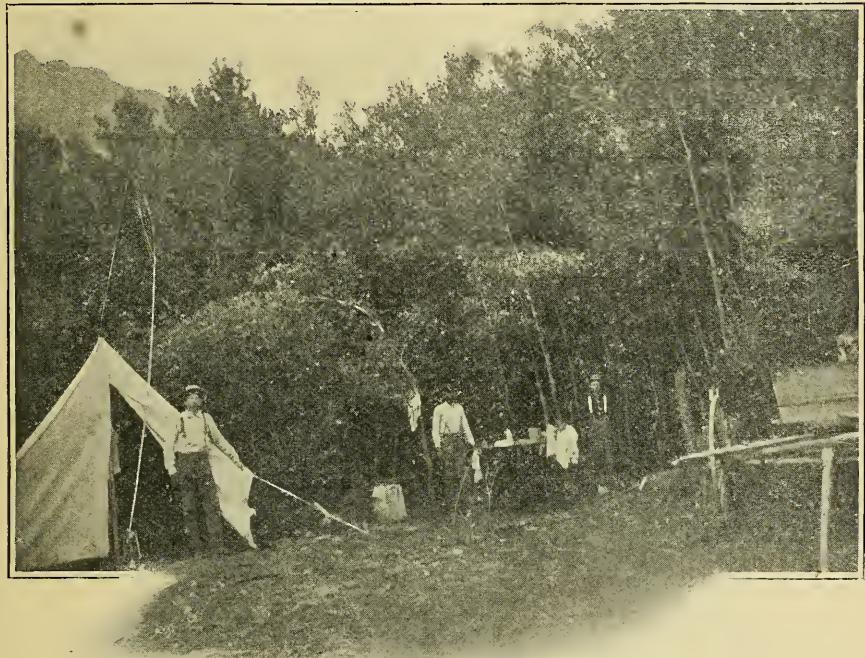


MOUNTAINS OF MONTANA

mountains, and now, between us and the northern hills twenty-five miles away a line of verdure marks the course of the majestic Yellowstone.

What are these surveyor's camps? These tent-villages? These accumulations of scrapers, teams and workmen? Yes, and those long lines of fresh earth? This is the Crow Agency certainly, and the government has thrown it open to settlement. Vast irrigation enterprises are on foot; 400,000 acres of the 1,000,000 opened,

Yellowstone valley, 9,000 population, an assessed valuation of \$3,000,000, modern sewerage, electric light and telephone systems, splendid schools, fine blocks of stone store buildings and public edifices, and a thrill with the bustle, stir, energy, and expectancy of typical western life. Billings claims the distinction of being the largest inland wool shipping point in the world. Fifteen million pounds of this product find market here annually. This year one man sold his "clip" for \$750,000—



#### THE CAMP

are to be watered. What does this mean? Wait. Montana is eager to realize and tell the world in eloquence spoken in millions of bushels of hay and grain. At breakfast time we are at the county seat of Yellowstone county, the gem city and prospective metropolis of Montana—Billings. And it is a captivating city, 3,112 feet above the sea, at the junction of the Burlington and Northern Pacific systems in the heart of this bewitching

sc they told me!

Montana is great. It grips one's imagination and heart. Think of it—the whole population of the United States gathered into this one state, and then the average to the square mile would be less than in Belgium. And its mountain areas! Find one this side of the Himalayas, from which flow more and grander river systems than from those mountain regions contiguous to southwestern

Montana. From their snow laden shoulders, down through stupendous canyons, the cool breath of the mountains comes to bring the seekers for rest refreshment and life.

"I saw the mountain ranges sweep  
The horizon's northern line."

The peculiar wealth of Montana is of course its minerals. It claims to be "the treasure state." Men are still living who can tell you from memory, of Alder Gulch and its contribution of \$60,000,000 to the world's store in three years. And the story of Last Chance and Anaconda is everywhere familiar. But what is most suggestive to a thoughtful man from agricultural Nebraska, is the transformation wrought by, and the possibilities of, irrigation. It is a great word in government circles just now, and it is a word to conjure with in Montana. And the Yellowstone valley and its tributaries bear a witness to its power that is certainly impressive. On the hills north and south the dry sage brush wilderness, but in the irrigated valley, prosperous ranches, with wide acres of hay, alfalfa, oats, wheat, sugar beets, and a wide variety of grains, vegetables and fruit! There are 95,000,000 acres of land in the state and it is claimed that ten per cent of them is irrigable. In Yellowstone County alone 135,000 acres are under irrigation now, and Billings asserts that 800,000 acres more will soon feel the spell of coursing streams and blossom as the rose. We drove by wagon from Columbus up the course of the Stillwater for forty-five miles, to pitch our tent for a summer outing among the Beartooth mountains. The valley is crowded with homes, where prosperous ranchers gather abundant harvests of hay and grain. We saw the four and six horse grain wagons coming loaded to market; we saw villages of hay and grain stacks growing under the power of great "bull rakes" and "stackers," and we noted the vast ranges for stock to feed on

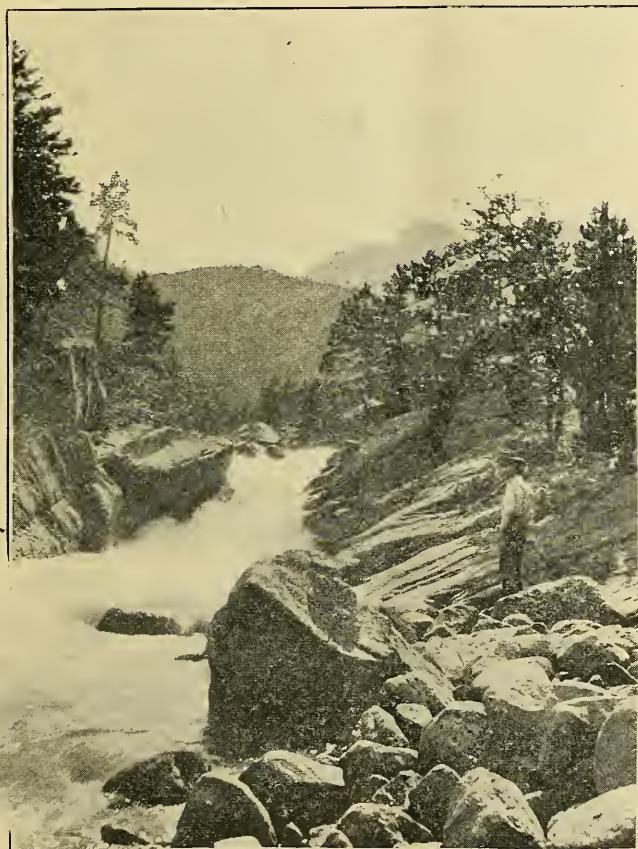
the outlying hills. Here is a prospect for wealth and material development in Montana that will some day eclipse her mines.

All this material prospect is entrancing. But the problem that burdens a pastor's mind is that of the spiritual outlook in this empire of opportunity. Our Congregational churches are but sixteen in number, with but half that number of pastors. They are widely scattered and are too often weak and even pastorless. A few, like the churches at Billings, Great Falls and Livingston are flourishing and efficient, but the total membership of the state amount to only 889, and one can not be in the state and confer with intelligent people in our churches even a few days without feeling that here is a magnificent and strategic missionary opportunity. Great days of growth and development are surely to dawn in Montana, and now in Congregational missions must the foundations for the future be laid.

I was privileged to have a glimpse of a typical missionary field. Absarokee on the Stillwater, thirteen miles from Columbus, is the center. From Columbus up the Stillwater to "Woodbine ranch" at the foot of the Beartooth mountains, forty-five miles this field extends; with the Rosebud and the Fishtail valleys, settled and productive under irrigation, also included. A church organization with a house of worship at Absarokee, preaching points at Nye and Fishtail, and school houses to the full extent of the missionaries' powers of endurance. And people? A lady living at the extreme further edge of this field told me of a wedding in a ranch house at which were over a hundred guests. Hundreds of people in these mountain valleys are living with the slightest possible religious advantages. On this field for a year Mr. W. A. Lipencott, of Chicago Seminary, has labored faithfully, and his name is honored and loved far and wide. Beside sustaining the work at Absarokee

he gathered believers together at Fishtail, planned to organize and to build a house of worship as the fruitage of his year of toil. And the material was in immediate prospect for both. But the representative of our Congregational Home Missionary cause comes, and with a sad countenance, shakes his head, because forsooth our empty missionary treasury can promise no support to the infant church! So the young missionary's ardent hopes are dashed, and the splendid opportunity in that needy and promising field sacrificed. It makes my cheeks burn with shame, and my heart move with indignation. Do we

Congregationalists put a ban on success, and by our parsimony penalize evangelization, and that in the very gateways of our opportunity? Now Mr. Lippencott has gone back to his seminary studies, the Absarokee church is vacant, no organization was effected in the Rosebud valley, and what shall be the fate of that frontier field? No wonder that Superintendent Bell entered his earnest plea in a recent issue of the Congregationalist and cried out for support; for he knows well that the Absarokee field is but typical of what waits to be done in a hundred valleys of Montana.



THE UPPER STILLWATER

# *The Problem of the Native Church in New England*

BY REV. THOMAS CHALMERS MANCHESTER, N. H.

**I**N 1870 the New England states ranged as follows in population: Massachusetts, Maine, Connecticut, Vermont, New Hampshire, Rhode Island. Only two of the six, Massachusetts and New Hampshire, retain the same relative positions to-day. Vermont has dropped from fourth to sixth place, Rhode Island has advanced from sixth to fourth place, and Connecticut has exchanged places with Maine and now stands second in the list. There has been no falling off anywhere. Even Vermont, where conditions have changed least, has added 13,090 souls to her net population in the thirty years. The bulk of the increase has come to Southern New England. We could therefore reasonably expect the southern states to show most strikingly the effects of the changing conditions. But the state which has really undergone the greatest change in the character of her population in the past thirty years is New Hampshire. On either side of her, Maine and Vermont have been but slightly disturbed. The foreign stock (by which I mean the foreign born and the children of foreign born) has made a gain of over 18 per cent on the total population of New England in the thirty years. But in New Hampshire it has made a gain of 27 per cent. In 1870 your purest Yankee was to be found in the Granite State, where 86 per cent of the people were native born and the children of native born Americans,—16 per cent above the average for all New England. In 1900 the native stock in New Hampshire had fallen to 59 per cent of the whole, only 7 per cent above the average for all New England. This great change, which is still going on, results from a two fold process, (1) an actual decrease in native population, which is true also of Maine and Vermont, and (2) a great inflow of foreign born.

The native population of Maine in 1870 was 535,264. By the census of 1900 it had fallen to 494,732. The native population of Vermont fell in the same period from 246,936 to 226,298 and in the same period the native stock in New Hampshire fell from 273,708 to 243,264. The actual loss in native stock which these three northern states have suffered in thirty years would create a city of pure Yankees larger than Portland, Concord and Burlington combined, while the net gain in foreign stock in these three states in the same period would, if brought together, create here a city the size of Montreal. If we would represent to our minds the changed conditions in these three states during thirty years, let us imagine all the people of Portland, Concord and Burlington moving out of their homes and far away beyond the borders, and all the people of Montreal pouring in to take their places. New Hampshire alone has lost native stock enough in thirty years to populate two cities as large as Concord and Portsmouth, and has received a net increase of foreign stock equal to the combined population of Manchester, Nashua, Concord, Dover and Portsmouth. The loss in native stock added to the gain in foreign stock creates the problem of our changed conditions. Considering that the native stock is the constituency of our American churches, we might have reason to fear and expect a proportionate falling off in our church membership and strength. Such however is not quite the fact. Speaking of our Congregational Churches, Vermont has actually made a net gain of 1,648 in membership in the last quarter of a century against a net loss in native population. From the following table it will be seen that Maine reports a net loss of only 172 members in the same period.

## Northern New England

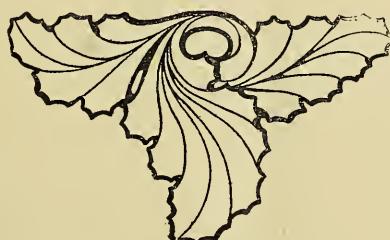
1881		1905	
	Churches		Churches
N. H.	187	20134	188
Maine	238	21400	260
Vermont	198	20083	210
Total	623	61617	658

## Southern New England

Mass.	526	91439	611	116631
Conn.	298	55598	330	64569
R. I.	25	5324	42	9766
Total	849	152361	983	190966
Grand total	1472	213978	1641	251955

In New Hampshire where the changing conditions have been more marked, the loss in Congregational Church membership has shown a tendency to become chronic. In place of the 20,134 members reported in our Year Book twenty-five years ago, our last Year Book reports 19,253. A similar falling off is apparent in the membership of the Baptist churches of the state. Tho there has been a small gain reported by the Baptists each year for the past five or six years their membership in the State is smaller to-day than it was ten years ago. In fact they have fewer members and fewer churches than they had back in the forties and fifties—the days of their fathers and grandfathers. The Methodists of the state report a net loss in membership of nearly 1,500 in ten years, with a corresponding loss in

Sunday School membership, altho the past two years show a gain. Taking the past quarter century as a period, the Congregationalists reached their high water mark in membership in 1897, the Methodists in 1896, the Baptists in 1897. The Baptists declined steadily from 1897 to 1901 and then started on a moderate but steady upgrade which still continues. The Methodists declined almost steadily from 1896 to 1903 when they, too, started on an upgrade which still continues. The Congregationalists have declined steadily since 1897. The decrease still continues, but the loss of 58 this year, as compared with 268 last year, and 350 the year before, indicates a slackening in speed downward, and justifies our belief that we are now at the lowest point in the road.



# *Our Country's Young People*

## *Notes of the Month*

BY DON O. SHELTON

A YEAR of excellent service has been rendered by the Woman's Home Missionary Union, of Ohio. Reports presented at their annual meeting, held at Pilgrim church Cleveland, in October, indicated a year of vigorous and fruitful activity. A sympathetic audience was present at the last meeting. The officers of the Union and Rev. Dr. Dan F. Bradley, pastor of the Pilgrim church, by their cordial welcome, made it possible for the representative of the National Home Missionary Society to speak under the most favorable conditions. An address on "The Present Wide Opportunities in America for Christian Aggressiveness," was followed by a very striking and graphic description of the Haystack meeting of the American Board by Dr. Bradley. He described the sessions of this meeting so vividly as to clearly impress and greatly help his listeners.

\* \* \*

At Champaign, Ill., on the following Sunday, it was my privilege to speak at the two services of the First Congregational church, of which the Rev. Franklin L. Graff is pastor, and in the afternoon to the students of the University of Illinois. Mr. Graff highly values his splendid opportunity at Champaign and his faithful ministry is bringing forth fruit. He has recently formed a Bible class for young men. On the Sunday that I was present, the class was led by Professor Edward Davenport, Dean of the Agricultural College. His conduct of the class was refreshing and instructive. He commented in a delightfully illuminative way on various New Testament passages selected from the teachings of Christ. Among his forceful utter-

ances, were the following:

The large issues of life are thought out far in advance.

Previous deliberation is a fortification.

Think out the issues of life and settle them once for all.

I left the session of the class ardently wishing that in every Congregational church in America, similar groups of men might be brought together for Bible study under equally efficient leadership.

\* \* \*

The sessions of the annual convention of the Illinois State Young Men's Christian Association, held at Aurora, in October, were of deep interest. The personnel of the convention was striking and impressive. Nearly all the delegates were under twenty-five years of age and most of them were college students. Their sympathetic and appreciative attitude was an inspiration to the speakers. Under the wise, faithful and effective leadership of Mr. I. E. Brown, the state secretary, and his capable associates, Mr. Bruner and Mr. Bowman, and the successive college secretaries, the Associations of Illinois have steadily grown in strength and efficiency, and now rank among the most effective of any within the great Association brotherhood. It is well worth a journey to Illinois and return to have the privilege of spending three days within the radius of the personality of Mr. Brown and his associates. No achievement of the Young Men's Christian Association movement is greater than the genial and stalwart type of Christian manhood it has developed.

Dr. Gunsaulus opened the convention with an eloquent oration on Sir George Williams. Another notable

feature was the graphic story of his world tour, given by Mr. Fred B. Smith.

\* \* \*

The Congregational churches of Chicago have made a fine beginning in their organized work for young men. The men's clubs of the various churches have formed The Young Men's Congregational Union, under the presidency of Mr. Lloyd Harter. Notable vitality marks the organization. The development of a vigorous inner life and the expression of that life in effort for the bringing of individuals into union with Christ, are the primary aims of the leaders. Individual and group study of the Bible are urged.

On the evening of October 29 the Union celebrated its first annual banquet. Over three hundred representative men of the Chicago churches were present. Never in a Congregational church, have I spoken to such a fine company of earnest men. And I infer that it was the evident unusual earnestness of these men that also impressed Mr. Fred B. Smith, who also made an address. The leaders of the movement, particularly, are determined to put first things first and to bring important things to pass. They are not playing with the great work of the churches. They have taken as their battle-cry: "An adequate work for men in every Congregational church in Chicago."

In the nobility of their objective they are setting a splendid example to the other young men's clubs in Congregational churches. Altogether too many of these have been mere social organizations. They have not taken hold of any big, essential task. In their meetings they have dealt with questions that are of minor importance as compared with the fundamentally important question: How to bring the men of our churches into living union with Jesus Christ, to the end that they may have power for effective Christian service. They have not stood bravely and determinedly for

the really important things: for systematic reading and study of the Bible; for the maintenance of a life of prayer; for individual zeal in behalf of the salvation of individuals. They have met for self-entertainment, rather than to further the highest ends of the church. As a result of all this many of them have been nearly as useless in winning victories for the church, as a painted cannon on a painted canvas would be on a battlefield.

A radical change must come, if our Congregational churches are to be saved from decline and decay.

Simple and fundamental as it is, this truth needs to be taught, and repeated, to the men of the churches: Without study of the Bible, without prayerfulness, without obedience to the plain commands of Christ, a strong spiritual life cannot exist or be maintained.

We hope the men in the Chicago churches will prosecute their excellent work to the finish and declare their purpose widely, until we shall come to have a national movement among the men of the Congregational churches of the country, with this objective: *An adequate work for men in every Congregational church in America.*

\* \* \*

One of the appreciative listeners at the banquet in Chicago was the Rev. Dr. J. A. Adams, editor of *The Advance*. By a very kindly introduction he made the way easy and delightful for one of the speakers, at least. Our home mission cause has no more ardent friend than Dr. Adams. His vigorous words in behalf of it have been supplemented by deeds equally effective. In the financial campaign last year *The Advance* proved a most reliable and helpful ally. The strong influence of the paper is shown by the fact that a home mission article in its pages led one of its readers to send his check for \$1,000 to the Treasury of the Society.



From Ridgeway's, November 10, 1906

1. Tungus children riding a reindeer, one of their favorite amusements. 2. A group of children of the frozen land. 3. Aiding a newly born reindeer calf.

#### LIFE AMONG THE SMALL ESKIMO FOLK IN ALASKA

IN 1900 THE CONGREGATIONAL HOME MISSIONARY SOCIETY ORGANIZED A CHURCH IN THE MINING CAMP AT NOME, ALASKA. AFTER THREE YEARS ASSISTANCE BY THIS SOCIETY THE CHURCH BECAME SELF-SUPPORTING. UNDER THE LEADERSHIP OF THE PASTOR WORK IN BEHALF OF THE NATIVES OF ALASKA WAS UNDERTAKEN IN THE VICINITY OF NOME, AND HAS BEEN MOST SUCCESSFULLY PROSECUTED. THIS MISSION WORK AMONG THE ESKIMOS IS ONE OF THE SECONDARY FRUITS OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY'S CHURCH PLANTING IN ALASKA.

# *Out of the Life of the Home Missionaries*

## I. FROM THE GAMBLING DEN TO THE COMMUNION TABLE

By REV. R. B. WRIGHT

**S**EVERAL years ago I was called to take up work in a frontier town, and during the first few weeks I called upon a woman who had been an occasional attendant upon the services, and found her in great trouble. She said that her husband was drinking and gambling so that she had hardly enough money for the necessities of her family. The woman was discouraged and told me that the night before, with her little boy, she went to the gambling den at two o'clock in the morning to get her husband. She was also in a rather backslidden state religiously, but had been a member of the church in her earlier days, in the east. Before I went away I prayed with the wife and children, and in the course of the prayer I prayed very earnestly for the husband and father, that he might be led away from his cups and the gaming table, and that he might be led into the love and the service of God and His church. When the man came home that night to supper, the little boy said to him, "Papa, the preacher

has been here to-day, and he prayed for you." And then he told him the words I had uttered in the prayer. The next Sunday morning the woman was amazed when her husband told her that he was going to church with her, for she had ceased to ask him to go. From that day he was as regular at the church as I was, and in a few weeks, as regular at the prayer and young people's meetings. About two months later he united with the church, and to-day is one of the most loved and faithful officers of the church, and a prominent business man of the city. In giving his experience, he said that when his boy told him the preacher prayed for him, the thought flashed through his mind, "If any body else is praying for me, it is time for me to begin to pray for myself." From that time the saloon lost its attraction for him, and the gaming table, and a little later, his tobacco bag was thrown away. He is a clean, strong, Christian man, a living example of what God can do for lost men.

## II. LED BY A LITTLE CHILD

By REV. E. J. MOODY,  
*El Reno, Oklahoma.*

**O**N a certain field where I had been called to labor, I became convinced that members of the church were indifferent to their spiritual needs and very worldly; in fact, it seemed as though nothing short of a miracle could move them. Many sinners were loudly decrying our efforts to build up Zion. Discouragement seemed much in evidence when the incident happened that was effective in breaking down every barrier, in opening a wide door of success, and in saving one hundred precious souls. A certain physician, with his wife and a family of three children, became so bitter against the move-

ment that while under the influence of intoxicants, he obliged his whole family to make a certain vow; the substance of that vow being that none of them should ever enter that church again. One of the children, a boy, had heard several sermons, and on this night, when the vow was forced upon them, I had spoken briefly on card playing as a means to deaden and lead any from God, and that fathers and mothers assumed a great responsibility in allowing it in the home. Now, this was a favorite pastime in the family referred to, so this little boy remarked upon this occasion, "Well, the preacher said it is wrong

to do this;" and reached up for the cards and thrust them into the stove. Then the storm broke, and the vow was taken, though forced upon them. But the seed was sown. It lodged in this wicked father's heart. The Holy Spirit watered it. In three nights he was in such agony and depth of conviction that he was the first to break this wicked vow, removed his bitter opposition, came into the church, was the first one to bow before God, was

gloriously saved, and his whole family. He afterwards was raised to a high office of public trust. At the present writing, or at least so long as I kept in touch with him, which was many years, he maintained his Christian integrity. And while we who hoped for a revival were possibly looking for the reformation to start by some other and possibly by some greater instrumentality, a little child led us, and God's word was vindicated.

## *The Americanizing of Hans:* A FABLE

BY REV. HERBERT A. JUMP, BRUNSWICK, MAINE

HANS was a German immigrant boy, and he had been in the United States only a few months when he began to attend the public school.

One morning as he was entering the school-building a rough hand was laid upon his shoulder. He turned in alarm. There stood a big fellow whom he had often watched leading the games on the roof-garden.

"Dutchy, I want your pencil. Hand it over. Quick!"

"Vat for you want mein pen-cil?" asked Hans.

"Never mind 'vat for.' Give it up or I'll thump yer jaw into jelly."

"Thump" and "jaw" and "jelly" were words unintelligible to Hans, but he understood the tone. He grasped his pencil more tightly and started to run. But by accident—or was it intended?—another boy got in his way, he was thrown to the ground, and a moment later his assailant was strutting off richer to the extent of a lead-pencil. This was the first step in the Americanizing of Hans.

The next experience befell him one recess as he was looking over the new reader which he had just bought at the teacher's request.

"Hello, Sauerkraut," growled a rough voice in his ear, "What are you

reading?" It was one of his classmates.

"Mein book. Warum?" answered Hans.

"But, you fool, that isn't the book you want. That is the book for the American boys. *This* is the one the new German boys like you read out of"—and he drew from his pocket a torn and dirty volume.

"Nein, nein, sie haben wrong," protested Hans.

"No, I'm not wrong. But I'll tell you what I'll do, Dutchy. I'll change books with you, and then you'll be all right." And before Hans comprehended the situation the trade had been effected. The book he found in his hand was a worn-out and useless copy of *the same text-book* which his benefactor was now carrying triumphantly up-stairs. This was the second step in the Americanizing of Hans.

Remembering these two experiences Hans took refuge behind a barrier of cold suspicion when a third schoolmate, some days later, essayed conversation.

"Nein, I vill do nodings mit you Americans," declared Hans.

"But, Hans, I want to help you," said his companion. "Our Sunday School teacher last Sunday told us to be good Christian boys, to find some other lonely, friendless boy and try to

give him a good time. Won't you come to my house and play horse this afternoon?"

Then Hans relieved his mind. "Jah, jah, I know how we play horse. You will say, 'Hans, you be de horse, I be de drifer,' und den you club, club, club leetle Hans till he be von sausage. Und den you say, 'Nein, ve no play horse no more, ve play store,' und you gif me moneys vor mein marbles, und ven I go mein home to, mein vader he say, 'Hans, you von, pig fool!'

Ihre moneys is no moneys, it is tins!" Nein, nein, I do nodings mit you Americans. I like me better die Deutscher vay."

And the third step, which ought to have been the first step, in the Americanizing of Hans never came.

*Moral: The progress of "Benevolent assimilation" has several ends, and sometimes we do not begin it at the right end. Is not the missionary end the right end?*

## THE PROGRESS OF HOME MISSION STUDY

*Kalamazoo, Michigan.*

**S**INCE our study of "Heroes of the Cross in America" there has been a marked change in the attitude of many of our members toward missions. In the study they became familiar with the lives of a few missionaries and found them intensely interesting. Now, during our regular missionary meetings, the young people are ready to take part. These meetings are among our most interesting ones. The missionary committee is no longer composed of only certain people and avoided by all others. All feel that it is one of the most important of the committees and are ready to co-operate in its work.

This change in our Society we feel is due to the reading of the books in our missionary library, and most of all to the Mission Study class.

—LENA M. BARTLETT.

*Worcester, Massachusetts.*

Enheartening reports are reaching us relative to the home mission study classes using Mr. Grose's admirable text-book, "Aliens or Americans." The Rev. Clifton H. Mix, pastor of the Pilgrim Congregational church, Worcester, Massachusetts, writes: "We report in our church four home missions study classes with a total membership of fifty. The class work has been very satisfactory and the classes are most interested. We will probably have two or three more classes later in the winter."

*East Orange, New Jersey.*

Rev F. Q. Blanchard, pastor of the First Congregational church, East Orange, New Jersey, says: "The text-book, 'Aliens or Americans,' is excellent in every way, and our young people are much interested in it. I think they are enjoying the meetings very much."



# *From the Front Line*

## The Blessing of Fellowship

THERE is no hardship the missionary has to endure greater than the isolation of himself and family from the society and surroundings in which he has lived previous to taking up missionary work. Long distances separate him from other ministers and the educational and uplifting influence that the city minister may have. The home missionary seldom sees a brother minister, and when one does happen along it is a time of refreshing to his soul." So writes Rev. A. C. Woodcock of Minnesota, and adds:

In view of the help and inspiration the city pastor could give to the missionary and also of the better understanding of the work of the missionary that would result the Home Missionary Society of Minnesota last year, October, 1905, appointed a committee of three to secure a visitation of all the home missionary churches during the year. This was done. Several pastors from the cities had a part in this work. Each pastor was assigned several home missionary churches which he visited, giving each a sermon and conferring with the members and bringing to the home missionary and his family new inspiration, and the feeling that he was not altogether forgotten. The report of these visitations was given at the meeting of the Home Missionary Society during its annual meeting this month, October. We believe this visitation resulted in great good, not only to the missionary and the field visited, but it gave the visitors new insight into missionary work and its needs.

One of the pressing needs of the home missionary pastor, as revealed by these reports, was the lack of books in the missionary library. While the city pastor and others who have the means must have the latest books in order to do their work, the missionary, because of lack of money, must do without them. It was reported that many of these missionaries had none of the latest books in their libraries. And these men need them as much as any men in the Christian ministry. This fact is one that is often overlooked by those who wish to help the missionaries. They need cloth-

ing for their bodies, and food they must have, but they cannot do their best work without the best books, that they may have food for their minds.

Here is the way one city pastor helped a missionary and a missionary church. He came from Minneapolis to Bagley, 300 miles. His church paid his expenses here and return. He spent five days with us, preaching every night and giving us a great spiritual uplift. The good result of those five days spent in this missionary field by this busy city pastor cannot be estimated, and I believe he enjoyed it and got great good out of his work here. Will not others take a hint from this and do likewise?

## A Victory for the Sabbath Day

With the law of God and the civil law, both of them on the side of reform, churches are often fainthearted beyond what is reasonable. It is with great pleasure that we record below the courage of one church which has consulted its faith more than its fears and obtained a great victory. Says the pastor:

The feature of the quarter has been the protest of the churches against Sunday baseball. At A. a simple request from the pastor was sufficient to stop it; at B. the same request accomplished but little. The matter was then referred to the churches, Congregational and Methodist, and the following protest was drawn up:

Whereas, the management of the baseball nine of this town have placed themselves on record as favoring the Sunday game, and:

Whereas, such playing is in direct violation of the law of the state and tends to breed contempt for all law, and:

Whereas, such playing is a blot upon the good name of our town and a menace to the children of our homes, and:

Whereas, such playing is an offense of the Christian people of the town, and, as we believe, contrary to the law of God, therefore:

We, representing the Methodist and Congregational churches of the town, and in accord with the vote of such churches do hereby enter an emphatic protest against what to us, is a desecration of the Sabbath. And we do hereby request, as our civil and moral right, the

discontinuance of Sunday ball playing in B. Signed by Committee.

The churches unanimously endorsed the protest and authorized the committee to present it to the ball management. This was done at a special meeting called for the purpose. At first little satisfaction was received. The liquor element seemed to be the controlling factor back of the whole thing. The reasonableness of the protest was appreciated by at least one member of the Board. We pushed them for a definite answer one way or the other. They evaded the issue, and the conference came to an unsatisfying close. The committee was unanimous, however, in thinking that more vigorous measures were in order, and it was decided to appeal to the civil law. They were saved from this necessity at the last moment, by receiving word from the manager that Sunday ball playing would be discontinued.

## A Moral Revolution in Alaska

Even in the frozen North, where moral conditions become too bad to be endured, they sometimes reform themselves, or more accurately, they stir up the moral and religious sentiment of the community to efficient action. Says Rev. William Burnett of Valdez, Alaska :

I have had to turn to my commission several times this quarter, to make sure I was a missionary and not a United States Marshall. We have had the most stirring experience I have ever gone through in Alaska, and the end is not yet. We have come to an open rupture with the lawless elements, and I am proud of the fact that we were able to muster sixty-nine men who take a firm stand for righteousness. I have tried all along to avoid any bitter collision with the evil element, but things have come to such a shocking pass that is it impossible to avoid it any longer. We had to do something in self-defence, it was forced upon us. We sent an appeal to the President and a protest to the Attorney General in regard to the way things were being run in Alaska, which resulted in our district judge receiving orders to close all dens of vice and to prohibit all gambling. These places have

been shut up, and now their friends are on the war path in earnest, but the right is coming out victorious.

During the summer I received appeals to visit several little towns along the coast between Valdez and Dutch Harbor, and took advantage of a little steamer running to the westward to inspect conditions in seven of these places. I will not attempt to describe the awful spiritual need in these wild towns. They are all little settlements of from one to five hundred people, and in every one of them I found a few faithful souls thankful for even a brief service while the boat stopped, and all of them surely in need of more.

I am ashamed and sorry to say that some of the missionaries sent to parts of Alaska have done a vast injury to the cause of Christ, by their personal conduct and their grossly dishonest methods of trading with the natives. In consequence a number of missions have been abandoned. What can be done for these people I am in great doubt. I wish it were possible for some official of the Society to visit my field and inspect for themselves the conditions.

## What the Missionary Sees

The General Missionary enjoys a point of view denied to his more limited brother missionary. Says Rev. H. P. Fisher, who has been traveling extensively in Northern Minnesota :

The lives of some of the people in this great North are pathetic in the extreme. Often I go into places which very few men live who do not swear habitually or indulge in even worse habits. The children never saw a man before who did not swear. They do not know what to make of me on that account. The prayer that I offer is often the first one that the people living in that house have ever heard. There are men and women who know what the church, with her sacred ministers meant; but years of loneliness and worldliness have nearly blotted out such memories. In some places the people are suspicious because of some experiences with imposters, or with men who may have meant well, but who did harm by some extravagant acts or unreasonable words; yet we are giving men the Gospel.



# *Women's Work and Methods*

## *Judicious Advertising*

**Y**OU will surely join us on Tuesday my dear Mrs. James."

They were coming out of the morning service at which the minister had given a pressing invitation to the women to rally for the year's work of the Woman's Benevolent Society. The James's were new comers, and were regarded as an acquisition. Mr. James was in a good business and his wife had been brought up as the daughter of a country minister. Her sympathy with the benevolent work of the church might be safely counted upon. Hence Mrs. Allen felt justified in putting her invitation in the declarative rather than the interrogatory form.

"You are very kind Mrs. Allen," she smilingly replied. "My sympathies are certainly with the women in their missionary efforts, but I must think over the question of joining another society. I am in so many things. You see, I came from the Mayflower, and the Mayflower Society has a sort of hereditary claim. Then my great-grandfather was a Revolutionary soldier and I am one of the Daughters. I am also a Colonial Dame, though I doubt if I look the part; and there is the New England Society and my College Club—and so many other things; I must think it over. My husband sometimes laughingly declares that he will have to hire a mother to look after the children."

So they separated and Mrs. Allen, a slightly discouraged President, walked slowly home, reflecting upon the small chances of Christian benevolence among so many competing claims, patriotic, social and educational. Reaching home a thought occurred to her.

"Perhaps," she said to herself, "we have been over modest. What do the

women of this church know of the work of our Society outside a small circle of faithful workers? What does Mrs. James know? I believe it is time to let in the light."

Monday night, at the dinner table, Mrs. James opened a rather bulky letter, and after glancing it through passed it over to her husband. "Harry," she said, "please read this."

There was silence for some minutes broken at last by the head of the house. "Nellie," said he, "this is real business." Again, silence while the reading went on.

"Nell," said he looking up, "do you know what this means? I have been listening for years to notices from the pulpit about some Woman's Missionary Society, and the only picture it has called up has been the Sewing Society of my boyhood, one-tenth part work, six-tenths talk and the rest tea and cakes. But this is genuine business. Do you know what these women have accomplished in the past ten years? Listen! They have prepared, packed and forwarded twenty boxes of family supplies, two each year, to home missionary pastors; and evidently, they have contained no jumble of old duds and second hand clothing, for their cash value, 'conservatively estimated,' so it says, has been \$5,000. Why, Nell, think of the days and weeks of cutting and fitting! And see here, twice in this time they have come to the help of the home missionary treasury with money gifts amounting to \$750, and added to that, they subscribed \$1,750 to the General Howard Roll of Honor. It is simply marvelous, and that isn't all. Here is \$250 for a scholarship in Fisk University, and eighty-six dollars to San Mateo and \$135, to the mountain whites of Tennessee, furnishing two dormitories, named for our former and present ministers' wives. Why, Nell, do you think the people have any idea of it all?"

But there's better and better; all this time they have been raising \$2,500 for missionary grants to individual pastors. They have nearly brought one church, in Salt Lake City, to self-support; at this very moment they are actually raising the last \$200 on the pastor's—Mr. Simpkins—salary. It sounds incredible, I would almost doubt the figures if they had not come from Mrs. Allen. Just listen to the grand total, \$10,322 in cash and boxes during these ten years! If the men had raised this thousand dollars a year for home missions, in addition to their church collection, it would have been the talk of the town. I humbly take back all I ever said about women's business methods."

Mrs. James had listened to the rising tones of her husband's voice with a flushed face and some amusement. She knew how keen and often too critical were his business judgments. "Harry," said she, "do you wish me to add this Society to all the others?"

"Well, my dear, I don't know about adding. Why not try a little judicious subtracting? You know I am glad you are a Mayflower, but really that vessel is a little old isn't it? I am proud that your great ancestor fought in the Revolution, but that, too, is a rather dead issue; and as for Colonial Dames, I think I like one down to date much better. I tell you, you said yesterday that you needed \$25 to make you ready for that Revolutionary function at the Academy, next week. If you are willing to omit that function for once, here is \$25 for Mr. Simpkins' salary. Nell, I honor from the ground up, any man who will make a square fight against Mormonism for six years as he has done in Utah, and is just winning out with a self-supporting church. There's the Revolutionary soldier for me, the hero of 1906, and I feel personally indebted to him."

Mrs. James sprang up brightly from her chair, and running round to her husband's side, laid her hand upon

his shoulder. "Harry," she cried, "you are right; I've been some foolish and a good deal selfish. If the Mayflower means anything it means help for our country. I am going to be a Daughter of the Modern Revolution and work for the new redemption of America. You have had to call me by a good many names, henceforth you may call me a Home Missionary Woman."

The Woman's Home Missionary Union of the New Jersey Association, held its annual meeting in the Christian Union Congregational Church in Upper Montclair on October 25th. An interesting program had been prepared, including, besides the usual reports, a stirring address on "The Pressing Need of the Great West," by F. K. Sanders, Ph. D., Secretary of the Sunday School and Publishing Society, and one by Miss Lydia Finger, of Redfield College, South Dakota, and one by Mrs. Washington Choate, on "Our Federation."

A conference on the subject "Opportunity With Ability Makes Responsibility," brought home to the hearts of all present the grave responsibility of every American citizen, man or woman, in this great work of Home Missions.

The treasurer's report was received with special joy and gratitude. The financial aim—\$2500—for which the Union has been striving for six years, was not only reached, but the contributions lacked only a few dollars of being \$3,000.

The National Federation of Women's State Home Missionary Organizations has received, through Dr. Bradley, an invitation from the Pilgrim Church, Cleveland, Ohio, to hold its regular annual meeting with them in October, 1907, in connection with the National Council and the Annual Meetings of our missioary societies. This invitation has been accepted. Let us keep it in mind during the coming months and early prepare for an inspiring gathering!

# *Appointments and Receipts*

## **APPOINTMENTS**

October, 1906.

### **Not in commission last year.**

**Barnes**, Orville A., North Branch, Minn.  
**Cross**, Edward W., Esmond, Girard Lake and Goa, No. Dak.  
**Dickensheets**, John Q. Iroquois, So. Dak.  
**Eckel**, John O., General Missionary in Ariz.  
**Flint**, Joseph F., Sawyer and Minot, No. Dak.  
**Holloway**, John W., Newark, N. J.  
**Moorehouse**, G. E., Astoria, Oregon.  
**Tracy**, Henry C., Vernal, Utah.

### **Recommissioned.**

**Benedict**, Arthur J., Tombstone, Ariz.  
**Benton**, John A., Gallup, New Mex.  
**Bornose**, Niels N., Philadelphia, Pa.  
**Camfield**, Lewis E., Academy, So. Dak.  
**Carden**, William J., Bremen, Ga.  
**Davies**, James, Garretson, So. Dak.  
**Gasque**, Wallace, Gilmore, Ga.  
**Green**, George E., Ft. Pierre, So. Dak.

**Hindley**, George, Red Lodge, Laurel and Elder Grove, Mont.  
**Johnson**, Elmer H., Marion and Litchfield, No. Dak.  
**Jones**, William C., Pittsburgh, Pa.  
**Lathrop**, Edward A., Tryon, N. C.  
**Lindquist**, August J., Du Bois, Pa.  
**Martin**, M. A., Webster, So. Dak.  
**McKay**, Charles G., Atlanta and Cox's Cross Roads, Ga.  
**Olin**, David P., Milaca, Minn.  
**Palm**, William J., Minneapolis, Minn.  
**Perrin**, David J., Belle Fourche, So. Dak.  
**Pope**, George S., Oacoma, So. Dak.  
**Reger**, O. W., Center, Nebr.  
**Roehrig**, O., Ransom, Kan.  
**Starring**, George H., De Smet and Lake Henry, So. Dak.  
**Switzer**, Miss Annie E., Dayton, Wyo.  
**Young**, Arthur G., Sawyer, No. Dak.  
**Young**, David K., Portsmouth, Va.

## **RECEIPTS**

October, 1906.

For account of receipts by State Auxiliary Societies  
see page 264

**MAINE**—\$121.25.

**Alfred**, C. E., 10; **Portland**, "Philip Smith and others," 75.50; **A Friend**, 10; **Skowhegan**, Women's Miss. Soc., 25.75.

**NEW HAMPSHIRE**—\$80.76.

**Capton**, 1st, 5.26; **Littleton**, 69; **New Ipswich**, Children's Fair, 6.50.

**VERMONT**—\$67.20.

**Benson**, 12; **Brownington**, C. E., 2; **Dorset**, Rev. Parsons S. Pratt, 25; **North Bennington**, C. E., 10; **Weybridge**, 1st, 8.20; **Woodstock**, Mrs. H. S. Brooks, 10.

**MASSACHUSETTS** — \$6,589.89; of which legacies, \$4,872.15.

**Andover**, A Friend, 5; **Baldwinsky**, Mrs. M. J. Baker, 10; **Boston**, G. F. Bradstreet, 10; G. A. Fuller, 10; **Boxford**, 1st, 21.55; **Brockton**, Montello, Waldo, 2.35; **Chelsea**, Central, 105.90; **Danvers**, 1st, 77.25; **Dedham**, Miss M. C. Burgess, 10; **Dennis**, S. S., 1.14; **Dorchester**, 2d, 65.22; **Fall River**, M. E. Hawes, 1; **Haverhill**, West S. S., 1.50; **Holbrook**, J. Hathaway, 2; **Jamaica Plain**, A Friend, 17.50; **Lancaster**, W. H. Blood, 10; **Leominster**, F. A. Whitney, 30; **Mansfield**, Orthodox, 15.75; **Melrose**, 50; **Mittineague**, 25.55; **New Bedford**, Trin. S. S. 19.78; **Newburyport**, C. A. Bliss, 25; **Newton**, Estate of Andrew J. Stearns, 4,817.35; **Northampton**, Dorcas Soc. of the 1st, 50; **Edwards**, 17; **A Friend**, 12.88; **Petersham**, C. E., 20; **Plymouth**, Estate of Amasa Holmes, 2.50; **Rutland**, Woman's Union, Mrs. C. W. Dodge, .50; **Springfield**, South, 48; **Tyngham**, A Friend, 5;

**Warren**, 1st, 25.62; **Westhampton**, S. S. 35; **Worcester**, Estate of James White, 54.80; **Piedmont**, 23; **Union**, 23; Miss S. Averill's S. S. class, of which .50; from Miss L. Learned, 3.

**Woman's H. M. Assoc.** (of Mass. and R. I.), Miss L. D. White, Treas., for Salary Fund, \$935.75.

**RHODE ISLAND**—\$61.  
Providence, Central, 61.

**CONNECTICUT**—\$1,379.64.

**Bloomfield**, C. E., 5; **Cromwell**, 1st, 36.68; **Darien**, 1st, 50; **Goshen**, 24.24; **Greenwich**, 2d S. S., 11.92; "In Memoriam," 5; **Hampton**, 1st, 15.74; **Hartford**, C. E., Windsor Ave., 1.50; **Harwinton**, 15.91; Mrs. E. Barber, 5; **Kent**, 1st, 6.68; **Manchester**, Mrs. J. Bidwell, 2; **Meriden**, W. H. Catlin, 25; **Middlebury**, 24.60; **Milford**, Plymouth S. S., 14.18; **New Haven**, Ladies' Benev. Soc., Dwight Place, 5; **A Friend**, 1,000; **Norfolk**, A Friend, 2; **Northfield**, Mrs. H. Morse, 5; **Norwich**, P. Huntington, 5; Mrs. E. Storer, 1; **Salisbury**, W. B. H. M., 12.75; **Somersville**, 16.25; **Southington**, Aux. Add'l, 1; **Taftville**, 20.25; **Thompson**, 20.69; **Watertown**, 32; **Windsor**, 1st, 5.25.

**Woman's H. M. Union of Conn.**, Mrs. C. S. Thayer, Treas., **Terryville**, Ladies' Ben. Soc., 10.

**NEW YORK**—\$1,581.47; of which legacies, \$952.60.

**Albany**, E. T. Strong, 20; **Brooklyn**, Tompkins Ave., 44.50; **Flushing**, 1st, 46.04; **Morristown**, 8.33; **New York City**, "C. O. E." 100; **Portville**, Estate of Mrs.

Amelia M. Nichols, 460.42; **Wawarsing**, Estate of Clarinda Strong, 492.18; **West Baugor**, Mrs. O. Adams, 10.

**NEW JERSEY**—\$602.92.

Received by Rev. C. A. Jones, Morris-town, Swedes, 2.65; **East Orange**, 1st, 59.41; 1st, Charles L. Beckwith, 25; "K," 1.25; **Vineland**, Ch., 5.17; S. S., 1.39.

**Woman's H. M. Union of the N. J. Assoc.**, Mrs. G. A. L. Merrifield, Treas., 298.15; **Plainfield**, of which \$1 for debt, 74.55; **Westfield**, for debt, 11.60. Total, \$384.30.

**PENNSYLVANIA**—\$4,814.80; of which legacy, \$4,750.

Received by Rev. C. A. Jones, **Du Bois**, Swedis, \$5.50; **Minersville**, 4; **Allegheny**, Slavic, 13; **Minersville**, 1st, .66; **Philadelphia**, Estate of W. H. Wanamaker, 4,750; **Ridgway**, 1st, Kingdom Extension Soc., 40.39; **Shenandoah**, 1st, 1.25.

**DISTRICT OF COLUMBIA**—\$69.  
Washington, 1st, 34; C. E., 35.

**GEORGIA**—\$33.27.

**Baxley**, Friendship S. S., Children's offering, 2.50; Mt. Olivet, .82; **Danielsville**, Zoar and Middleton, New Hope, 1; **Lifsey** and **Gaillards**, 5; **North Highland**, .25; **Pearson**, Union Hill, 10.40; **Sarepta**, Holly Creek and Suches, Pleasant Union, 1; **Seville**, Williford and Kramer, Asbury Chapel, .50; **Waycross**, White Hall, 8; **Wilsonville**, Rocky Hill, 3.80.

**ALABAMA**—\$20.25.

Received by Rev. A. T. Clarke, **Heflin**, Fairview, 1.25; **Bascon**, 4.15; **Blackwood**, 3.50; **Central**, Balm of Gilead, 1; Equality, 3.13; Mt. Olive, 3; Newton's Chapel, 87; **Omega** and **Troy**, 2.35; **Tallassee**, 1st, 1.

**LOUISIANA**—\$30.07.

**Iowa**, 2; **Kinder**, 1st, 8.07; **Roseland**, 15; **Vinton**, 5.

**FLORIDA**—\$5.25.

**Avon Park**, 5.25.

**TEXAS**—\$15.55.

**Forth Worth**, Annual meeting of the Assoc., 12.05; **Pruitt**, 3.50.

**OKLAHOMA**—\$1.60.

**Coldwater** and **Pleasant View**, \$1.60.

**OHIO**—\$107.

**Ohio H. M. Soc.**, by Rev. C. H. Small, Sec., 25; **Ashtabula**, Finnish, 32; **Oberlin**, 1st, "C," 10; P. L. A., 15; **Toledo**, C. E. Tracy, 25.

**INDIANA**—\$2.

**Indianapolis**, Rev. A. G. Detch, 2.

**ILLINOIS**—\$649.30; of which legacy, \$500.

**Chicago**, Mrs. T. B. Wells, 2; **Geneva**, 1st, 2.65; **La Grange**, 1st, 40.15; **Moline**, 1st, 96.50; **Morrison**, Estate of William Wallace, 500; **Payson**, Rev. D. B. Eells, 5.

**Woman's H. M. Union**, Mrs. A. O. Whitcomb, Treas. **La Grange**, Miss. Band, 2; **So. Chicago**, 1st Jr. and Int. C. E., 1.

**MISSOURI**—\$268.54.

**Carthage**, A Friend, 100; **St. Louis**, 1st, 30.54; Pilgrim, 118; A Thank Offering, 20.

**MICHIGAN**—\$840; of which legacy, \$499.50.

**Michigan Home Miss. Soc.**, by Rev. J. P. Sanderson, Treas., 340.50; **Allendale**, Estate of A. M. Cooley, 499.50.

**WISCONSIN**—\$256.15.

**Beloit**, Mrs. L. M. Hill, 250; **Maple Valley** and **Pulcifer**, Scand. Free, 3.15; **Ogdensburg**, Bethany Scand. Evang. Free, 1; **Wood Lake** and **Doctors Lake**, Swedes, 2.

**IOWA**—\$74.43.

**Iowa Home Miss. Soc.**, by Miss A. D. Merrill, Treas., 74.43.

**MINNESOTA**—\$344.91.

Received by Rev. G. R. Merrill, D.D., **Barnesville**, 4.16; **Clearwater**, 5; **Madison**, 25; **Minneapolis**, Fremont Ave., add'l., 66; **Pilgrim**, add'l., 20; **Plymouth**, add'l., 88.27; E. P. Stacy, 25; **Morris**, 8; **Ortonville**, 16; **Paynesville**, 22; **St. Charles**, in part, 10.30; **Biwabik**, 7; **Brainerd**, 15; **Fertile**, 15; **McIntosh**, Erskine and Mentor, 2; **New York Mills**, 2; **Nymore**, 1st, 2.18; **St. Cloud**, Ladies' Aid Soc., 3; **St. Paul**, University Ave., 5; **Waterville** and **Morristown**, 4.

**NEBRASKA**—\$58.

**Bertrand**, Woman's Miss. Soc., 19; **German town**, German, 24; **Olive Branch**, German, 15.

**NORTH DAKOTA**—\$44.82.

Received by Rev. G. J. Powell, **Buxton**, 2.50; **Caledonia**, 2.25; **Cummings**, 3; **Fargo**, 1st, Ladies, 8.13; **Fessenden**, Ladies, 2.50; **Jamesstown**, Ladies, 5; Junior C. E., 1.40; Woman's Meeting, 4.28; **Buchanan**, 4.50; **Fessenden**, German, 4.26; **Granville**, 2; **Kensal**, 5.

**SOUTH DAKOTA**—\$161.42.

Received by Rev. G. J. Powell, **Buxton**, 2.50; **Beresford**, Mrs. H. S. Bridgeman, 50; **Cresbard**, 7.50; **Flora**, 3.30; **Oacoma**, 8.55; **Eureka**, German Parish, 25; **Ipswich**, 5; **Meckling**, 2; **Rapid City**, 1st, 20.20; S. S., 5.

Received by Rev. W. H. Thrall; **Bon Homme**, 5; **Houghton**, 1.87; **Tyndall**, 10; **Vernon**, 22; **Watertown**, 33; **Webster**, 10. Total, \$81.87.

**COLORADO**—\$352.05.

Received by Rev. H. Sanderson, **Crested Butte**, 15.45; **State Assoc.**, 6.50. Total, \$21.95.

**Colorado Springs**, P. C. Hildreth, 15; **Denver**, 4th Ave. S. S., 14; **Flagler**, 1; **Kremmling**, 1st, 5; **Sulphur Springs**, 1st, 6.35; **Whitewater**, Union, 2.50.

**Woman's H. M. Union**, Miss I. M. Strong, Treas., 20; **Colorado Springs**, 1st, 33.85; **Crested Butte**, 35; **Cripple Creek**, 10; **Denton**, 1st, 25; 3d, 6.40; **Pilgrim**, 5.35; **So. Broadway**, 12.60; **Plymouth**, 30; **Fountain**, 5; **Greeley**, 12.45; **Grand Junction**, 26.40; **Longmont**, C. E., 15; **Manitou**, 8; **Montrose**, 12.20; **North Denver**, 4; **Trinidad**, 5; **White-water**, 20. Total, \$286.25.

**WYOMING**—\$128.29.

**Woman's Missionary Union**, Miss E. McCrum, Treas. **Cheyenne**, 1st, 64.62; Girls' Miss. Soc., 12.67; Jr. Miss. Band, 6; **Douglas**, 1st, 15; **Lusk**, 1st, 15; **Sheridan**, 1st, 5; **Wheatland**, 1st, 20. Total, \$128.29.

**MONTANA**—\$18.

Received by Rev. W. S. Bell, **Columbus**, Ladies' Miss. Soc., 8; **Helena**, Ladies' Miss. Soc., 10; by Mrs. W. S. Bell, Treas., **Woman's Miss. Union**,

**IDAHO**—\$34.80.

**Challis**, 4.80.

**Woman's Missionary Union**, Mrs. G. W. Derr, Treas. **Pocatello**, 30.

CALIFORNIA—\$65.25.

Pasadena, 1st, 15.25; Mrs. J. Keesee, 50.

OREGON—\$20.50.

East Salem, Central and Williard, 1st, 2.50; Portland, Ebenezer, 18.

WASHINGTON—\$968.15.

Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas., \$576.95.

Arlington, 1st, United, 4; Black Diamond, Pilgrim, 5; Kirkland, 1st, 6; Marysville, 1st, 3.70; Wallula, 1; Washougal, Bethel, 16.50.

Woman's H. M. Union, by Rev. H. B. Hendley, to constitute Mrs. W. C. Wheeler,

Mrs. W. C. Davie and Mrs. S. Rogers. Hon. Life Members, \$330.

Woman's H. M. Union, Wash., Mrs. C. F. Clapp, Treas. Gaston, 15; Hillside, 5; Pat-ton Valley, 5. Total, 25.

## October Receipts.

Contributions .....	\$ 8,303.28
Legacies .....	11,574.25
Interest .....	\$19,877.53
Home Missionary .....	305.41
Literature .....	42.07
Total .....	224.05
	\$20,449.06

## AUXILIARY STATE RECEIPTS

## MASSACHUSETTS HOME MISSIONARY SOCIETY.

## Receipts in October, 1906.

Rev. Joshua Coit, Treasurer, Boston, Mass. Andover, Ballardvale, 58.55; Seminary, 305; Amesbury, Union, 8; Ashfield, 15.06; Ayer, S. S., 75; Barnstable, Hyannis, 20.25; Beverly, Dane St., 225; Boston, Boylston, 5; Italian, 10.27; Park St., 72; Roxbury, Eliot, 71.83; Dorchester, 2d, 5; Village, 15.75; Income of Brackett Fund, 80; Brookline, Harvard, 60.14; Cambridge, Pilgrim, 8.62; Falmouth, 1st, 37; Waquoit, 2.36; Finns of Cape, 16.65; Fitchburg, Finn, 4; Rollstone, 18.70; Framingham, So. Grace, 57.07; Gardner, 1st, 150; Gill, 8; Gloucester, Bethany, 100; Greenfield, 2d, 33.46; Greenwich, 12.35; Groton, Union, 28.14; E. P. Shumway, 80; General Fund, 21; Gurney Fund, Income of, 37.50; Haile Fund, Income of, 50; Hale Fund, Income of, 30; Hanson, 5.50; Holbrook, Winthrop, 81.97; Holyoke, 2d, 243.62; Hyde Park, Clarendon Hills, 9.25; Longmeadow, 1st, Benev. Asso., 93.78; Lyuu, Cen. S. S., 6.45; Maynard, 19.35; Medford, Union, 43.06; Millbury, 1st, 9.96; Millis, Ch. of Christ, 16.46; Monterey, 2; Newbury, 1st, 23.40; New Marlboro, 6; Newton, Eliot, 95; 1st, 51.37; Northfield, Trin., 96.82; Pepperell, 45.41; Prescott, 12.25; Raynham, 1st, 8.33; Reading, 138.50; Reed Fund, Income of, 86; Rollins Fund, Income of, 40; Salem, South, 10; Sisters' Fund, Income of, 80; Southville, 5; Southbridge, 3.26; Southwick, 5.64; South Hadley, 15.54; South Sudbury, Memorial, 7.02; Springfield, Hope, 50; Olivet, 17.50; O. L. Lawrence, 2; Townsend, 19.81; Wakefield, 31.08; Wall Fund, Income of, 48; Walpole, Estate of Clarissa Guild, 3,408.62; Ware, 1st, 100; Wenham, 2; Westboro, 77; Weymouth, North Pilgrim, 13.45; Whitcomb Fund, Income of, 53; Whiting Fund, Income of, 300; Whitman, 11.76; Winchester, Estate of Lucy B. Johnson, 300; D. N. Skillings Fund, 132.50; Woburn, Lad. Char. Reading Soc., 30; Scand., 10.32; Worcester, Friend, in memory of M. P. C., 50; Finn, 1.63; Piedmont, 3; Plymouth, 33.53; Tattuck, C. E., 1; Designated for work in Wyoming, Ludlow, "Precious Pearls," 3; Designated for Rev. Mr. Long, Arizona, Wellesley Hills, 1st, 3.50; Designated for work in Alaska, Whittinsville, C. E., 33.50; Designated for C. H. M. S., Bedford, Miss E. Davis, 1; Springfield, Hope, 75.

## WOMAN'S HOME MISSIONARY ASSOCIATION,

Lizzie D. Whlte, Treasurer.

Salaries, Amer. International College, 140; Greek Worker, 200; Italian Worker, 125; Polish Worker, 70.

## Summary.

Regular .....	\$7,604.64
Designated for Work in Wyoming .....	3.00
Designated for Work in Alaska .....	33.50

Designated for Rev. Mr. Long in	
Arizona .....	3.50
Designated for C. H. M. S. ....	76.00
W. H. M. A. ....	545.00
Home Missionary .....	1.00

Total ..... \$8,266.64

## NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

## Receipts in October, 1906.

A. B. Cross, Treasurer, Concord. Ackworth, 21.53; Chester, 4.34; Concord, 1st, 25; Fraunton, 5; Greenland, A Friend, 100; Lancaster, Coos and Essex Conference, 4.14; Littleton, 18; Lyndeboro, Rev. Austin Dodge, 1; Ossipee, 25; Plymouth, 13.06; Sullivan, S. S., 5.39; Washington, 7.

## THE MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in June, July and August. Rev. John P. Sanderson, Treas., Lansing. Anu Arbor, 80.58; Bradley, 1.59; Cannon, 7.20; Chase, 2.50; Conklin, 2.07; Custer, 3.25; Detroit, Woodward Ave., 58.75; S. S., 4.65; Duudee, 10; East Paris, 7; Echo, 1.50; Flat Rock, 7; Frankfort, C. E., 2; Garden, 5; Grand Rapids, 1st S. S., 19; Hartland, 7; Hersey, 4.50; Highland Sta., 3.50; Johnstown and Barry, 10; Merrill, 5; Mio., .60; Old Mission, 12.03; Olivet, 50; Ovid, C. E., 2; Ransom, 4.65; Redridge, 2; Romeo, 60.33; St. Clair, 12.80; South Haven, S. S., 3.90; Suttons Bay, 3; Wayland, 6.31; West Adriau, 20.27; Ypsilanti, 20; C. E., 5; W. H. M. U. of Mich., 377.54; Sale of Nashville property, 1,500; Congregational Michigan, 15; Library Fund, 54. Total, \$2,836.52.

Receipts for September, 1906. Baugor, 1st, 3; Bass River, 10; Breckenridge, 2.50; Flat Rock, 3.50; New Haven, 4; Standish, 2.25; Interest, 37.50; W. H. M. U. of Mich., 70.02; Congregational Michigan, 1.40; Library Fund, 25. Total, \$159.17.

## OHIO HOME MISSIONARY SOCIETY.

## Receipts in October, 1906.

Rev. C. H. Small, Treasurer, Cleveland. Andover, 6.55; Akron, 1st, 175; S. S., 10; Barberton, 20; Centennial, 3.25; Coolville, 4.26; Columbus, North, 18.10; Cleveland, East Madison, 4.60; Cincinnati, North Fairmount, S. S., 12; C. E., 5; Jr. C. E., 1; Hamilton, 1; Huntington, W. Va., 17.52; Ireland, 2.58; Jefferson, 22.50; Kent, 15.75; Lorain, 1st, 1; Medina, 224.88; S. S., 20; A. I. Root, 25; Oberlin, 2d, 30.96; Penfield, 5; Shandon, 17.01; Toledo, Washington St., 6.14; Williamsfield, 7.10; West Park, 6; West Andover, 5.54. Total, \$667.74.

Received from the Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown, Treasurer, Toledo:

Alexis W., 3; Andover W. M. S., 3; Ash-

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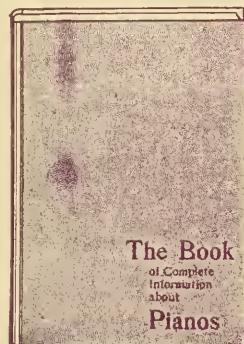
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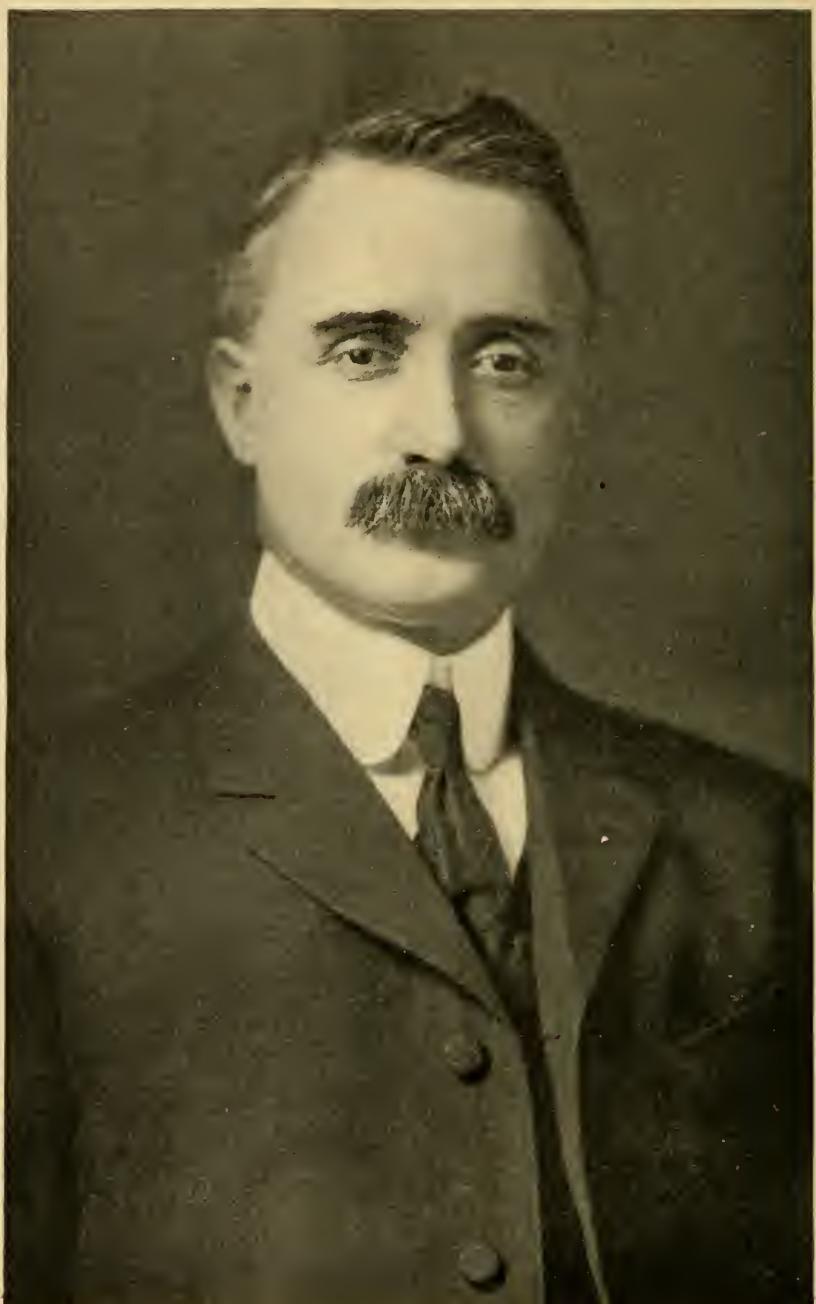
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PER YEAR, FIFTY CENTS

# THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
Congregational Home Missionary Society

287 FOURTH AVENUE, NEW YORK CITY



ROBERT WATCHORN, COMMISSIONER OF IMMIGRATION.  
NEW YORK CITY

# THE HOME MISSIONARY

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VOL. LXXX

JANUARY, 1907

NO. 8

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## *Immigration---What It Means*

By COMMISSIONER ROBERT WATCHORN

**I**F YOU have ever noticed after a rain storm an accumulation of water in the ditches, you have seen that the water which is backed up, when released carries with it all the debris within reach and hurries it along to the place where it finds an outlet; and as this great stream of immigration has increased from year to year it has necessarily brought with it some debris which seriously affects the problem. The stream can never be too large if it is all good; but, as I have said, it has become so voluminous that it has picked up a lot of debris, and that is why a great many people are agitating this question who never before gave it any consideration. A certain Lord B—— visited Ellis Island not long ago, and as we stood watching the streams of humanity pressing toward the railways that go to the far west, (and you know about seventy-five per cent. of the immigrants do go west, notwithstanding the cry that they all settle in the cities), suddenly asked:

"Where are all these fellows going? Where are they all going?" I said: "I will stop them and find out." So I halted the stream and said: "Let me see your ticket. Montana, pass on; Idaho, pass on;" and so on, many states being represented in destinations shown.

"Bless me," he said, "what fine fellows they are—what splendid fellows! Where are they from?" "Well," I replied, "those in the last batch are from Huntington, England, and some are from Essex, and Sussex, and they are all going out west where they expect to own farms of their own instead of having to pay rent to some landlord." He looked astonished, and then said: "That's a great loss to any country—a great loss." After a pause I said: "I should like to show you the reverse side of this picture if you will allow me. There is another batch about to leave; I should like you to see them and tell me what you think of them." I gave the signal for the deporting officer in charge to bring them along, and he marched about one hundred and twenty of them in front of us. Now, I do not think that anyone in good conscience could have called them a fine looking lot. They had gone through the winnowing machine at Ellis Island and had been found wanting. So these one hundred and twenty, halt and maimed and blind and unfit in various ways, came along and his lordship turned up his nose and said: "What a sorry lot of people—what a sorry lot! Where are they going?" I said, "They are going to England." "But why, why to England? They are not English."



From stereograph, copyright 1904, by Underwood & Underwood, N. Y.

#### FAREWELL TO THE FATHERLAND

"No," I said, "they are not English, but your country allowed them to come into England and acquire a temporary residence there, and our law requires us to send them back (when they are not the right sort) to the country whence they came. They came to us from England; back to England they must go."

"Aha!" he said, "I see; I see." I then said: "I think your country looks at this matter from a wrong point of view." "Why so?" "Because as you saw—that sturdy lot of people going west to Idaho, Montana, etc.; they came from England; you have seen the last lot who are being deported to England; you have taken these last in exchange for the first, and the exchange is not a good one. Now, why is it not possible for you to

co-operate with the United States in reserving England for those who can and will work?" And I tell you, my friends, that it is humane to legislate and to enforce law so as to discourage, if not to forbid, the emigration of the unfit and undesirable. It is wise legislation which says to a man before he leaves home: "In order to get into the land that is flowing with milk and honey, you must be able to render some service. You cannot go over there and loaf. What they want today in the United States is laborers—men and women who will work." As the President of the United States has said in his magnificent epigram, which it seems to me might almost be called the substance of the immigration problem: "We cannot have too many good immigrants, and we do

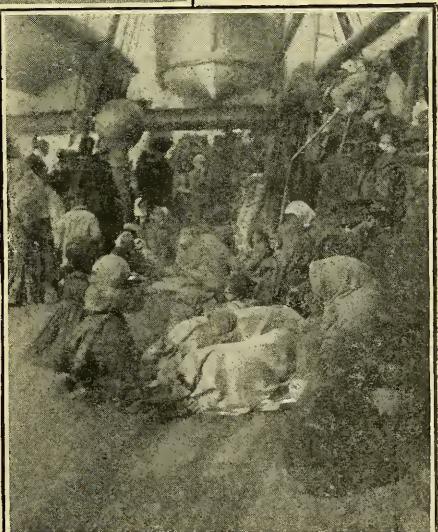
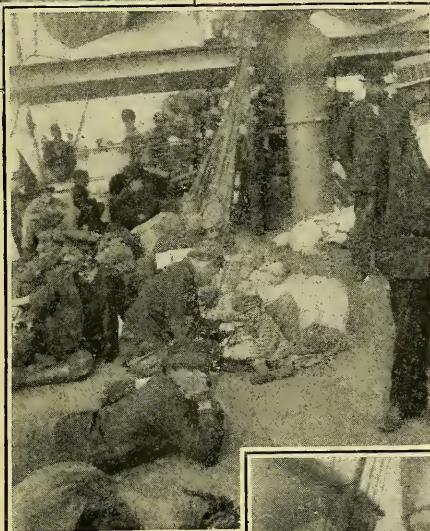


not want any bad ones."

There have been many propositions as to how to settle this question, whom to admit and whom to exclude, and Congregationalists will doubtless have a great deal to say finally in the matter. The agitators always have their day; they make impossible propositions; and then sensible people come to the rescue and settle the thing; and just so this question will finally be settled. Now, I do not think any of us should be carried away by the unintelligent talk that has filled the air for some time past by people who would close the door absolutely and allow no more to enter. There have been those who favored a law that should discriminate against the illiterate, but I am almost tempted to say that in the interest of the United States, certainly in the interest of those who have her industrial and commercial supremacy at

heart, the reverse program would be the better one; namely, to close the door against those who are educated and let in those who are not, for the simple reason that we are educating our own people, and the educated ones that come here from Europe come to compete with our own educated people. What we want are those who will take hold of the pick and shovel. A graduate of Yale, Harvard, of a high school, or commercial college, has not time for the pick and shovel—he would have served his school time to little purpose if he had.

Not long ago on West Street in front of one of those remarkable institutions known as a ship's chandlery, there hung an old-time mud anchor, such as little sloops used to use to anchor, and one day an Irishman in passing stopped to examine it. He looked at it so long and intently that at last the owner of the store



Photographs, Underwood & Underwood, N.Y.  
LIFE IN THE STEERAGE

thought there must be something wrong with the man and he called a policeman who ordered him to move on. "Sure, and I'm doin' nobody no harm," he said. "What are you doing here so long?" he was asked. "I was just awatchin' to see the man who would use that pick; I thought I was the king of the pick and shovel gang, but I see I'm not in it." Now, what this country really and truly needs are those who will use the pick, not as big a pick as a mud anchor, but just a pick that will do the work. There is probably no question asked as often as this one:

"Where do they all go? What do they all find to do?" Of course those who ask this have given no thought to the question of political economy; if they had they would know that the more people come the more there is to do for those who are here. Work begets work; people occasion work and make markets, and so long as they come in robust, healthy fashion, there cannot be too many, and they will all help to augment the supremacy of the United States as a commercial entity and power. It is not twenty-five years since political economists of the United States with pride compared the commerce of this great nation with the commerce of Germany; twenty years ago they began to compare it with the combined commerce of Germany and France; and fifteen years ago they even had the audacity to compare it with that of Great Britain; and twenty-five years hence they will reckon it with the combined commerce of the countries of Europe.

Do you suppose for a moment that the Almighty who created such miracles as the Grand Canyon of the Colorado, the magnificent Yellowstone Park, and hundreds of other more or less equally magnificent things, will stop at that? No, He is going to perform a miracle with the human race, and do it right here where a man is free and independent and where each can work out his or her own destiny; and he who would have us close the

door against anyone, man or woman, who would contribute to the consummation of that great end is not wise and is not patriotic. And he who would open the door and let in anyone who would tend to retard that consummation is equally unwise and unpatriotic.

Many delegations come to Ellis Island, and they are always interesting and no doubt interested. Last Saturday one of forty-five boys from Brooklyn came—boys ranging from twelve to fifteen years of age. They came into my office and asked me to make them an address. I said "All right, boys; I am very busy, but never mind, come right in." Then I said, "now boys, what part of this building would you like me to show you first?" One little fellow at once rose from his seat, stepped right out in front and said "The restaurant!" Now do you know why these immigrants flock to us in ever increasing numbers. They are looking for the American restaurant. That is the truth; and they come because those who have come before them have written home and have told them how good the steak is, how well it is cooked; that when pay-day comes there is always enough money to buy for themselves and the children—an experience they never had before. They come here in response to those missives of love that are written in the hours of enthusiasm born of the first possession of a dollar. That is what brings them; and so long as the prosperity of this land continues these missives of love and encouragement will cross the ocean and immigrants will come in response to them, all finally to be moulded into the likeness of good Americans. That is why I do not believe in this proposition to shut out people solely because they cannot read and write, and even those who do advocate it do so because the mass of illiterate people may cast illiterate ballots. But for that a remedy has already been provided.

A new naturalization law went into effect the twenty-seventh day of Sep-



From stereographs, copyright, 1905, by Underwood & Underwood

#### ENTERING THE LAND OF PROMISE

tember, 1906—it is scarcely a month old—and as soon as it became operative the danger of an illiterate electorate was averted. No person entering the United States after the twenty-seventh day of September, 1906, may become naturalized until he has resided in the United States for five consecutive years. If he leaves before the five years have elapsed he cancels all his time and must begin anew on his return. And further, at the end of five years' consecutive residence he cannot be naturalized unless he is able to go into open court and ask the court in the English language to naturalize him, and even then he cannot be naturalized unless he is able to sign his own application in the presence of the court, and furnish a certificate of landing issued by the Federal Bureau of Immigration

and Naturalization. So that does away once and for all with the dread of an illiterate electorate. Now, it may be your duty sometime to speak to your Congressman about this question—and I know Congressmen always listen to Congregationalists—and it is important that you should be able to speak intelligently. Those who oppose the present immigration policy always contend that it is a crime to let a man break up his home way off in the Balkan mountains somewhere, spend his little all to come over here, and then send him back hopeless and penniless. Now the truth is, the sum total of those deported is comparatively small—not more than three-quarters of one per cent—and it will test the wit of man to devise a plan that will prevent the hardships incident to these deportations or to avoid their

necessity without doing—in a measure—violence to the sacred principle of the right of expatriation.

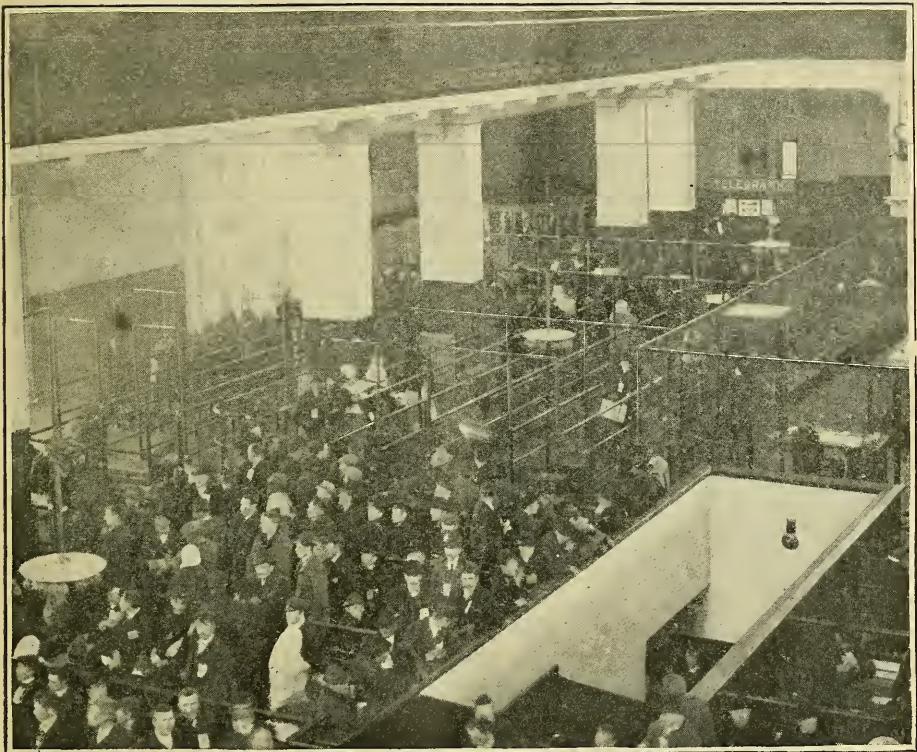
In 1903 the first fine was imposed on steamship lines for bringing people to the United States afflicted with a loathsome, contagious disease. Prior to that time all the hospital space on Ellis Island, and all the space we could hire in Brooklyn and Hoboken was taken up with those thus afflicted; but now when the steamship lines must pay a fine of one hundred dollars for each person thus afflicted, the number has fallen off quite considerably. They say "If we get only forty dollars for a ticket, and have to pay a fine of one hundred dollars to the United States Government for each person not up to the mark in this way, and then have to take them back for nothing, where do we profit? We'll leave them at home." So if it is wise legislation to impose a fine of one hundred dollars on account of those afflicted with painful and contagious diseases that are a menace to all who might associate with them, would it not be equally sound legislation to impose on steamship lines a fine for bringing to our shores the insane, the weak and feeble-minded, or those afflicted in any way unfitting them for self-support? Obviously it would be. In fact it seems so patent, so plain, so obvious, that it is not susceptible of argument.

I hope when Congress meets that this sort of legislation will receive favorable consideration, and that those who are to frame the bills relating to immigration will take this view of the matter rather than the absurd and ridiculous view that tends to shut out everybody on numerical ground only.

An Irishwoman and her two boys, aged respectively ten and twelve, came into my office to-day to protest against what she called the unjust and unwarranted decision of the Inspectors to send her back to Ireland. "Why," she said, "my husband is in Erie, Pa.; he has sent for me and the

two boys. We have closed out everything at home. The idea of sending us back to Ireland is all wrong; it is to Erie we want to go." I investigated the record and found that the ten year old boy had been pronounced by the examining physician to be feeble-minded. Now I contend that a feeble-minded person should never be admitted. It would be bad to have to take care of him; but that is not all, for in the course of time he might become the father of some American-born feeble-minded children. I agreed with the Inspectors who had rendered the decision, and insisted on their going back, notwithstanding that the father was in Erie. I went up to the feeble-minded boy, placed my hand on his head and asked him his age; he did not seem to know he had any age. I then said, "Can you read and write?" And what do you think his mother said—"He cannot, Sir, but the boy behind him can read and write for both of 'em." Fortunately we are not permitted to allow one immigrant to answer for another. Under the immigration law every alien must answer for himself and not for another.

In the latter part of August I visited Fiume, Hungary, and boarded one of those huge passenger carrying vessels while it was taking on board some 2300 Hungarians destined to New York—strong, sturdy, vigorous young men and equally vigorous women—the latter for the most part destined to join their husbands in the United States, a great number of them being accompanied by their children. Just before the steamer left the pier on her westward voyage the Governor of Fiume—Count Narko—came on board. He is a well-known Hungarian statesman and very accomplished gentleman: a man cultured by education and broadened by travel, and fully competent to consider the emigration problem of Hungary in an intelligent manner. After conversing with him for some time on general topics I said, as we looked out on the great mass of immigrants on board:



IMMIGRANTS ARRIVING AT ELLIS ISLAND

"You are letting us have a fine lot on this boat, Count." He instantly replied: "I do not want to discuss it. The thought of the subject always distresses me. The loss to Hungary is so pronounced, so incalculable, that I always turn away from the sight of my countrymen and countrywomen leaving our shores. Hungary is suffering a serious drain. I wish you Americans did not pay such high wages. It is useless for us to attempt to restrain them, considering the attractions which your country offers them." To which I replied: "I do not think the thoughtful people of America will ever regret the coming to America of such people as these; and perhaps some day, in the provi-

dence of God, they will come back to you either in person or in spirit and influence, and who shall say that they may not revolutionize Hungary economically and bring about an industrial situation here more approximate to that which now prevails in the United States?"

And, my dear friends, it is this thought I would leave with you by way of conclusion: That it is from this land and from her institutions that there will go out a great light that will ultimately brighten the whole earth, not only industrially and commercially, but spiritually. The United States is the world's exemplar, and by it the world must ultimately be led to a higher plane of existence.

# *The Boon of Immigration*

BY NEWELL DWIGHT HILLIS

FOR city and country alike the present year has been most propitious. Other summers have been bountiful, but this year the heavens have sent quadruple treasure upon the land. From every quarter comes the story of unexampled harvests, and soon the farmers will be rich beyond all their dreams. Great is the treasure for the Republic through herds and flocks, through shocks of corn and sheaves of wheat! Great also the wealth through vineyard and orchard, but the greatest and most unmixed good fortune that has come to the Republic during the year will be its crop of immigrants.

Think of it! A million new workmen or mothers of future workmen this year. The other day I saw 400 young men who had landed but twenty-four hours before. They filled a train and were under the charge of a railway official. They were going 900 miles west of New York to work upon the new grades and bridges of a railroad whose track was being straightened and shortened. "What will you pay these men?" I asked the official. "Oh, \$1.50 a day and their board." "Each man then," I answered, "is worth to the country \$500 a year. Each one of these immigrants represents a steam engine costing \$10,000, and bringing in \$500 at 5 per cent." "All of that" was the official's reply.

But a million immigrants means 300,000 of these men. If each workman represents a loom, a small ship, an engine or a house, costing \$10,000 and producing \$500 a year, it is as if the Old World had sent the Republic a free gift of three billions that will produce for us next year 150 millions.

These newcomers also represent the picked men and women of the working classes of the Old World. Those who read some pessimist's statement

about the diseased and criminal classes that are coming to this country will feel troubled by the thought of a million immigrants. But the man who goes to Ellis Island, who will study the people leaving not one steamer, but twenty steamers, will conclude his personal investigations with enthusiasm for the newcomers and with high hope for his country!

## THE IMMIGRANTS ARE NOT THE WORST, BUT THE BEST CLASSES.

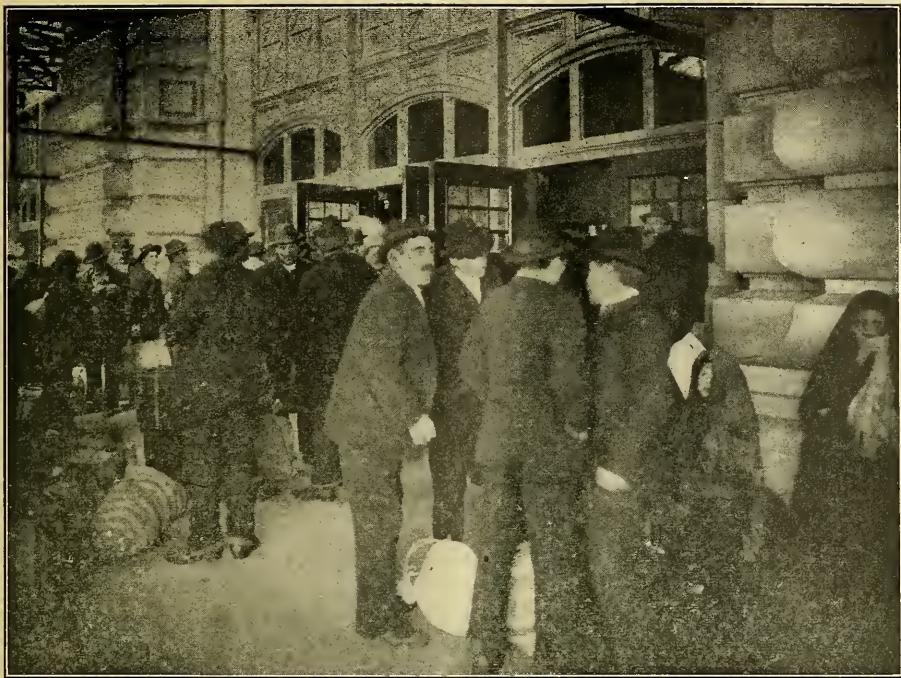
Just now politicians are talking about bills to restrict immigration. Impulsive, our people may go to an extreme. The theorists are already organizing and preparing to carry laws that will halve the present immigration. But the whole question is one of fact, and the simple fact is that our newcomers are the strongest, healthiest, most intelligent and resourceful of the Old World peoples.

Within the past five years one Italian city of a hundred thousand people has sent one-fourth of its families to this country, and those who came to us represented the families from whom that city had hoped the most.

It is not an easy thing for any youth to leave his home and start out to make his fortune. It is still more difficult for a youth to leave his native land as well as his family ties behind him. The pioneer who can go out into a new land must be a man of iron strength, courage, self-reliance, with confidence in his own resources. Given a family of six sons and daughters in Ireland or Scotland, in Switzerland or Italy, which one of the six children will emigrate?

It is always the strongest and brightest son and daughter.

Superficial men say that the immigrant produces the slums in New York. No conception can be more



THE GATEWAY OF THE NATIONS

foolish or false. The simple fact is that South Ireland and certain cities of Italy are in danger of becoming slums, because their best sons and daughters have removed to this country, leaving the children who are weak of nerve, with poor, starved blood and spindly shanks, not quite equal to the battle in a new country. Remaining at home in South Ireland or Italy, these who do not emigrate produce the problem of poverty and misery in the country and the slum problem in the city.

Recently one of our magazines published a long article on the slum districts of New York, saying that these districts were produced by the immigrants. In the last three years two million immigrants have come to New York. Did the slum districts of New York increase by two millions? As a matter of fact the population of New York increased by only a tithe of two millions, and a large percentage of this gain was through

native blood coming up to the city to make its fortune. Our social settlement workers have long ago found out that the foreigner stays in the city of New York just long enough to accumulate money to get to the mine or factory, but especially to the land.

What?

Immigrants make the slums!

Why, the three greatest slum centres of the world are where the population is absolutely pure, without a mixture of immigrant. The very heart of the slum centre of East London is pure English. The very heart of the slum centre of Glasgow is pure Scotch. The very heart of the slum section of South Ireland is pure Irish, without a mixture of foreign blood. All three sections have lost their brightest sons by emigration to Australia or Canada or the United States. The weaker ones of the family staved in the old home and sunk into the abyss.

Men who sit in the office or study

and write essays on the "perils of immigration" may be pessimistic, but I affirm without fear of contradiction that no man has ever gone to Ellis Island and studied the immigrants landing from ten successive ships without passing through a revulsion of sentiment or becoming as optimistic about our newcomers as the men who have charge of our immigration, who are best qualified to report upon it.

THE REPUBLIC NEEDS 5,000,000 WORK-MEN.

So far from one million immigrants overstocking the country, the Republic now is in need of 5,000,000 workmen. The interior States, the Rocky Mountain States and especially the States of the Pacific coast, are like a dry and thirsty land. The waters of immigration are taken up and absorbed by the States on the Atlantic coast. Only now and then does a foreigner cross the Rocky Mountains. Our native-born sons are \$2 and \$3 a day

men. The public schools have developed many hungers in them and raised the scale of living. The American will not do the drudgery involved in opening up a new country.

The great West wants 5,000,000 immigrants. These men are needed to tear up the sagebrush of Montana and Idaho and Wyoming and Colorado. They are needed to dig the irrigation ditches and open up streams in the desert. They are needed to tear up the wild prairie soil of the Dakotas in the North and Texas in the South. Why, the Lone Star State alone wants 20,000,000 people. Indeed, the question how to secure immigrants for the Pacific coast is the most pressing question of the day. Oregon and Washington are overciticled and undercounted. One-half of the population lives in the cities and large towns, but a city like Seattle or Portland must have a farming country to support it; and the only hope of securing a farming country is through the immigrants



POLACK GIRLS

who will still do pioneer work, lay the foundations of towns, grade the railroads, dig irrigating ditches, tear up the sagebrush and cover the great plains with rich harvests. Until these immigrants are brought in the economic problem cannot be solved.

We have cities in the Mississippi Valley and we have cities on the Pacific coast, and the freight bills involved in carrying goods across these long unsettled areas represent enormous industrial waste, and the only way out of it is to cover the Rocky Mountain States with little towns and develop agricultural resources through newcomers who will still work for \$1.50 a day.

#### IMMIGRANTS ARE MAKING A NEW WEST

But, it is said, the immigrants flock to the cities and they will not go to the lands. The opposite is the fact. The immigrant stays in the factory town or city for a little time until he gets enough money to start for the land, and then he goes into the West. Take the great rich State of Minnesota. One vast section of Minnesota was settled by Swedes, Norwegians and Danes. What wealth is theirs! What splendid farms! What houses, barns and granaries! How prosperous the towns look! What schools and churches!

In a town surrounded by these people, Rochester, Minn., there is to-day a hospital, the fame of whose surgeons has gone out through all the world. Physicians from London and Paris, New York and Philadelphia have gone to Rochester to study that marvelous Hospital. But do these immigrants stand for the public school, the high school and the college? Go to the University of Minnesota for the answer. Already it is fifth or sixth among the great universities of this country. The most striking thing in the great audience is the proportion of flaxen-haired blonds. These young men, who are studying for law and medicine, for the great arts and handicrafts are the children

of foreign-born parents. And these foreigners have built the richest section in one of the richest States in the Union.

#### A MARVELOUS STORY

The achievements of some of these immigrants read like a romance. Forty years ago a German mother took her little boy of eleven years of age to the church. On the way home, she reminded the child that there were ten mouths to fill, that the winter would be long, that already the family had but two meals a day and that on the morrow he must go with another family to Antwerp and set sail for America and earn money and send it home to help support the other children. That night she sewed one silver coin and one gold coin in the boy's pocket, and gave the family of immigrants, with whom the child was to travel, money for the steerage ticket. Three weeks later, the boy of eleven found himself on a wharf in New York deserted by the German family, who did not want to be troubled with him.

The child knew not a word of the English language. He was determined not to spend the precious coins his mother had given him. In the dusk of the cold autumn evening he saw people carrying bundles to the ferry-boat. Unable to speak a word of the language he began to carry the bundles without making any bargain as to what he was to receive. Soon the boy picked up coppers enough to pay for his lodging, his supper and breakfast.

Because he knew little about the city and much about the farm, he left the city behind him and walked into the country. One night he came to a farmer's house in Connecticut, where he lived until he was fourteen, and then he made his way to Chicago. There he worked for a man near the stock-yards, who gave him a bed in the barn. One night as he was going to the barn he heard two stock drovers querying where they could sleep, inasmuch as the little hotel was full.



NORWEGIAN

HOLLAND

DANISH BOY AND GIRL

RUSSIAN

**LITTLE MEN AND WOMEN**



GERMAN  
GERMAN

ENGLISH  
IRISH

AT EL LIS ISLAND N. Y.

"You can have my bed for 25 cents apiece," said the boy. That night he spent in a blanket in the hay. After that he made it his task each night after the work was done to find two drovers who would hire his bed.

One morning one of the drovers told him about a steer that had broken its leg on the car and why the beef packers would not buy this steer. The boy took \$10 from his purse, bought the steer, in the belief that the ox's leg was sprained and not broken. Soon he began to buy and sell cattle.

Twelve years passed. One morning the city of Chicago was in ashes. The cashier of the First National Bank, after two days, reached the ruins, whose ashes covered his safety vault. Just then this young German appeared on the scene and accosted the banker.

"Are the vaults safe?" was the first question. His next sentence was a proffer of help.

"You will need money," he said to the cashier. Well, I have just sold a lot of cattle in New York City and have \$150,000 in the bank down there, and you can have it all."

That man is to-day one of the richest merchants in Chicago, and is worth many millions of dollars. There came a day when he bought the great house and estate in Germany where his father and mother had worked as peasants.

This story could be multiplied many times. Think of what Scotch immigrants have done in this country in finance! Think of what Englishmen have done in our business! Think of what the Scotch Irish have done in our law, government and eloquence! Think of our German immigrants! Garibaldi, who freed Italy, came as an immigrant to our shores. He lived in Brooklyn and Staten Island, and here learned to love liberty and our free institutions. From our country he derived the inspiration and strength that equipped him to return to Rome and with Mazzini emancipate Italy. One of the brightest

pages in the history of this Republic holds the names of our immigrants.

#### IMMIGRANTS AND CRIME

It is said that our immigrants represent the criminal classes. Doubtless some criminals come to our shores. It is said by our police that when a man commits murder and wants to hide himself he starts for Broadway, New York. The criminal knows that there is no ambush like a crowd. The multitudes hide him. He is safer amidst the surging throngs than in a solitary forest. So the foreign criminal seeks cover in the multitudes that crowd on the ship. But there is no reason for believing that the number of these is large. Careful analysis of the statistics of crime does not show that the last two million of our immigrants have affected these statistics. Furthermore, there are crimes and crimes.

Carl Schurz, one of our most eminent public men and patriots, broke the law of his country because that law represented despotism. Garibaldi was a criminal, judged by the laws of despotic Italy. To-day Tolstoi is a criminal. Maxime Gorky, who wishes to come to our country could be returned as a criminal because he has broken the laws of Russia, whose despotism he is seeking to overthrow. Suppose your student brother had been exiled to Siberia for criticising the Czar's conduct of the war. Suppose your mother had been stripped to the back, tied to the tail end of a cart and flogged through the street for defending her son and criticising the Czar! Would you not break the laws of Russia if you were living there? Recently four young men landed in New York from Servia. All were represented as criminals, but the crime of each consisted in resisting the tyranny of a government that he was trying to reform. Yet there is not an American living, with a drop of blood in his veins or a spark of the old fire in his heart who wouldn't have made a similar protest against oppression and misgovernment.



MAGYAR WOMAN

In the fourth century the forest children began their movement. One column had a base resting in the forests of Russia, and one column had its base resting on the seas of Holland. Soon the two columns met like the point of a wedge on the north of Italy, and the forest children broke through the Roman wall and swept down upon the Eternal City. Pouring in their new tides of life and blood, they saved the worn-out families of old Rome and they carried civilization over Europe.

Under some similar impulse falling

from above, the people of the Old World are now coming to the Republic. They are coming to stay and to build homes, but they will write back to the Old World and become the missionaries of liberty in the old lands where despotism reigns. With intermarriage the bloods will be crossed. Herbert Spencer believed that with this crossing would come a new and higher type of man. From the viewpoint of science he ought to be the best, tallest, strongest, handsomest and most intelligent type of man the world has ever seen.

# *Editor's Outlook*

## A Question of the Hour

HERE are many such questions, bewildering thoughtful minds by their number and complexity. Yet, if one may judge from the rapid increase of immigration literature, and the continuous demand upon our missionary boards for information, no one question of the hour is just now exciting so wide attention or receiving more careful study than the problem of foreign immigration. We are happy to contribute to the discussion two notable addresses made at the October meeting of the Brooklyn Congregational Club. They were taken stenographically for THE HOME MISSIONARY, and corrected by their authors.

Commissioner Watchorn occupies a point of view enjoyed by no other man in America. For three hundred and sixty-five days in the year he is in close, practical contact with the immigration problem in all its phases. His observation and experience lead him to desire some changes in the immigration law, for the purpose of reducing the number of undesirable aliens; but beyond this, the word "restriction" is not found in all his creed. He quotes and warmly approves the famous dictum of President Roosevelt:—"We cannot have too many good immigrants and we do not want any bad ones."

Dr. Hillis is a great traveler in his own country, and wherever he goes he makes a study of public opinion. He comes back to say to his Brooklyn brethren, in words as strong as his eloquent utterance can make them:

*"Great is the treasure for the Republic through herds and flocks, through shocks of corn and sheaves of wheat, but the greatest and most unmixed good fortune that has come to the Republic during the year will be its crop of immigrants."*

It is noteworthy that in both of these addresses, and in most of the recent literature on the subject, the tone of despair which marked the discussion of this question not twenty-five years ago is totally absent. The conditions have been more closely studied; light has grown and the "menace of foreign immigration" has almost totally disappeared. America is to-day actually bidding for the immigrant. The congestion of foreign elements in large cities, which has been a fruitful cause of alarm, is now discovered to have been an exaggeration. Congestion there is without a doubt, but not to the extent supposed or imagined. Professor Willcox of Cornell University, and formerly connected with the census office, clearly demonstrates from a searching study of the figures that fully eighty per cent of those who land at our ports of entry find their way in a few months into the wide spaces of the West and South.

Altogether, here are the strongest motives for a vast increase of home missionary effort for the foreigner. It is proved beyond the last doubt that this foreigner, from whatever land he may come, is convertible into an American citizen and an American Christian, and that for this very purpose he has been driven to these shores. We are pleased to note that our own Education Society is moving to increase the trained force of foreign speaking missionaries. That is well and necessitates at once a corresponding activity on the part of our church planting society. The two movements are strictly reciprocal: more trained pastors, more churches to employ them; more churches, more men to pastor them. Indeed, along all lines of church founding and church building, of Sunday school planting and ministerial education for foreigners, this is the hour of a glorious and un-

preceded opportunity. All denominations of Christians, however divided by sect, Protestants and Catholics alike, may work in harmony for the foreigner. Congregationalists have their share with the rest, and should welcome it eagerly. With joined hands, with one heart, with consecrated gifts of time and money, and with quenchless faith in the future of America, let us face this question of the hour!

### A Notable Gathering \*

The annual meeting of the Board of Directors of the Home Missionary Society (January 23-27), promises to be an event of uncommon interest. The Executive Committee have made extensive arrangements for the accommodation, not only of the Directors, but of the Secretaries of the Constituent States and the Superintendents of the Co-operating States and Missionary Districts, all of which are invited. The gathering will include about sixty official representatives of the Home Missionary interests of our churches, and they will come from every part of the Union.

Through the influence of Mr. James G. Cannon of the Executive Committee the Hotel Gramatan, situated at Bronxville, about twenty minutes ride from New York, has been secured for the accommodation of those in attendance upon this gathering. Here the Directors will hold their annual meeting and transact the important business which devolves upon them by the Constitution.

The proceedings of the Executive Committee during the year will be

carefully reviewed and every interest of the Society will be discussed.

Not the least interest of the occasion, however, during the four days of this gathering, will be the sessions of the State Secretaries and Superintendents. Questions of great practical interest will be considered. Papers will be read which will form the basis of discussion. "How to get Competent Men for Home Mission Churches," "How to Secure the Co-operation of Men in the Churches," "The Secretary's and Superintendent's Opportunity for Leadership," "The Sources of Supply," "The Treasuries of the East," "The Fountains of the West," "Our Vantage Point as a Financial Organization," "Effective Money Raising Campaigns," "The Home Missionary Society as an Evangelistic Force." These are but a part of the themes that will occupy the attention of the meeting.

On Friday evening a reception and social gathering will be held at the hotel and a special train from New York will be provided for the accommodation of a large number of guests representing the churches of the city.

On Sunday, January 27th, following the convention, the pulpits of New York and Brooklyn, and to some extent those of New Jersey, will be occupied by these missionary visitors. From the scope of this occasion as outlined above it will be seen that the plan is unique. No such combined meeting for business and missionary arousing has probably ever been held, and it may well mark the beginning of a new era of Home Missionary zeal and accomplishment.



# *The Island of Disenchantment*

BY MARY KAY HYDE



## HOLLANDESE

A sad faced Madonna. One would think the woman had never known what it was to smile. Dry, shiny eyes that refuse to shed more tears.. Tragic despair pictured in every feature.

Eight days now she has waited at Ellis Island for her husband who is no farther away than Jersey City, but who as yet remains unreach'd by letters or telegrams. People who can neither read nor write, easily make mistakes in giving or understanding addresses.

Telegrams have been sent to Jan Beals Hals, and to Jans Hals Beals, and to Beals Hals Jans, and so on. As yet no response.

The woman strides up and down like a tragedy queen, her little boy by her side.

On a bench sits huddled the golden-haired, blue-eyed little daughter, whose fat cheeks are literally blistered by the scalding tears still flowing down her face to be mopped away with a handkerchief already dripping.

A hasty call from an official! Good news! The husband is found! He will be here to-morrow morning. The overstrained woman faints in the arms of the missionary

## IRELAND

Loquacity is relief in time of trouble. The foreigner shut in to herself by the strangeness of her tongue, suffers more than do those of English speech who can more readily relate their sufferings to sympathetic ears and hearts.

An Irish woman "with 100 pounds in the bank at home, mum," has waited a week without being permitted to land. She has with her, five children and the address of her husband "in Culluraydo, mum." The innocent soul brought only a little more than enough of her fortune to buy tickets for herself and children as far as New York, supposing it was but a short distance to her ultimate destination.

*"Sure, I have coozins in the city. Couldn't I find them and shtay until me man sends the money?"*

Meanwhile her husband having received the telegrams sent by the officials, determines to come to New York himself, and waiting to settle up his affairs delays matters a few days longer. In his impatience, however, he sends telegram after telegram to his wife.

"Is your husband crazy?" they ask her, "that he kapes wiring and wiring?" "Indade he's not crazy at all. No! But it shows that he pays me some attention."

She and her children with their large, soft, lustrous blue eyes and black hair, look neat and tidy. She laments being shut in "with the loikes o' them," as she designates the other occupants of the cell-like room.

"Me heart is squeezin' up in me, lest something happen to the childer and they get sick," she frets. "But we'll be out o' here by Monday."

"And then you have to take the long journey to Colorado?"

"O, no, mum. Me husband 'll not be going back. It's all Chinaze, it is out there. He'll shtay here with me and the childer."

"Going to live here in New York?"

"Yis, here or in Brook-lyn. Me husband can find work there, anyway."

"What does your husband do?"

"Sure, he's a miner, mum."

#### CHARLEY

Charley left home with his steamship ticket and five dollars. When he declared his financial standing and his intention of going to Winnipeg to join his brother, naturally he was detained.

He was bright, ambitious, energetic, and expected to go immediately to work when he reached this country. Of the distance to Winnipeg and of the expense of such a journey he had no idea. It was two weeks after his arrival, before a letter and check reached him in reply to a letter sent to his brother.

#### TIMMY

Timmy had two hundred dollars beside his steamship ticket, when he left his home with the definite purpose of going to his uncle in Texas.

But Timmy awoke one day at the end of a severe attack of sea-sickness on the voyage, to find his two hundred dollars gone.

Of course his story met with little credence among the officials. His straightforward appearance, however, was in his favor, and won the good graces of at least one person in authority.

Telegrams and letters were sent to Timmy's uncle in Texas, but no replies were forthcoming. Timmy was detained and his case deferred for a whole long month. People then lost faith in Timmy and his story, and he was about to be deported, when there came from Texas a telegram, "What do you know of the whereabouts of Timothy Donalds?"

The uncle had been absent from his ranch on a long trip, and on his return found the accumulation of letters and telegrams. Faith in Timmy was restored, and in due season he was sent on his way rejoicing.

#### KATIE

Katie landed in this country with fifty cents and her sister's address in Boston.

The sister was written to, and replied, promising to find Katie "a place" and to send her money for a railroad ticket out of "next week's wages."

"How did you expect to get to your sister with so little monley?" she was asked.

"O," she replied ingenuously, "I thought I'd go up the road and knock at the first door, and ask the folks to let me stay until I could find Norah."

#### THE SHADOW OF AN EARLY CRIME

Francisco had come to the New World to begin a new life. The shadow of an early misdeed had followed him up to manhood, and he had fled across the seas thinking to be free.

When a little boy, he with several other urchins made a raid on the Poor-Box of the Church. Not because the boys needed or desired the money, but simply as a mischievous prank. A custodian discovered them in time to catch Francisco. The other lads escaped. He was arrested and sent to jail for three months.

The story of this escapade and of its punishment clung to him. Although he grew up to be a good, honest, truthful boy, perhaps the more so for his bitter experience, he was aware of the atmosphere of mistrust continually surrounding him, and he found it hard to obtain a situation where he could earn a living. After many years of struggle he gave up in desperation and sailed for America where no one knew him or his story.

Arrived at Ellis Island, he passed satisfactorily all examinations until suddenly came the question:

"Were you ever an inmate of a prison?"

Francisco recoiled as if from a blow in the face! His embarrassment was apparent. The question was repeated slowly and with significant emphasis.

Francisco threw back his head bravely, and told the whole pitiful little tale truthfully without reservation, but with a plea at the close.

"You won't keep me out for that, will you?" he waited. "O, you don't know what this means to me! Do let me stay and make a good name for myself in this country of yours!"

Francisco's case was deferred, and the patient "Board" which has to hear and decide so many cases daily, in spite of Francisco's pleadings and promises, and against the conviction of many of their own number, decided to abide by the letter of the law, and the young man who had set sail with such eager, hopeful ambitions, was deported with a broken heart, anguished soul, and with a prospect of—what?

#### BEYOND ALL HOPES AND DREAMS

Thomas wrote to his aunt in New York announcing his anticipated arrival in that city and asking her to meet him.

Thomas was a little chap when his aunt came to the New World to earn her living as a "hired girl." Now she was married to a coachman and wore silk gowns and feathers and high heels, while Thomas was grown into an awkward, clumsy gossoon of twenty-two, all legs and arms, but with a bit of a fortune.

The aunt was ashamed of him. It was evident to Thomas.

He was ashamed of her for being ashamed of him! His warm Irish heart bumped in his breast. He told her simply that he would not go to her home, he would look out for himself.

When Aunt Ellen crosses Broadway now-a-days, isn't she that proud, shure, to be escorted safely across the street by her nephew with his brass buttons and white gloves!

# *Our Country's Young People*

## *Why Form Home Mission Study Classes?*

**H**OME missions deal with living problems, with problems related to the immediate moral and spiritual needs of the American people. Interest and instruction, therefore, wait on the intelligent study of home missions.

\* \* \*

*Why study the home mission problems of to-day?*

THEY ARE URGENT. *We have an American frontier.* Differing in many respects from the frontier of fifty years ago, it is no less insistent in its need of the Gospel. Into new communities the Christian church must go. And in older communities, too, readjustment and readaptions are necessary. Many churches in eastern states, once a dependable and an aggressive evangelizing force, now require aid similar to that which they once gave so heartily and so generously. The gradual drift of the constituency of rural churches toward urban life has lessened their financial vigor. Out of strength they have become weak.

\* \* \*

*And in our new possessions there are vast and sacred interests, and a fresh set of conditions, to be met. Then, too, every year enough foreign speaking peoples come to this country to populate fifty cities with twenty thousand inhabitants each. How are these changing and formidable conditions to be dealt with? What measure of money and aggressiveness are required? How are our American frontiers to be evangelized and Christianized? These questions are living.*

\* \* \*

*Twenty millions of people are within the compass of our national life entirely outside all churches,—Jewish, Roman Catholic, or Protestant. No other question ought to be of more lively interest to all Christian men and women, than this:—How is the Gospel to be made vital to these millions?*

\* \* \*

*Ignorant of it, they will continue to be alienated from the life which Christ came to give. The battles these millions are fighting against the forces of evil will be lost apart from the quickening and sustaining power of Him who said, "I am come that ye might have life, and that ye might have it more abundantly." Luther's great words were not only for his century. They are for this, too:*

*"In our own strength we nought can do,  
To trust it were sure losing;  
For us must fight the Right and True,  
The man of God's own choosing.*

*Dost ask for his name?  
Christ Jesus we claim;  
The Lord God of Hosts;  
The only God,—vain boasts  
Of others fall before Him."*

*It is because of the need so vividly voiced in these words that the home mission cause is so tremendously important. It is related to the highest in-*

terests of the Kingdom of our Lord. While it exists primarily for the extension of the Kingdom of Christ among those who are in this country, the sway of home missions is world-wide. America will be a world-force for righteousness to the extent that the principles of Christ control the characters of the people. To the degree that the light He has brought is obeyed, will the United States be a nation set on a mountain, its light unhidden.

The moral and religious quality of a nation determines the depth and lastingness of its effect for good on other nations. To the extent that the principles of Christ are taught with wisdom and vigor, the nation will strengthen morally and religiously.

Aggression is required that the weak places may be made strong. Great sections of our country are yet unevangelized and unchristianized. In Wyoming there is a country with 12,000 inhabitants, in which, up to September, 1904, there was but one town in which evangelical services were held regularly. Even now there are but a few towns in the county with such services, though there are three mining towns, within a radius of three miles, having a combined population of 3,000. In the country it is said a rural population of fully 6,000 have never had the help of a Christian minister of any denomination.

\* \* \*

THE STUDY OF HOME MISSIONS WIDENS VISION. "We then, that are strong," said Paul, "ought to bear the infirmities of the weak and not to please ourselves." Certainly! But how are the strong to learn of the weak and their infirmities?

Is there a surer way than that by which members of a home mission study class acquire such knowledge? Much of our acquaintance with real conditions must come through those who have given special study to the pressing problems of our complex modern life.

\* \* \*

The number of those who are weak and in need of the help of the strong is far greater than most of those who are measurably intelligent respecting conditions in America, can imagine. In America are the great armies of the illiterate; the vast submerged multitudes in our great cities; the throngs of foreigners who are without competent, or even sympathetic, leadership.

\* \* \*

AN INTELLIGENT STUDY OF HOME MISSIONS WILL PROMOTE A GROWING FAITH IN THE POWER OF THE GOSPEL. The past century of home mission history is abundantly encouraging. At the beginning of the last century one person in every fourteen was a member of the Protestant evangelical church. At the beginning of this century one person in every four was a member of the Protestant evangelical church. The Protestant church grew more rapidly than the population. This encouraging progress was due, in a large measure, to the heroism and self-denial and faithfulness of the pioneer home missionaries and their families.

\* \* \*

THE STUDY OF HOME MISSIONS WILL INCREASE PRACTICAL, DEFINITE INTEREST IN THE HOME MISSION CAUSE. As we think, we are; and as we are, we go. It is those, who, through the study of what has been achieved, and of what it is essential now to do, who will come to have the required practical intelligent interest in this chief of causes. It is those who think on the needs of their fellow-men and come into a sympathetic attitude toward them, who are likely

to go forth to meet those needs.

\* \* \*

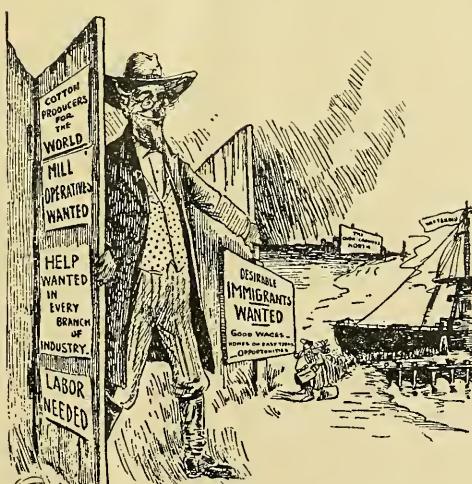
**W**E heartily commend to the Congregational young people who are to form home mission study courses at the beginning of this year, the admirable text-book by the Rev. Howard B. Grose, "Aliens or Americans?" We have already commended Mr. Grose's book in these words: He has assembled a mass of valuable information. He has presented it graphically and interestingly. He has written in a fair and generous spirit. He has produced what is likely to prove to the average general reader the most informing and useful book on the alien invasion.

The book contains three hundred pages, is handsomely bound and fully illustrated. Price, in cloth, fifty cents; in paper, thirty-five cents. For copies, address Congregational Home Missionary Society, 287 Fourth Avenue, N. Y.

## Dr. J. D. Kingsbury's Message

**R**EV. J. D. KINGSBURY, D. D., THE WIDELY BELOVED HOME MISSIONARY SUPERINTENDENT OF SOUTHERN IDAHO, MEXICO, UTAH, ARIZONA, AND NEVADA, AND A SPECIAL REPRESENTATIVE OF THE EXECUTIVE COMMITTEE ON THE MISSIONARY FIELD, HAS SENT TO THE PASTORS OF CHURCHES IN HIS TERRITORY THE FOLLOWING VERY HELPFUL AND SUGGESTIVE LETTER. IT HAS IN IT A MESSAGE OF VALUE TO ALL YOUNG PEOPLE OF CONGREGATIONAL CHURCHES. IT CONTAINS A GREAT DEAL THAT IS APPLICABLE TO THE LIVES AND WORK OF ALL CHRISTIAN MEN AND WOMEN.

DR. KINGSBURY'S STRONG HOLD ON THE AFFECTIONS OF THOSE WHO ARE INTIMATELY ACQUAINTED WITH HIM IS EXPLAINED IN PART BY HIS SYMPATHETIC AND CHEERING ATTITUDE TOWARD HIS ASSOCIATES. IN A PERSONAL NOTE JUST RECEIVED FROM HIM, HE REFERS IN THIS WAY TO THE PASTORS ON THE HOME MISSION FIELD: "THEY ARE EARNEST, . FEARLESS, SELF-SACRIFICING MEN. IT STIRS ONE'S BLOOD TO SEE HOW THEY RECEIVE AND ACT UPON ANY LOVING SUGGESTION. ONE OF THE INSPIRATIONS OF MY LIFE IS THE ACQUAINTANCE WITH THE MEN AT THE FRONT,—THE SOLDIERS OF JESUS WHO GIVE ALL FOR SERVICE AND LOVE." WORDS SUCH AS THESE



THE SOUTH EXTENDS A WELCOME TO DESIRABLE IMMIGRANTS.—From the *Constitution* (Atlanta).

BREATHE THE VERY SPIRIT OF THE GOSPEL: We have come to the season when our Church work is most fruitful. We expect rich harvests in the winter time and look for the ingathering of many and the upbuilding of the kingdom of our God.

You are already trying to find how you may render a better personal service. May I, as your

*helpful brother, suggest some things which belong to the experience of my life?*

1. WE MUST REMEMBER OUR PERSONAL RELATIONSHIP TO JESUS CHRIST OUR LORD. *The beginning of all Christian life is in close fellowship with Him. All labor is lost if we go far from Him. In the ministry we are His chosen ones. We go at His bidding. We bear His message. We do His will. Whatever we do is for His sake and in His name. He goes before us, shows the way, plans for us and keeps constant oversight as the work goes on. He knows every family, moves upon every heart. We follow on, in close confidence and obedient love.*

*Commune with your Lord. Open your heart to Him. Let personal life melt into penitent, humble prayer. Take His promises. Rest upon His word. Come close to Him, and your soul shall be bathed in His love, and your union with Him shall be sweet, tender, and you shall know the meaning of those words, "Abide in Me and I in you." The secret of power with men is communion with God.*

*We are to believe, with no doubt, in the constant presence of our Lord. That word, "Lo I am with you," is forever true.*

*He is with you in the study, in the pulpit, in pastoral work. He goes with you from house to house. You are never alone. His Spirit whispers to you; gives comfort, interprets the Word, helps to understand each daily providence.*

*It happens now as in the olden time, and is true for us, "It is not ye that speak, but the Spirit of your Father that speaketh in you."*

2. WE MUST NEVER FORGET THAT THE PATTERN OF OUR MINISTRY IS AFTER THE LIFE OF OUR LORD. *When He was a missionary on earth He knew the people, their homes, their joys, their woes. He knew the secret avenues leading to the aching heart, and along those silent pathways of thought and feeling he bore the message of love.*

*Would we be like Him? We must know men, enter into their fellowship, share life with them. We must know the strong, active, successful men. We must know the weak, the helpless, the neglected. Our gospel must bring healing to the sick, comfort to those who are ready to die. The pastor's very presence is the suggestion of an immortal hope.*

*Go lovingly, hopefully, prayerfully from house to house, for you bear a Father's love of His needy children.*

3. TAKE THE CHILDREN INTO YOUR HEART. *Our Lord took them in His arms. They did not fear Him. So the minister of our Lord will love the children. Is he the shepherd? These are his lambs. We must not get too far away from child life. There is something wrong when children shrink from us, and that wrong is in us. Our life, our loving service, our piety must be such as to attract the child life.*

*This child nature never dies. "God's child may wander far and long, till the years are very late, but he is still a child. We are all children. We speak to those who call themselves old, but they are children still. It is a beautiful emphasis laid on child life in the words of our Lord: "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."*

4. YOUR PARISH IS NOT MERELY THE PLACE WHERE YOUR MEMBERS LIVE. *Our Lord went into the country. He knew the "regions round about." Would we follow Him? We must go out on the prairie, up into the hills, into far away places, where God's children live in seclusion.*

*Your realm extends to the place where you meet the field of your neighboring pastor. We are to cover the earth. Your wider parish is your little world in which you carry the gospel to every creature.*

*Be an evangelist, your own evangelist, among all the people far and near. Look not for some other one. Reverently say to the waiting Lord: "Here am I. Send me."*

5. In order to have the largest influence, HAVE A CARE FOR YOUR OWN SPIRIT. Be compassionate, tender, sympathetic, untiring, bearing with patience, to all men, the inspiring theme of all the Christian centuries, "God is love."

Have hope for all men. No child is so far removed that he may not hear his Father's voice. There is always hope.

We serve a leader who knows no fear, whose plans never fail. He has taught us to believe in the beautiful parable of the rain and the snow. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

My Dear Brother, evangelize your Church. Expect immediate results! Bring souls into the Kingdom this very season. Remember the words of our Lord: "Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Affectionately Ever,

## Encouragements

BY SAMUEL McLANAHAN

There are manifest encouragements for prosecuting this work. Just settling in this new land, under new conditions, these people of foreign speech are unusually accessible to new formative influences. The comparatively new gospel has a peculiar charm and impressiveness for them when, in this strange land, it comes to them in their own tongue, wherein they were born. Dr. Emrich of the Congregational Church recently illustrated this by the feeling which he himself has for the German he learned at his mother's knee, and cited the pathos with which Jacob Riis, that genuine American, alludes to his old Danish home and his old Danish language. Work among them brings returns. Over three hundred Protestant Magyars presented themselves as applicants for church membership upon the first Sunday, when it was proposed to organize a Hungarian Protestant Church among them at Perth Amboy, N. J. In twenty-two years Rev. Antonio Arrighi, the Italian Presbyterian minister of New York has received 1,200 Italians into the church on profession of faith and has been instrumental in sending fourteen students into the ministry. In evidence of conversion, in missionary zeal and in liberality converts among the people who do not speak English, shame many English-speaking Christians.

# *A Missionary Processional Hymn*

*"All nations shall serve him," Psalms 72:11.*

BY REV. CHARLES A. JONES,

Home Missionary Superintendent of Pennsylvania

Kane. C. M. D.

Charles Arthur Jones, 1906.



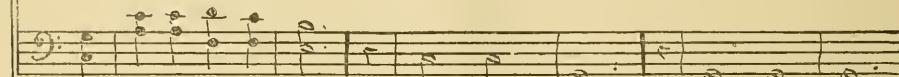
1. From ev'ry clime and coun-try We gath-er in His name, Who, mold-ing men and na-tions,



Unison



For - ev - er is the same; His way is ev-er wide - ning, His truth to full-ness glows,



Harmony

Ret..

His life is so a - bun - dant It e - ven o - ver - flows. A . . . men!



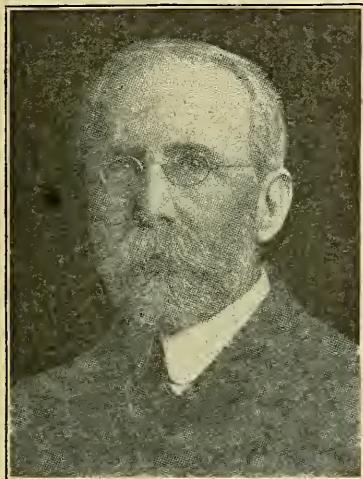
2. The world is Thine, O Master!

Sower and reaper, guide;  
The harvest quickly whitens,  
Full sheaves, not tares abide:  
The weary, heavy-laden,  
The sin-oppressed and blind  
Can know the Love, unfailing,  
Most wonderful and kind.

3. Breathe Thou upon us, Spirit;  
Inspire each throbbing heart  
To richer, fuller service  
Where all can find a part,  
Till earth shall know no sorrow,  
Till heaven full joy shall gain,  
And over all, triumphant,  
Emmanuel shall reign!

AMEN.

## *Some Recent Writers on the Immigration Problem*



HOWARD B. GROSE

**T**WO questions confront us squarely as we approach this subject. First, the common one, What do we think of the immigrant? And second, the less common but not less important one, What does the immigrant think of us? It will do us good as Americans and as Christians, to consider both of these frankly. Honestly what is your attitude toward the ordinary immigrant? Do you want him and his family, if he has one, in your church? Do you not prefer to have him in a mission by himself? Would you not rather work for him by proxy than with him in person? Do you not pull away from him as far as possible if he takes a seat next to you in the car? Actual contact is apt to mean contamination, germs, physical ills. He is ignorant and uncultured.

You desire his conversion—in the mission. You wish him well—at a convenient distance. You would much more quickly help send a missionary to the Chinese in China than be a missionary to the Chinaman in America, would you not? Think it over, Christian, and determine your personal relation to the immigrant. Is he a brother man, or a necessary evil? Will you establish a friendly relation with him, or hold aloof from him? Does your attitude need to be changed?

What, now, do you suppose this "undesirable" immigrant thinks of America and Protestant Christianity? What has he reason to think, in the light of his previous dreams and present realizations? What does Protestant Christianity do for him from the time he reaches America? What will he learn of our free institutions in the tenement slums, or labor camps, or from the "bosses" who treat him as cattle—that will teach him to prize American citizenship, desire religious liberty, or lead a sober, respectable life? If we are in earnest about the evangelization of the immigrant we must put ourselves in his place occasionally and get his point of view. When we think fairly and rightly of the immigrant, and treat him in real Christian wise, he will soon come to think of us that our religion is real, and this will be a long



KATHARINE R. CROWELL

step toward the change we desire him to undergo. We shall never accomplish anything until we realize that the coming of these alien millions is not accidental but providential.—*From "Aliens or Americans?"*

Just think over the best Americans you know, or know about. You are studying "United States History," of course. Now—think! You want great Americans, you know. Begin with Washington, and think down—or up!—to this very Sunday. You may have five minutes. So write down the list. Ready? Now, check off those who believed the Bible and tried to live up to its teachings. Great Americans, I said; that means men, and it means women, too. Everyone is checked. I thought so! and on this Sunday and all Sundays, and through the week beside, it is this kind of American that we want to make of all the children whom we saw coming in at Ellis Island, and of all who have come since; for—think a moment—every day

since we were there, the children have been streaming in—under the Flag. They will all be twenty-one years old some day! And so will you.

So on Sundays and on other days, Christian people are trying to help the foreign boys and girls to become that kind of Americans.—"Coming Americans" (*Juvenile*).



ISABELLE HORTON

The presence in our cities of foreign population in crowded districts is a challenge to missions. It costs something in money to send a missionary across seas to Africa, to China, to India, and to support him there; it costs more in loss of life and health from unfavorable climate and unaccustomed ways of living. Providence is now sending the nations to us. Since 1857, three hundred thousand Chinamen have come to dwell among us, paying their own transportation and expenses. They burn incense to idols in their joss-houses in New York and Chicago. Catholic Italy and

atheistic Bohemia are within our gates. The appeal of Africa in America is not less imperative because it lacks the glamour of **distance**. The churches are awaking to this need, but the awakening is not swift enough for the crisis. There must be a multiplication of effort, and an increase of efficiency along all lines. The battle must be won within the present quarter century.

Enough is being done to inspire greater effort. The Congregational Church points with pride to the fact that in the past twenty years it has increased the number of its German churches in America, from twenty to one hundred and forty-two; its Bohemian, from none to forty-nine; its Scandinavian to one hundred and ten. This is largely due to home missionary efforts. First, a lone woman, going through alley and byway, making friends with the children and coaxing them into a little Sunday service; then a Sunday school organized over a shop or a saloon, perhaps; next a mission with its appeal to fathers and mothers; then a church with a building and pastor of its own—this is the history that repeats itself in the progress of missions as we seek to aid in answering our own prayer, "Thy Kingdom come." Presbyterian and Baptist, Methodist and Lutheran Reformed have done enough, at least, to forever settle the question whether foreigners are accessible to the Gospel. They can be reached by loving ministry and faithful preaching, here as well as in lands over the seas.—*From "The Burden of the City."*

It would be wrong to say that

the foreign people who now come to us will dull our religious faculties and make them less impressionable. Nothing could be



PROF. E. A. STEINER

further from the truth; for essentially they are a religious people, and even now there are taking place among them great religious developments. I believe that in the crude state in which the present immigrant comes he is ready for the best the church can give to him. No one church is equal to the task, and, antagonistic as they may be towards one another, I believe the nation needs both the Protestant and Catholic types; that the field now is so large and the problem so difficult, that they both need to put forth their best efforts. Each needs to prove Lessing's story of the "Three Rings;" each needs to prove that it has the true ring, the true message of redemption, and it can prove that best by living its best, and by noblest endeavor for those children of men who have brought to our doors the problem of Christianizing the whole world.—*From "On The Trail of the Immigrant."*

# *Women's Work and Methods*

## THE EVANGELIZATION OF THE IMMIGRANT

By MARY WOOSTER MILLS

**S**ECRETARY GROSE, by his recent admirable book "Aliens or Americans," has compelled the reading public to give attention to the immense problem now confronting the American people. And the

is a conscience-awakener. After reading it, there is for the intelligent, American, Christian woman no evading of the awful, immediate, imperative obligation toward our brothers and sisters, coming to us from over



THE SCHAUFFLER MISSIONARY TRAINING SCHOOL

eyes of many, who have heretofore given little thought to the question of Immigration, have been opened. Secretary Grose's statistics are surprising and his statements convincing. No wonder that after reading it we, too, ask with him regarding the immigrants, "What is the church of America to do with them?" What she can do, she ought to do and do quickly. If his first book is an eye-opener, his second, "The Incoming Millions"

the sea. Secretary Grose tells of what is actually being done by the churches and by the benevolent and philanthropic organizations of our country. Pitifully inadequate as it all is, it is nevertheless encouraging to know that a beginning has been made in the right direction.

It may be well just now, while the attention is aroused and the conscience alert to call to mind one of the first established, and best equipped agen-

cies for carrying on effective, evangelistic effort among the foreign peoples in America. This is *The Schauffler Missionary Training School* of Cleveland, Ohio, founded twenty years ago by that modern missionary hero and "Apostle to the Slav," Henry A. Schauffler, D. D.

Beginning work among the Slavic people of Cleveland twenty-five years ago he stood almost alone for years, with few helpers, meagre facilities, and very little support. To meet the needs of the work and to secure what is known on the foreign field as "native helpers," The Schauffler Missionary Training School, then known as the Bible Readers' Home was established. Seven different nationalities have been trained in this school. They are working in thirteen different states, carrying the gospel into the homes, among women and children, with courage and zeal and effectiveness. Quiet and unheralded as the work of this school is, it has been just the foundational work needed, and far reaching in its results. Sunday schools begun, churches established, communities transformed, have been the unvarying record which has followed the labors of the graduates of this school.

Now, at length, it would seem the Home Missionary Societies of the churches are awaking to the needs of just this kind of work, which Dr. Schauffler, with his prophetic eye, began in such humble guise twenty years ago. They are asking, "Where are the women who can carry for us, in the language needed, our message of love and sympathy to our alien sisters?" Certainly women are needed, and here let Mr. Grose speak. "If the alien women among the incoming millions are to be evangelized, it will be done by American women who are filled with this Christ-like spirit of personal service." The American woman, sweet of spirit and full of self-sacrificing devotion can do much,—infinitely more than is now being done. But there is one who can do

more, and can do it with far greater effectiveness. That one is the trained, cultured, consecrated, spiritually minded young woman, herself of the race whom she would serve.

Far too long have we waited for these trained young women. Far too long have we forgotten what our women of foreign speech crave most in this new country. Far too long have we neglected to use the only adequate means of Americanizing our foreigners by evangelizing their homes; and surely "it is high time to awake out of sleep." There is no school in the country so well equipped, so efficient in its work, so economically administered, so adapted for large service among our foreign women and little children, so competent to supply the immediate demands of the Missionary Societies as The Schauffler Missionary Training School; for it has been doing this very kind of work now recognized as vitally necessary all the years of its existence.

Go with me if you will to western Pennsylvania, among its one hundred thousand Slovak miners and operatives, and watch that sweet-faced, brave, young Slovak woman, a graduate of the School, going in and out among the homes of these people, reaching a helping hand to that mother, who, with many little children has just come from the far away country, and with no word of English to tell her heart-ache for a friend. See how the faces of the children light up as they hear that beautiful story of the Babe of Bethlehem, told by one who speaks not only their own tongue, but the language of the wonderful new country as well. If these children are to be made over into Americans with a real love for our people and our principles, who so well fitted to do it as she who comes to them at the hour of their greatest need with sympathy and helpfulness!

Or go to Detroit, with its seventy thousand Poles, and see that young missionary, a graduate of the School, bringing the newly arrived mothers to



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church and the children to Sunday school, teaching them to sew, cook, sing, play the organ, and a hundred things new and strange and wonderful. See how in every perplexity, the mothers fly to their missionary, and see her when sickness comes, blessing the entire family with her healing ministrations.

Or again, go to Chicago, with its third largest Bohemian city in the

world, and see that great primary Sunday school class of tiny Bohemian tots, too young to know any tongue save that of their mother, and hear them recite the stories of the Bible, and the Gospel Hymns of praise, taught by that consecrated and trained young Bohemian graduate of the School.

Or visit with me the Juvenile Court of Cleveland some morning, and ob-



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serve those tiny boys, not yet out of dresses, and those little girls, scarcely able to talk plain, who have been arrested for theft or disorder because their only home was the street; and see that young woman, at home in five languages, trained in the School, acting as Court interpreter and becoming sponsor for these tiny waifs, following them up day after day with the loving care of a mother, until they can be rescued from their dangerous environment.

Or go to New England with me and visit Holyoke and New Britain and see those two Polish girls from Poland, trained in the School, doing pioneer work among their own people in these cities;—work as truly pioneer and as beset with difficulties, as was that of Judson or Paton or Livingston.

After seeing its work, and investigating its record, and considering its

opportunities, ask yourself, whether right here is not the place to find the answer to our question and the solution of our problem.

Note that the School has already its building, its wide field for practical service, embracing thirty different nationalities, that it has no debt, and already a small endowment, and a corps of teachers many of whom, not only know the languages, but the characteristics and peculiarities of the races they train; who have themselves had long years of experience in direct missionary work among the foreigners, and have thereby learned, not only what the young woman in training needs, but what those need to whom she goes.

Note that the School is situated in the leading city of the growing Middle West with three-fourths of its four hundred thousand of foreign birth or parentage; that it is mid-way between

those other large cities, New York and Chicago, which have the same proportion of foreigners; and that it has already reached out its helping hand in every direction in our country, to the North and the South, the East and the West as occasion has called.

Note again that it is not a Cleveland School except in location, for its students remain in Cleveland only long enough to graduate; nor is it Congregational only, though begun and carried on under Congregational auspices, for it is giving its graduates to Methodists, Presbyterians, Disciples and Methodist Protestants. Nor does it confine its ministrations to our own country, for Austria claims the service of one, and of China's missionaries, one is there because of the personal Christian work of some of these young women. Not interstate alone, not interdenominational alone, but international in its influence; may

it not be the very agency, under God, to be used in meeting this great and pressing problem of immigrant assimilation?

It is lacking nothing in appropriateness of location, its home in the very heart of American Poland and Bohemia; lacking nothing in opportunity, its parish the wide world; lacking nothing in faculty equipment its teachers living on little and giving long hours of service; lacking nothing in historic setting, no name known better in missionary annals than Schaufler; lacking nothing in its future possibilities, for thirty million foreigners await its service; it is lacking only one thing, the means to enlarge its scope and increase its facilities, treble its graduates, meet the ever enlarging demands upon it, and enter successfully the ever widening field of its activity.

### *Up-to-Date*

MRS. WILLIAM KINCAID, President of the Woman's Home Missionary Union of New York State has prepared a tasteful leaflet with the above title, giving in the form of questions and answers a resume of the work accomplished by the New York women during the past year, and their proposed work for the coming twelve months. From this statement it appears that the New York State Union, since its organization twenty-three years ago, has raised for home missions \$202,017.61. This sum has been contributed by Ladies' Societies, Christian Endeavor Societies, Sunday Schools, Children's Bands, and Individuals. The Union has nearly four hundred auxiliaries of which ninety-three are young people's societies. It works through the five home-land organizations, contributing proportionally to each, and not the least value of this little leaflet is the incidental information, it contains with respect to these home-land societies. A similar leaflet was issued last year by the New Jersey State Union, entitled, "Our Work in a Nutshell." This title well expresses the scope and purpose of both these leaflets. In these busy days, with their multitudinous appeals, the gift of condensation is invaluable. Here, in ten pages of an envelope leaflet, is contained everything that one need to know for an intelligent comprehension of the home missionary work of our churches.

The ladies of New York have set their mark for the current year to raise \$15,000.

# *Appointments and Receipts*

## APPOINTMENTS

November, 1906.

**Not in Commission last year.**

- Blanchard, J. L., Denver, Colo.  
 Hollinger, Edward S., Portland, Ore.  
 Evans, Harry, Ipswich, So. Dak.  
 Gray, Thomas R., Sedalia, Mo.  
 Hammer, Henry A., Wellington, Okla.  
 McCurry, T. B., Grady, Ga.  
 Mathews, James L., Bearhead, Fla.  
 Ruder, Peter, Traer, Kan.  
 Spivey, Garrian M., Svea and Westville, Fla.  
 White, W. D., Omega and Linwood, Ala.  
**Recommissioned.**  
 Andrewson, S. M., Clintonville, Wis.  
 Bobb, J. C., Fountain, Colo.  
 Burkhardt, Paul, Ft. Collins, Colo.  
 Carden, William J., Bremen, Ga.

- Clark, Allen, Manvel, No. Dak.  
 Davies, David F., Catasauqua, Penn.  
 De Barritt, Alfred, Cienfuegos, Cuba.  
 Eekel, J. O., Blanchard, Ariz.  
 Futch, James M., Elarbee, Fla.  
 Gasque, Wallace, Gilmore, Ga.  
 Griffith, Thomas L., Cambria, Minn.  
 Huelster, Anton, Michigan City, Ind.  
 Ireland, Edwy S., Lopez Island, Wash.  
 Jones, John L., Ione, Ore.  
 McKay, Charles G., Atlanta, Ga.  
 Miller, Albert C., Willow Lake, So. Dak.  
 Nelson, Frank, Titusville, Penn.  
 Patterson, George L., Colorado Springs, Colo.  
 Preston, Hart L., Trent, Wash.  
 Stillmann, Orson A., Buffalo, Wyo.

## RECEIPTS

Noyember, 1906.

**MAINE—\$10.27.**

South Bristol, Union, 4; South Freeport, 6.27.

**NEW HAMPSHIRE—\$29.87.**

Bennington, 10.32; Laconia, 10; West Lebanon, 9.55.

**VERMONT—\$255.79.**

Brownington and Barton Landing, 32.79; Burlington, 1st, 165; Middlebury, 48; Putney, 5; Westford, 5.

**MASSACHUSETTS—\$6,647.24;** of which legacies, \$2,357.74.

Mass. Home Miss. Soc. by Rev. J. Coit, Treas., 3,603.10; by request of donors, 116. Ayer, 1st, 1.14; Boxford, 1st, .35; S. S., 25; Byfield, 6; Dalton, S. S., Home Dept., 15; Essex, S. S., Thanksgiving Offering, 10; Fitchburg, Mrs. E. A. Salmond, 5; Hatfield, S. S., 5; Haverhill, West S. S., to const. Rev. R. W. Dunbar an Hon. L. M., 50; E. W. Welch, 5.35; Holyoke, 1st, 23.37; Lancaster, Woman's Aux., 15; Lowell, Estate of Lucinda R. Parker, 5.41; High St., 70.92; Lynn, No. S. S., 9.32; New Bedford, Trin. Y. P. C. A., 28.70; Newton Center, Estate of Mrs. L. E. Ward, 1,480.67; Newtonville, A Friend, 25; Northampton, "M. C.", 20; Salem, Tab., 21; Springfield, North, 59.25; Stockbridge, Miss A. Byington, 100; Ware, Silver Circle, 15; Watertown, Estate of Mrs. Jane Snow, 871.66; Williamstown, 1st S. S., 10; Worcester, Miss A. J. Bradley, 50.

**RHODE ISLAND—\$215.60,** of which legacy, \$207.

Pawtucket, Estate of Hugh McCrum, 207; Saylesville, Memorial, 8.60.

**CONNECTICUT—\$2,852.19,** of which legacy, \$371.42.

Miss. Soc. of Conn., by Rev. J. S. Ives, 86.69. For salaries of Western Supts., 1,350. Total, \$1,436.69.

Ansonia, 1st, 32.42; Berlin, Estate of Harriet N. Wilcox, 371.42; Bridgeport, South S. S., 25; Collinsville, 60.18; Cromwell, 1st, E. S. C., 40; Ellington, Mr. and Mrs. C. Bradley, 1.50; Greenwich, 2d, 93; Hadlyme, 9.35; Hartford, Mrs. M. A. Williams, 20; Meriden, Center C. E., 20; Middletown, 1st, S. S., 25; 3d S. S., 12.62; New Haven, A Thank Offering, "M. J. C." 10; New London, 1st Ch. of Christ, 22.40; Newtown, S. S., 20; Norwich, 1st, 17.75; North Haven, S. S., 16.46; Plainville, A Friend,

30; Shelton, 15; Southington, A. R. Pender, 1; Southport, 130; Stafford Springs, 40.40; Wauregan, Mrs. J. A. M. Atwood, 50; West Suffield, A Friend, 2.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas. Salaried Fund, 150; Bridgeport, So. Ch. L. Benev. Soc., 45; New Britain, 1st, 150; Wethersfield, C. E., 5. Total, \$350.

**NEW YORK—\$10,318.65;** of which legacies, \$9,375.

Angola, A. H. Ames, 5; Bridgewater, 20; Brooklyn, Estate of Mrs. C. S. Buck, 7,000; Estate of Ralph Dunning, \$2,375; Clinton Ave., 37; East Bloomfield, 1st, 12.59; Ithaca, 1st, 61.52; Miller's Place, S. S., 1.75; New York City, North, 25; Bethany S. S., 20; Riverhead, Sound Ave., 31.10; Sherburne, 1st, 716.34; Westmoreland, 1st, 13.35.

**NEW JERSEY—\$12.**

Bloomfield, Mrs. J. Oakes, 5; East Orange, Swedes, 2.50; Plainfield, Swedes, 4.50.

**PENNSYLVANIA—\$126.**

Philadelphia, Central, 121; Warren, Beth. Scand., 5.

**GEORGIA—\$32.**

Atlanta, Central, Ladies' Union, 32.

**ALABAMA—\$5.**

Received by Rev. A. T. Clarke; Andalusia, Antioch, 2; Ashland, 2; Strand, Mount Pisgah, 1.

**LOUISIANA—\$5.**

Bayon Blue, 5.

**FLORIDA—\$5.**

Lake Helen, 1st S. S., 5.

**TEXAS—\$34.**

Dallas, 1st S. S., 20; El Paso, 3; Garden Valley, Galena, 1; Sherman, Rev. A. Crabtree, 10.

**TENNESSEE—\$40.**

Knoxville, Pilgrim, 40.

**OHIO—\$46.25.**

Ashtabula, Finnish, 1.25; Oberlin, Rev. H. B. Hall, 25; Ravenna, Mrs. C. C. Canfield, 20.

**INDIANA—\$7.**

Alexandria, 5; Indianapolis, Covenant, 2.

**ILLINOIS—\$190.10.**

Received by Rev. M. E. Eversz, D.D., Peoria, German Reformed, 5. Alton, S. S., 7.02; Highland Park, R. W.

**PATTON**, 50; **PAYSON**, J. K. Scarborough, 100; **WHEATON**, College Ch. of Christ, 28.08.

**MISSOURI—\$493.29.**

**Bon Terre**, 1st, 75.37; **Joplin**, 1st, 9; **Kansas City**, Rev. F. L. Johnston, 9.37; **Prospect Ave.**, 10.50; **Kildner**, 8.15; C. E., 2; **Maplewood**, 14.85; **Nichols**, 3.05; **St. Louis**, Pilgrim, 361.

**MICHIGAN—Legacy, \$499.50.**

**Allendale**, Estate of Amanda M. Cooley, 49.50.

**IOWA—\$114.60.**

**Iowa Home Miss. Soc.**, by A. D. Merrill, Treas., 114.60.

**MINNESOTA—\$415.42.**

Received by Rev. G. R. Merrill: **Benson**, 11.20; **Glenwood**, 2; **Hancock**, 36; **Minneapolis**, Plymouth, 88.27; **Montevideo**, 35; **Morris**, 30; **Northfield**, J. W. Strong, D.D., 25; **Rochester**, 5; **Sauk Center**, 19. Total, \$251.47.

**Ashley**, 12; **Audubon**, 1.55; **Backus**, .70; **Brook**, 30; **Brownston** and **Stewart**, 30.50; **Calloway**, 30; **Clarissa**, 6.95; **Crookston**, 10; **Culdrum**, Swedes, 2; **Dugdale**, .90; **Edgerton**, 11; **Eldred**, .31; **Erskine**, 1.21; **Hackensack**, .85; **Janesville**, Rev. C. L. Hill, 1; **Kasota**, Swedes, 3; **Lake Park**, 1.55; **Lockhart**, .45; **Lyle**, 1st, 50; **Maplebay**, 1.45; **Mapteton**, S. S., .86; **Mazepa**, 1st, 4.01; Mrs. O. D. Ford, 5; **Mentor**, 1.31; **Nymore**, 1.16; **Park Rapids**, 1.71; **Plummer**, .44; **Shevlin**, .41; **Solway**, .93; **Turtle River**, 11.75; **Winger**, .35.

**KANSAS—\$2.**

**Ransom**, Ebenezer German, 2.

**NEBRASKA—\$23.75.**

**Arlington**, Ch. of Christ, 1.25; **Springfield**, A Friend, 2.50; **Sutton**, German, 20.

**NORTH DAKOTA—\$119.**

**Abercrombie**, 2.50; **Colfax**, 1; **Eldridge**, 6.50; **Fredonia**, German, 10; **Harvey**, German Bethlehem, 2; **Eigenheim** German, 8; **Hope** German, 2; **Kinlin**, German, Miss. Rally, 75; **Jamestown**, 12.

**SOUTH DAKOTA—\$392.52.**

Received by Rev. W. H. Thrall: **Howard**, A Friend, 190.97; **Revillo**, 10.30; Rev. H. G. Adams, 5. Total, \$206.27.

**Bonesteel**, 6; **Fairfax**, German, Bethlehem, 30; **Hope**, German, 20; **Java**, Israel's German, 15; **Johannes** German, 15; Special for Debt, 4; **Johannesthal**, German, 5; **Sioux Falls**, German, 16.75; **Tyndall**, 51.20; **Valley Springs**, 3.50; **Wagner**, 1st, 2.80; **Worthing**, 17.

**COLORADO—\$104.70.**

Received by Rev. H. Sanderson. **Rye**, C. E. Soc., 6.80.

**Colorado Springs**, 1st, 14.40; **DENVER**; Pilgrim, 5.60; **Eaton**, Men's Kingdom Extension Soc., 22; **Highland Lake**, 3.40; **Longmont**, 1st, 42.50; **Rye**, 1st, 5; **Trinidad**, 1st, 5.

**WYOMING—\$2.75.**

**Woman's Missionary Union**, Miss E. McCrum, Treas., Rock Springs, 2.75.

**MONTANA—\$10.**

Received by Rev. W. S. Bell. **Laurel**, 10.

**UTAH—\$20.**

**Woman's H. M. Union**, Miss A. Baker, Treas. Special, 20.

**OREGON—\$143.31.**

**Oregon Home Missionary Soc.**, by M. E. Thompson, Treas. **Portland**, 1st, 42.91; **Hassalo**, 22.40; **Sunnyside**, 25; **St. John's**, Special, 10. Total, 100.31.

**Beaver Creek**, German St. Peter, 25; **Beaverton**, Bethel, 8; **St. John's**, 1st, 10. Correction: **Woman's H. M. Union**, Mrs. C. F. Clapp, Treas., **Gaston**, 15; **Hillside**, 5; **Patton Valley**, 5. Total, \$25.

Erroneously acknowledged in October Receipts under **Washington** instead of Oregon.

**WASHINGTON—\$118.25.**

**Aberdeen**, Swedes, 3.25; **Ritzville**, 1st German, 50; **German Zions**, 70.

Total ..... \$123.25

Less \$5 erroneously acknowledged  
in June from Lakeside and  
Chelan ..... 5.00

Balance ..... \$118.25

**CANADA—\$5.**

**Mille Roches**, Ont., Mrs. A. J. Barnhart, 5.

**ALASKA—\$18.75.**

**Douglas**, 10; **Valdez**, 8.75.

**November Receipts.**

Contributions .....	\$10,504.14
Legacies .....	12,810.66
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	\$23,314.80
Interest .....	1,593.18
Literature .....	104.23
Home Missionary .....	86.55
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Total .....	\$25,098.76

## STATE SOCIETY RECEIPTS

### THE MISSIONARY SOCIETY OF CONNECTICUT.

Ward W. Jacobs, Treasurer, **Hartford**. Contributions for month of October, 1906. **Ashford**, 6.50; **Bridgeport**, King's Highway, 6.52; **Bristol**, 1st, 16.56; **Cheshire**, 21; **Colebrook**, 14.85; **Ellsworth**, 7.36; **Foxon**, 7.25; **Haddam Neck**, Mrs. E. O. Lundquist, Personal, .75; **Hartford**, 1st, for C. H. M. S., 83.69; **Harwinton**, 7.84; **Ivoryton**, Swedish, 5; for C. H. M. S., 3; **Kent**, 1st, 7.02; **Litchfield**, 1st, 48.27; **Meriden**, 1st, Rev. J. S. Ives, Personal, 10; **New Britain**, 1st, 38.69; **New Haven**, Emanuel, Swedish, 10; **Simsbury**, 1st, 16.72; **Somersville**, 3.75; **Southport**, 52; **South Windsor**, 2d, 18.07; **Stamford**, 7.54; **Stamford** and **Greenwich**, Swedish, 6; **Thomaston**, 1st, for work at Eagle Rock, 23.87; **Waterbury**, 2d, 661.72; **Westbrook**, 10.32; **Westford**, 5; **West Stafford**, 6; **West Woodstock**, 14.30; **Wethersfield**, 70.30; **W. C. H. M. U. of Conn.**, Mrs. George Follett, Secretary, **Hartford**, 1st, Mrs. F. B. Cooley, Personal, for work among Foreigners in

Connecticut, 50; Bequest of Catharine J. Barnum, late of New Preston, Conn., 500. Total ..... \$1,653.21

M. S. C. ..... 86.69

\$1,739.90

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in November, 1906.  
**Rev. Joshua Coit**, Treasurer, Boston, Mass. **Amesbury**, Main St., 20; **Assonet**, 12; **Athol**, 47.79; **Barre**, 38.50; **Beverly**, Dane St., 5; **Blackstone**, 17; **Boston**, Central, 522.24; Old South, 2,590; **Park** St., 6; **Charlestown**, Winthrop, 20.88; **Dorchester**, 2d, Friend, 10; **Roxbury**, Eliot, 151.75; **Jamaica Plain**, Central S. S., 29.39; 1st, 196.56; **Braintree**, 1st, Member, 4; **South**, 15; **Brockton**, Porter, 200; **South**, S. S., 22.50; **Cambridge**, No. Ave., 162; **Chelmsford**, 2; **Chicopee Falls**, 2d, 25.66; **Clinton**, German, 5.50; **Danvers**, Maple St., H. D. S. S., 28.92; **Falmouth**, Woods Hole, 5; **Flinns**, the Cape,

11.75; **Fitchburg**, Finn, 12; **Foxboro**, Bethany, 21.49; **Payson Est.**, 5; **Gloucester**, Bethany, 15; Income of Hale Fund, 50; **Harwich**, 20.70; **Hinsdale**, 47.89; **Holbrook**, Winthrop, 4.05; **Ipswich**, So., 5; **Lawrence**, Armenians, 50; **Lexington**, Hancock, 75; **Leominster**, No., 17.27; S. S., 2; **Lowell**, Friend, 100; **Lunenburg**, 7.68; **Marshfield**, 2d, 11.77; **Maynard**, Finn, 3.50; **Medford**, West, 40; **Medway**, Village, 13.91; **Methuen**, 5; **Montague**, Turners Falls, 5.47; **Newbury**, 1st, 1; **Orange**, Central, 30.74; **Petersham**, 100; **Quincy**, Finns, 2.75; **Wollaston**, 81.07; **Rochester**, East, 5; **Salem**, Tabernacle, 11.50; **Sharon**, 42.09; **Springfield**, Olivet, 24.10; **Taunton**, Trin., 265.87; **Webster**, 40; **Westhampton**, 24; **West Springfield**, 1st, 20; Income of Whitecomb Fund, 295; **Whitinsville**, E. Cent-a-Day Band, 13.21; **Worcester**, Finn, 1; **Wakefield**, Mrs. J. C. Whiting, for Annuity, 1,000; **Washington Nat'l Bank**, 24; Designated for Mr. De Barrit's work, **Melrose**, Junior Dept., S. S., 1.75; Designated for C. H. M. S., **Concord**, Trin., 3.10.

## SUMMARY.

Regular .....	\$6,643.50
Designated for Mr. De Barrit's Work .....	1.75
Designated for C. H. M. S. ....	3.10
Home.Missionary .....	2.50
Total .....	\$6,650.85

## THE MISSIONARY SOCIETY OF CONNECTICUT.

## Receipts in November, 1906.

**Ward W. Jacobs**, Treasurer, **Hartford**. **Bolton**, 8; **Bristol**, Swedish, 4; **Chester**, 12.73; **Collinsville**, 30.70; **Coventry**, 2d, 10.75; **East Hartford**, 1st, 1.22; **East Haven**, 1; **Exeter** (in Lebanon), 8.81; **Glenwood**, C. E., 1.30; **Granby**, Swedish, 3; **Hartford**, 1st, for Italian work, 10; **Kensington**, for Italian work, 25; **Lisbon**, 10; **Madison**, 35.42; **Manchester**, 2d, 132.66; for C. H. M. S., 132.66; **Meriden**, 1st, S.S., 13.16; **Meriden**, 1st, 5; **Mianus**, 12; **Middletown**, 92.59; **Middletown**, 1st, 55.72; **Naugatuck**, Swedish, 6; **Napau**, 20.81; C. E., 10; **New London**, 1st, 14.85; **Northford**, 1st, 10; **Old Saybrook**, 6.15; **Plainville**, Swedish, 5; **Plantsville**, 43.40; **Rocky Hill**, 26.12; **South Britain**, 6; for C. H. M. S., 6; **Thomaston**, 1st, 8.97; Swedish, 10; **Waterbury**, Bunker Hill, 7.54; **West Cornwall**, C. E., 10; **Woodbridge**, 12.05; To be used for Foreigners in Connecticut, 3.73; **Woodstock**, 1st, 14.53; **W. C. H. M. U.** of Conn., Mrs. George Follett, Secretary, **Bridgeport**, South, Ladies' Benevolent Society, for work among Foreigners in Connecticut, 16.

Total .....	\$847.87
M. S. C. ....	\$709.21
C. H. M. S. ....	138.66

\$847.87

## NEW YORK HOME MISSIONARY SOCIETY.

## Receipts for the Month of October, 1906.

**Clayton S. Fitch**, Treasurer.

**Brooklyn**, 1st German, 2.90; **Danby**, 10.40; **Hornby**, 1.25; **Lakewood**, 15; **Middletown**, North, 12.50; **New York**, Armenian, 10.76; **Pulaski**, 33.50; **Roscoe**, 10; **Saratoga**, 55; **Spencerport**, Friends, 2; **W. H. M. U.**, 215. Total, \$368.31.

## NEW YORK HOME MISSIONARY SOCIETY.

## Receipts for the Month of November, 1906.

**Clayton S. Fitch**, Treasurer.

**Black River & St. Lawrence Association**, 16; **Brooklyn Hills**, 10; **Chenango Forks**, Y. P. S., 8; **Chenango Forks**, Special, 5; **Chenango Forks**, A. M. Wood, 15; **De Ruyter**, 6; **Homer**, 20.39; **Hornby**, 1.35; **Ironville**, 2d, 10; **Johnsonburg**, 1st, 3; **New Rochelle**, 2.75; **New York**, Finnish, 10; **Perry**

Center, 10; **Rensselaer Falls**, 20.50; **Syracuse**, Pilgrim, 5.25; **Danforth Cheveliers**, .35; **Tallman**, 6; **W. H. M. U.**, 65. Total, \$214.59.

## NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

## Receipts in November, 1906.

**Alvin B. Cross**, Treasurer, **Concord**. **Bennington**, 5.50; **Boscawen**, 20.01; **Canalia**, 6.65; **Chester**, 6.50; **East Alstead**, 5.79; **Franklin**, 22; **Gilsum**, 10; **Hollis**, 10.04; **Keene**, 20.89; **Milton**, 8.50; **Newport**, 17.73; **Surry**, 5. Total, \$138.61.

## OHIO HOME MISSIONARY SOCIETY.

## Receipts in November, 1906.

**Rev. C. H. Small**, Treasurer, **Cleveland**. **Akron**, West, 58; **Ashtabula**, First, 33.75; **A. Pickett**, 1; **Ashtabula**, 2d, **Rev. W. H. Woodring**, 5; **Ashland**, 22.86; **Brookfield**, 15; **Cincinnati**, Storrs, C. E., 1; **Cincinnati**, Storrs, Personal, 2.50; **Lawrence**, St., 15; **Cleveland**, Cyril, 41; **Collinwood**, 12.50; **Columbus**, Plymouth, Mrs. L. A. Converse, 5; **Friend**, 1; **Rev. T. P. Jenkins**, 7; **Kent**, J. G. Getz, 5; **H. L. Spellman**, 5; **Little Muskingum**, 1.80; **Mansfield**, 1st, S. A. Jennings, 5; **Friend**, 2; **Marietta**, 1st (Branches), 2.50; **Medina**, 18; C. E., 20; **New London**, 15; **North Monroeville**, Mrs. Truesdale, 1; **Mrs. Robbins**, 1; **Oberlin**, 1st, 46.91; **Mrs. Bradshaw**, 1; **Mrs. Whipple**, 1; **Panesville**, 25; **Tallmadge**, Per., 1.50; **Toledo**, 2d, Per., 1; **York**, 8. Total, \$382.32.

From Mrs. George B. Brown, Treasurer Ohio Woman's Home Missionary Union, Toledo, Ohio.

**Cleveland**, Euclid Ave. W. A., 20; **Springfield**, 1st W. M. S., 2.50. Total, 22.50. General Total, \$404.82.

## DONATIONS OF CLOTHING, ETC.

## Reported at the National Office in November, 1906.

**Akron**, Ohio, West Ch., W. M. S., bbl., 81.37; **Bangor**, N. Y., W. M. S., bbl., 22; **Bennington**, Center, Vt., W. M. S., bbl. and cash, 95; **Bridgeport**, Conn., Olivet Ch., Montgomery Miss. Soc., box and bbl., 76.71; Park St. Ch., H. M. S., box and bbl., 139.68; South Ch., Woman's Beneficent Soc. and Wednesday Workers, 2 boxes, 432.35; **Brooklyn**, N. Y., Central Ch., Zenana Band, 2 bbls., 185; Lewis Ave. Ch., box, 157.73; **Canandaigua**, N. Y., 1st Ch., W. H. M. S., box and 2 bbls., 173.50; **Cleveland**, Ohio, Euclid Ave. Ch., box and bbl., 180.25; **Danville**, Vt., Ch., package, 20.80; **Darien**, Conn., 1st Ch., bbl., 59; **Dover**, N. H., 1st Ch., Ladies' H. M. S., box and bbl., 99.70; **East Jaffrey**, N. H., Cheerful Helpers, 62; **Greenwich**, Conn., 2d Ch., box, 300.07; **Hartford**, Conn., 4th Ch., Woman's Union, box, 181.50; **Homer**, N.Y., Ch., box, 51.71; **Littleton**, N. H., Ladies' Soc., bbl., 58.10; **Manchester**, N. H., Franklin St. Ch., Ladies' Benev. Soc., 2 bbls. and cash, 145; **Middletown**, Conn., 1st Ch., Ladies' H. M. Soc., bbl., 101.42; **Milford**, Conn., Plymouth Ch., W. M. S., bbl., 65; **New Haven**, Conn., Ch. of the Redeemer, 2 bbls., 135; Humphrey St. Ch., Ladies' Aid Soc., box and 2 bbls., 245.43; **Norwich**, Conn., Broadway Ch., W. H. M. S., 4 boxes, 216.01; **Oakville**, Conn., Union Ch., Ladies' Aid Soc., box and bbl., 63; **Old Saybrook**, Conn., 1st Ch., L. H. M. S., 2 bbls., 140; **Redding**, Conn., W. H. M. Aux., bbl., 55.62; **Rockville**, Conn., Union Ch., Ladies' Aid Soc., box, 175; **St. Johnsbury**, Vt., North Ch., W. A., box, 100; **Stonington**, Conn., Six Members of the "Ten-Minutes-a-Day" Soc., bbl., 50; **Webster Groves**, Mo., 1st Ch., W. A., box, bbl. and package, 195; **Westerville**, Conn., Ladies' Miss. Soc., bbl., 59. Total, \$4,121.91.

# WOMEN'S STATE ORGANIZATIONS

**NATIONAL FEDERATION OF WOMAN'S STATE ORGANIZATIONS**, President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park, Ill.; Secretary, Miss Annie A. McFarland, 196 N. Main St., Concord, N. H.; Treasurer, Mrs. A. H. Flint, 604 Willis Ave., Syracuse, N. Y.

**1. NEW HAMPSHIRE**, Female Cent. Institution, organized August, 1804; and Home Missionary Union, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

**2. MINNESOTA**, Woman's Home Missionary Union, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 815 E. 18th St., Minneapolis.

**3. ALABAMA**, Woman's Missionary Union, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Mobile; Treasurer, Nellie L. Clark, Marion.

**4. MASSACHUSETTS AND RHODE ISLAND** (having certain auxiliaries elsewhere). Woman's Home Missionary Association, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

**5. MAINE**, Woman's Missionary Auxiliary, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

**6. MICHIGAN**, Woman's Home Missionary Union, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. L. P. Rowland, 369 Fountain St., Grand Rapids; Treasurer, Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.

**7. KANSAS**, Woman's Home Missionary Union, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. J. P. Wahle, 1258 Clay St., Topeka.

**8. OHIO**, Woman's Home Missionary Union, organized May, 1882. President, Mrs. C. H. Small, 196 Commonwealth Ave., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

**9. NEW YORK**, Woman's Home Missionary Union, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Chas. H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearals, 153 Decatur St., Brooklyn.

**10. WISCONSIN**, Woman's Home Missionary Union, organized Oct., 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Edward F. Hanson, Beloit.

**11. NORTH DAKOTA**, Woman's Home Missionary Union, organized November, 1883. President, Mrs. L. B. Flanders, Fargo; Secretary and Treasurer, Mrs. J. M. Fisher, Fargo.

**12. OREGON**, Woman's Home Missionary Union, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

**13. WASHINGTON**, Including Northern Idaho, Woman's Home Missionary Union, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 302 N. J. St., Tacoma; Secretary, Mrs. Edward L. Smith, 725 14th Ave.; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

**14. SOUTH DAKOTA**, Woman's Home Missionary Union, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

**15. CONNECTICUT**, Woman's Congregational Home Missionary Union of Connecticut, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.

**16. MISSOURI**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. M. T. Runnels, 1229 Garfield Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City, Treasurer, Mrs. A. D. Rider, 2524 Forest Ave., Kansas City.

**17. ILLINOIS**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Cor. Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs.

A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

**18. IOWA**, Woman's Home Missionary Union, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.

**19. NORTHERN CALIFORNIA**, Woman's Home Missionary Union, organized June, 1887. President, Mrs. F. B. Perkins, 1839 Broadway, Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. M. J. Haven, 1328 Harrison St., Oakland.

**20. NEBRASKA**, Woman's Home Missionary Union, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 O St., Lincoln; Secretary, Mrs. H. Bros, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

**21. FLORIDA**, Woman's Home Missionary Union, organized February, 1888. President, Mrs. E. M. Winslow, Daytona; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

**22. INDIANA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

**23. SOUTHERN CALIFORNIA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. Kate G. Robertson, Mentone; Secretary, Mrs. H. K. W. Bent, 130 W. Ave., Los Angeles; Treasurer, Mrs. E. C. Norton, Claremont.

**24. VERMONT**, Woman's Home Missionary Union, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. Evan Thomas, Essex Junction; Treasurer, Mrs. C. H. Thompson, Brattleboro.

**25. COLORADO**, Woman's Home Missionary Union, organized October, 1888. President, Mrs. F. D. Baker, 3221 Franklin St., Denver; Secretary, Mrs. Joel Harper, 653 So. Logan St., Denver; Treasurer, Mrs. L. D. Sweet, 1464 Franklin St., Denver; Young People's Secretary, Mrs. J. L. Blanchard, 1267 Gaylord St., Denver.

**26. WYOMING**, Woman's Missionary Union, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Mrs. J. W. Morrall, Sheridan.

**27. GEORGIA**, Woman's Missionary Union, organized Nov., 1888; new organization Oct., 1898. President, Mrs. L. B. Norris, Marietta; Sec'y, Miss Jennie Curtiss McIntosh; Treasurer, Mrs. M. J. Keand, Athens.

**28. LOUISIANA**, Woman's Missionary Union, organized April, 1889. President, Miss Mary L. Rogers, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 128 N. Galvez St.; Treasurer, Miss Lena Bahcock, 2436 Canal St., New Orleans.

**30. ARKANSAS, KENTUCKY AND TENNESSEE**, Woman's Missionary Union of the Tennessee Association, organized April, 1889. President, Mrs. G. W. Moore, 928 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. R. J. McCann, Knoxville, Tenn.; Treasurer, Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

**31. NORTH CAROLINA**, Woman's Missionary Union, organized October, 1889. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Paduma, Troy.

**32. TEXAS**, Woman's Home Missionary Union, organized March, 1890. Secretary, Mrs. Donald Hinckley, Sanger Ave., Dallas; Treasurer, Mrs. A. Geen, Dallas.

**33. MONTANA**, Woman's Home Missionary Union, organized May, 1890. President, Rev. Alice Barnes Hong, Orr; Secretary, Mrs. J. W. Heyward, Billings, Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

**34. PENNSYLVANIA**, Woman's Missionary Union, organized June, 1890. President, Mrs. E. E. Dexter, 742 N. 19th St., Philadelphia; Secretary, Mrs. Osgood, Germantown; Treasurer, Mrs. David Howells, Kane.

**35. OKLAHOMA**, Woman's Missionary Union, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

**36. NEW JERSEY**, Including District of Columbia, Maryland and Virginia. Woman's Home Missionary Union of the New Jersey Association, organized March, 1891. President, Mrs. John M. Whilton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. Merrifield, Falls Church, Va.

**37. UTAH**, Woman's Missionary Union, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah.

**38. IDAHO**, Woman's Home Missionary Union, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home, Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.



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1907

# THE HOME MISSIONARY

VOLUME LXXX.

NUMBER 9.

CHRISTIAN  
CIVILIZATION  
FOR  
OUR COUNTRY

CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

4<sup>TH</sup> AVE. & 22<sup>ND</sup> ST.  
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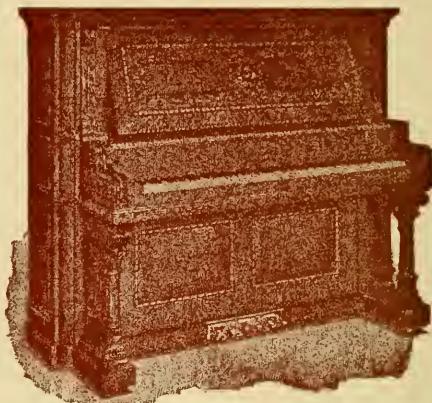
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## THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
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287 FOURTH AVENUE, NEW YORK CITY



THREE VIEWS OF OKLAHOMA CITY

(1) APRIL 22, 1889. (2) APRIL 24. (3) THREE WEEKS LATER. THE CITY NOW HAS 40,000

THE

# HOME MISSIONARY

VOL. LXXX

FEBRUARY, 1907

NO. 9

## *Oklahoma, The New State*

By J. D. KINGSBURY, D. D.

### AN IDEAL INDIAN REALM

EARLY in the last century leading men, in Congress and elsewhere, formed the idea of establishing a great Indian empire. The old maps pictured a vast central realm, and gave it the name Indian Territory. It was far off from our commerce and our civilization. The nation hardly dreamed that white settlements would ever approach near enough to hear the war-whoop of the savages or be disturbed by their wild orgies.

It was not supposed possible that these people could ever come into our citizenship. The purpose was to perpetuate their tribal relations and to protect them in their own separate forms of government.

So it came to pass that Greeks and Seminoles, Choctaws and Cherokees, and many lesser tribes, were gathered on this great Reservation.

Christian people sent missionaries, the government established agencies and schools, and under the fostering care of the nation and the benign influence of Christian missions, it was believed the great problem would find its solution.

A nation within the nation, foreign in language, customs and laws, and subject only to national authority in so far as it should be necessary to prevent maurauding warfare or whatever might threaten our peace and safety.

In the experience of years this idea was gradually discarded. The tide of migration moved rapidly westward, and not only reached the borders of the Indian country, but flowed around it and on to the Pacific Sea. The white man had an insatiate desire for more land. It was found that the Indian could be civilized. It was made equally certain that the keeping of a wild nation in its savagery and hostile instinct was a constant menace to all our institutions.

The changing policy of moving the tribal domains, distributing land in *severalty*, and bringing the red men into closer relation to our national life, was but the following of the logic of events.

### OPENING OF THE TERRITORY

When most of the tribes which could be moved had been assigned their reservations, it was found that there was still a large inland realm not needed for the Indian tribes. Wistful eyes turned toward this surplus of land. It was fertile. The climate mild—corn and cotton would grow side by side—it was a tempting country. Men made raid into it, settled towns, established homes, but were driven out by Military authority.

It was proposed to organize it into a new State. Congress frowned on that for ten years.

Finally, March 4, 1889, a bill passed the national Congress opening this



OKLAHOMA FRUITS

territory to settlement, and April 22 of that year was fixed as the date of opening.

Tens of thousands of people gathered, waiting the hour.

At sound of pistol shot, at high noon men on horseback, in wagons, on foot, on bicycles—on the trains, made the mad rush for land.

Jostled, pushed, thrown down, sometimes trampled on, bruised, disabled but never abating the hot haste, they passed on. It was a vast multitude. They often claimed the same land, sometimes compromising, sometimes fighting, so eager were they in the frenzied passion for land.

One hundred thousand people came in between noon and sunset. As the evening shadows fell, hardly a single quarter section remained unclaimed.

Cities of 10,000 people were settled, and stores and saloons and hotels, and even places of worship sprang into being, and over the rolling praries, far and near, were the thousands of tented homes, and other thousands under the open sky—sleeping and dreaming of the beauty and blessing of this new home in the wilderness. For twelve months and more they lived with no other law than the general statutes governing the public domain. But there was order, life and property were safe. These were home seekers, they easily became

neighbors and all was well.

#### IN THE HEART OF THE INDIAN COUNTRY

In June, 1890, the Territory was created. There were six counties, Logan, Payne, Kingfisher, Canadian, Oklahoma and Cleveland. There was added the strip of land in the north which Kansas wanted and Texas longed for.

It was called "No Man's Land," and at one time settlers made, as they thought, a State, called it *Cimarron*, sent a delegate to Congress, only to be ignored. This strip of land was called Beaver County, and given to the infant territory. It was separated from the Territory by a hundred miles, a sort of Colony in the West.

The original Oklahoma was a little realm compared with that which now bears the name. It was in the heart of the Indian Reservations. Through the Indian lands it was fifty miles, as the crow flies, to Kansas—one hundred miles to Texas on the west—and on the east was the long stretch of reservations one hundred miles to the borders of Missouri.

Subsequent changes enlarged the boundries.

In 1891 the Iowa, Sac, Fox and Pottawatomie lands were added on the east.

In 1892 the Cheyennes and Arapahoes gave up their hunting grounds in the west.

The next year the land which had been granted to the Cherokees as a perpetual hunting ground was procured, and once more there was an eager struggle for homes in the north.

Twenty-four thousand people gathered on the Kansas line, and again at the sound of a gun, the people showed the truth of that saying: "Men desire nothing so much as land."

In the struggle weak men went to the ground, but women were many times guarded and helped by the stronger sex, even at the risk of loss.

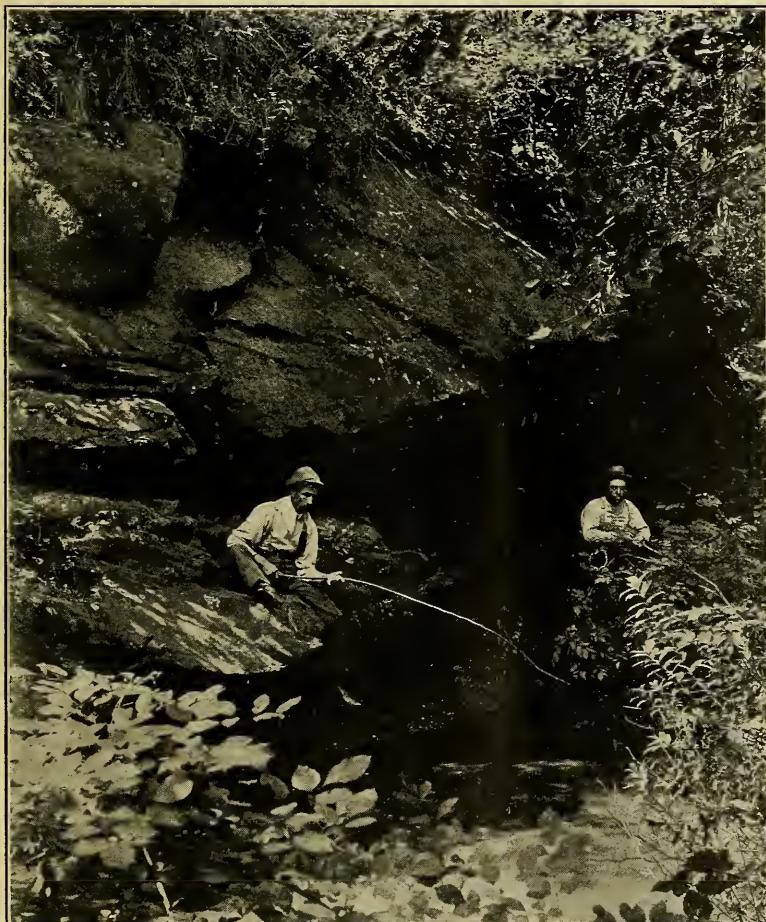
The spirit of chivalry still lives. One man was knocked senseless, and when he woke no one was near, and the rich claim where he fell had been left for him, which he hastily secured.

Again in 1895 and 1896 other lands were added, and it was discovered that Texas had been too greedy and Greer county was taken from her domain to increase the growing Territory.

Other lands were added on the south and in the northwest, and the boundaries of Oklahoma were complete.

#### THE LAND OF THE FAIR GOD

The name Oklahoma, meaning



OKLAHOMA SCENERY

either "Red Man's Country" or the "Beautiful Land," was given to the realm.

But the Indians had their own name. To them it was the "Land of the Fair God."

The dwellers on these rolling prairies were deeply religious. Their religion was crude, grotesque, superstitious, but it was the veneration of the human heart—it was religion.

It mingled with their festivities, it had to do with the chase, the healing of sickness and their success in war. All life was under the care of the Great Spirit, and in that land, shielded from earthly gaze by the draperies of crimson and gold in the sky, was that sweet dream of the Indian heart—the Happy Hunting Ground, where the tribes would gather and life would be renewed in the great hereafter. We do well to recognise the better thought of the races in whose footsteps we walk—and whose lands we inherit.

#### THE CHEROKEE BRAVE

A Cherokee brave had slain one of his tribe in the heat of angry dispute. He was tried by his chief and before the council, the trial was with orderly solemnities befitting any high court. He was condemned to die.

His chief said, "My son, your life is not sought to gratify the enmity of your brothers or to meet the policy of revenge." "The Great Spirit is offended and, while you live, His frown is a shadow over our wigwams—an evil spirit will bring sickness and death—the deer will escape us in the chase—our foes will overcome us in war and the heavens will be dark to the Cherokee. While six moons come and go you shall go anywhither, as you will, but when the last moon is full in the sky you will return to die."

The Cherokee was silent. He disappeared—some said, "He will not return."

But, when the last moon was full, there was a large gathering about the

council plot. All day long they waited in silence. But when the sun went down one lone figure appeared in the distance. It was the returning Cherokee. He took his place in silence against the cottonwood tree, bared his heart and received the fatal dart. The sacrifice of life, the majesty of law and the recognition of God were not wanting in the Indian life.

#### THE WIDE AREA

The old Indian Territory is dissolved. The hunting grounds of the Creeks, Seminoles, Choctaws, Cherokees and all the tribes change into fertile farms—Oklahoma takes in as a new state all the wide domain. She has 69,869 square miles. New England has 66,465. The land is a rolling prarie. No mountains except in the far east and in the southwest. It is a land of rivers and fountains. The Arkansas, which bursts from the gorges of the Rockies and waters the arid wastes of Colorado and Kansas, flows through the northern part. The Cimarron and North and South Canadian drain the central portion. The Red forms the southern boundary.

A multitude of smaller streams flow into these great water courses.

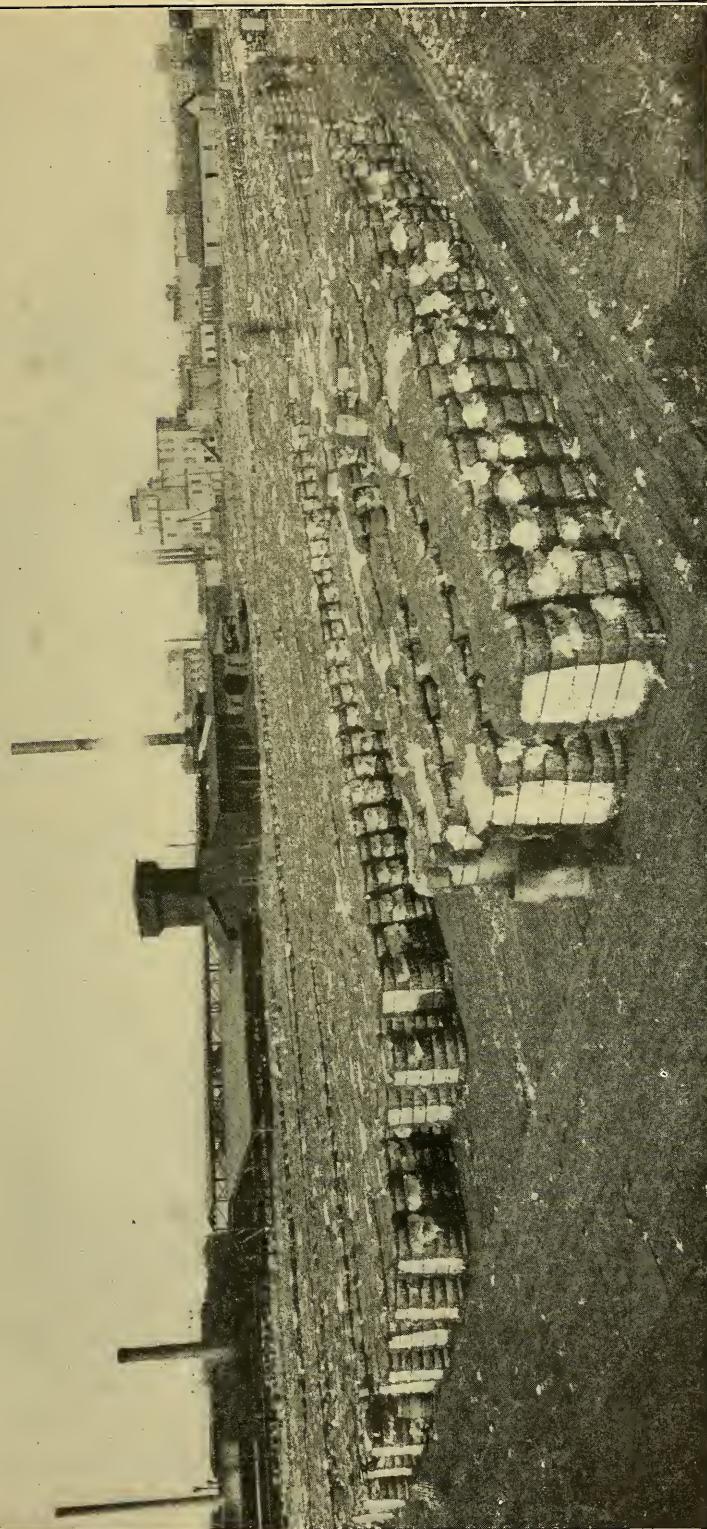
There is no part of the land which has not its river or brook. The rainfall avarages twenty-four inches in the west, thirty in the central part and thirty-four in the east. The land "drinketh the rain of the water of heaven."

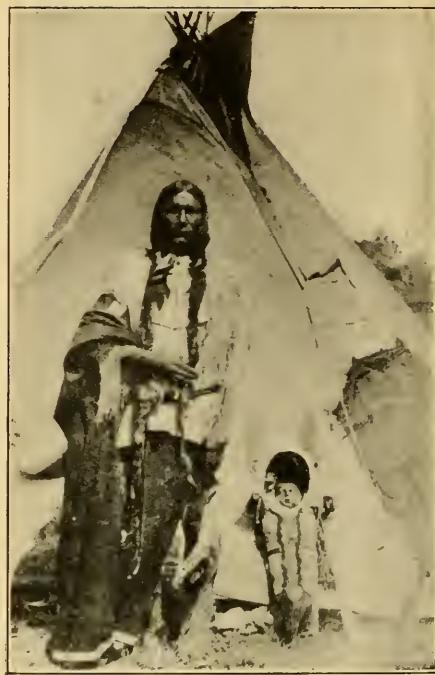
#### AN EMPIRE OPENING IN A DAY

The stranger who visits this realm for the first time, is surprised to see the land all under cultivation. Farms have not only been located but the houses are built, the land is ploughed, the fields are covered with crops. The state is only seventeen years old.

But it has grown from nothing to a population of 1,500,000. It has great cities with costly buildings,

OKLAHOMA COTTON. YIELD LAST YEAR, \$28,688,000





KIOWA HOME, OKLAHOMA

banks and stores, and mercantile blocks, and beautiful residences and street railways and many factories, and a net work of railways reaching everywhere, and making haste to bear the products of the fertile lands to the markets of the world. The quiet observer who becomes a traveler and crosses these rolling prairies, finds large cities which have grown suddenly—Ardmore and McAlester and Chickasha and Tulsa with 12,000—Enid and Guthrie and Shawnee with 15,000; Muskogee, 20,000; Oklahoma City, 40,000. There are thirty-two cities that have each over 2,500 people—and all this in seventeen years.

The new state will cast ten electoral votes at the Presidential election—the same as Kansas and more than half as many as Massachusetts. Only twenty-four of the older states will be entitled to a larger delegation in Congress. It is an *infant*; but let the older states "look to their laurels."

It comes to the front as a young man comes to his majority, in the consciousness of strength and with eager haste to take part in on going life—an empire in its early years.

#### LOOK AT ITS PRODUCTS

There is little waste land, no bogs or swamps or deserts, every acre is ready for the plough.

There are a few forests in the east and south, beautiful trees fringe the rivers and brooks.

But there is no land to level for irrigation, there are no forests to clear, the land is ready, the farmer has but to thrust in the plough.

It is an inspiring sight to look on the corn fields stretching, and the cotton with opening snowy ball, and the wheat fields under the breath of the prairie breeze, bending gracefully like a rare offering before God.

Tabulate the items—never fear that the figures will cause a blush, Nature is lavish with her gifts:

Cotton .....	\$28,688,000.00
Corn .....	28,436,000.00
Wheat .....	12,723,000.00
Broom Corn .....	1,483,000.00
Oats .....	6,022,000.00
Kaffir Corn .....	1,000,000.00
Eggs .....	2,439,000.00
Butter .....	2,175,000.00
Cheese .....	9,000.00
Castor Beans.....	13,000.00
Potatoes .....	89,000.00
Sweet Potatoes.....	10,000.00
Coal and Oil.....	6,500,000.00

Total..... \$89,587,000.00

If we should add from manufactures and live stock and foreign plants and fruit, we would have figures that would stagger the intellect and make it impossible to believe.

The young state took 9 gold medals, 64 silver and 27 bronze at the St. Louis fair. Let the older states feel proud of the young daughter coming up to share the duties and take her part of the honors of the nation's life.

## NO TERRITORIAL DEBT

The cost of bridges has been \$1,501,569 in Oklahoma Territory alone.

Cost of public buildings, \$1,162,652. The daily average attendance in public schools is 90,238, and the expenditure for schools \$1,488,109, and cost of school houses \$2,593,848.

All these bills are paid, and the treasury has on hand the sum of \$234,920.

The older and richer states indulge in bonded debts. But Oklahoma pays as she goes. The treasury of Indian Territory would make a showing equally favorable, but the figures are mingled with national appropriations. The new state has its two Universities, one Agricultural College, three Normal Schools, School for Deaf Mutes, twenty-three Academies, and 3,609 common schools, with total enrollment of 215,925.

The Territorial University has daily reading of the Word of God and prayer.

All this is paid for and money in the treasury, and our credit is good.

The new state has, what no other state has, a *University* for her colored people.

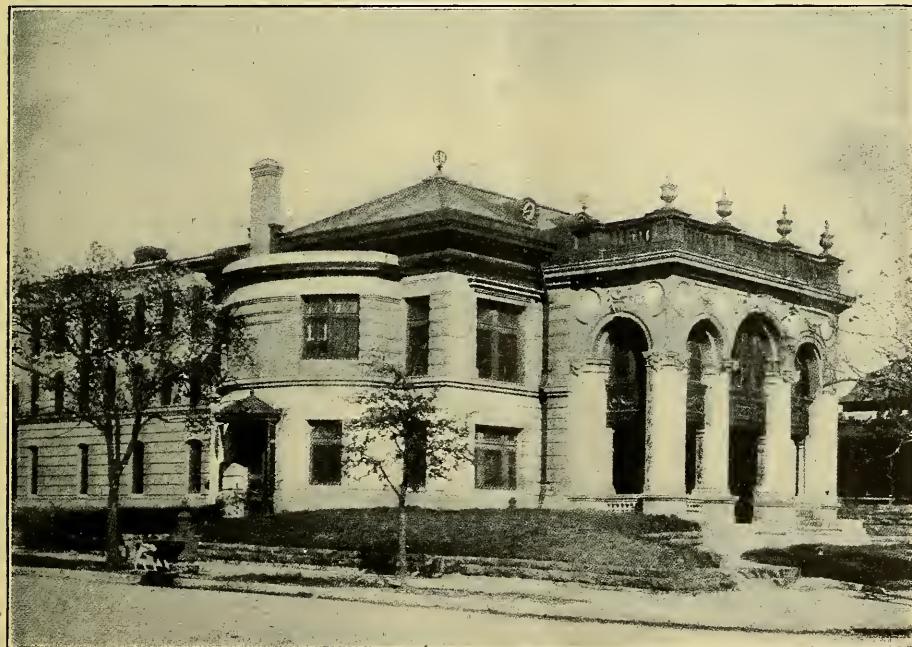
## CHURCHES AND CHURCH WORK

In the first opening of Oklahoma all denominations entered the field with eager and friendly rivalry.

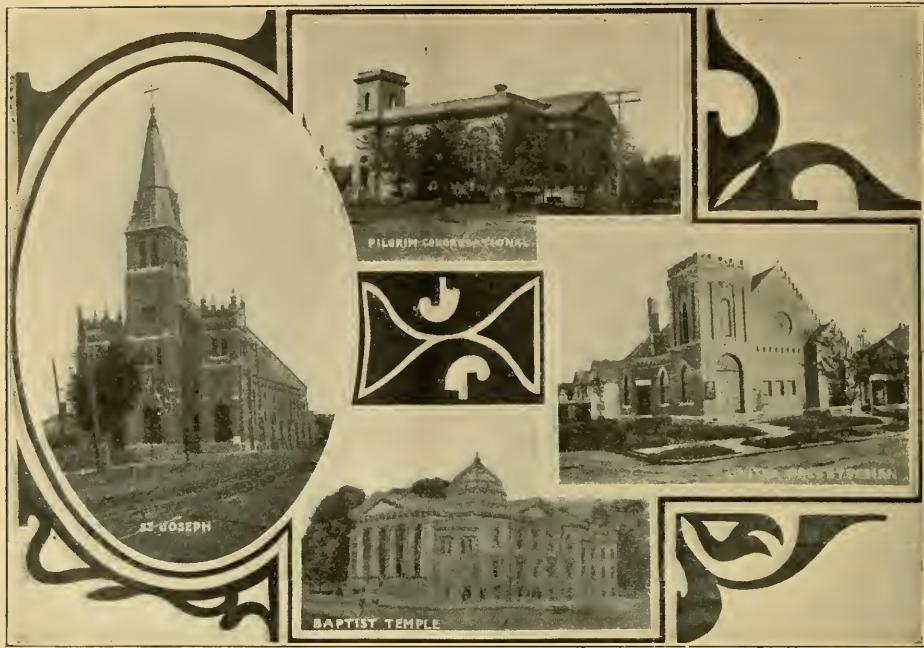
People of all sects were found in every locality, and they joined in one church. Our beloved Superintendent Parker was early in the field, leading the Congregational host and establishing churches in the whole realm.

The early days were full of sacrifice. In the places where now the people live in homes of comfort and beauty the pioneers lived in dugouts, often on an earth floor, and with primitive furnishings. The sacrifices which were made would form a pathetic page in a history which may never be written.

It often happened that a church was formed with no original congregational members and with a preacher



CARNEGIE LIBRARY, OKLAHOMA CITY



CHURCH GROUP, OKLAHOMA CITY

from another sect. Our policy is so flexible, so democratic and so full of common sense that it is adapted to these early emergencies.

Many of our best pastors and most useful church workers to-day came from other churches in the pioneer days. We thank God for a church polity which unites all people, who believe in Jesus Christ and His gospel of salvation, under any pastor who knows his Bible and knows his God, and is fitted to teach in holy things and to lead on to the better life and to the larger hope under the banner of love.

#### SACRIFICES FOR THE LORD

The new church was to be dedicated at Fort Cobb. A loyal Congregationalist living in the new town of Bangor went to attend the services. He was so inspired with the dedication that he determined to erect a House of God at home. Old memories came back. His heart filled with the thought of home and worship in far-a-way New England. He left the

solemn service with a purpose. He took stove, hammer and iron wedges and feathers and went alone to a ledge of sandstone rock, miles away, and quarried stone for the foundation of a church. When he had finished his first task he said to his neighbors, "We must have a house of worship," "I have quarried stone for the foundation." The people responded. One woman volunteered to drive the team and haul the stone. Another woman drove the team for lumber. The work was divided—all had part, every one contributed. The blacksmith was living on an earth floor. But he said, I will somehow find a way to help. He paid \$20. The building was completed by the sacrifice of the people. It was a copy of the church at Fort Cobb. Then they added a neat parsonage. It is a little town of 258 people. They are paying \$350, and free parsonage for the Gospel.

#### WHY HELP A PEOPLE SO RICH?

It is often said, "These people have large cities, great realms of fertile

country. They have Council houses, Libraries, Colleges and Art rooms. They live in luxury. Why shou'd we contribute our money to give them the Gospel?" Wealth does not bring piety. Ginning mills and wheat mills and prosperous trade and banks do not make sure for the people, the house of worship and the ministry of the Word. Rich people need to be converted as well as poor people. Nineveh was a great and rich city. But it needed the missionary.

Here is a new empire created in the

From these points let the Gospel radiate to the regions round about! The churches must have nerve centers, with which all organized life has vital connection.

We must build again at the State Capitol. Make there a place of spiritual power. That central church must lend its helpfulness to the towns and country. It must strengthen and give heart to Seward and Victory and Harmony and Bethel and Vittum.

We must go down to Camanche realm, where Lawton has its master-



FIRST SUNDAY SCHOOL IN OKLAHOMA CITY

wilderness. It has come suddenly to its inheritance of riches and affluence and great wealth.

Its future is a mighty possibility. It is to be at once the dwelling place of a vast population. It is traveling on with a strange rapidity to its place among the leading states of the Union.

It is of infinite consequence that the strong current of its life should be guided by the religion of our fathers. We must take strategic points and establish there the institutions of the Gospel—strategic points in the places where business has its centers.

ful place on the borders of the "Big Pasture," and make Lawton a center of evangelizing power in the new opening country which is sure to have cities and towns, and thousands of homes in the wilderness transformed and blossoming as the rose.

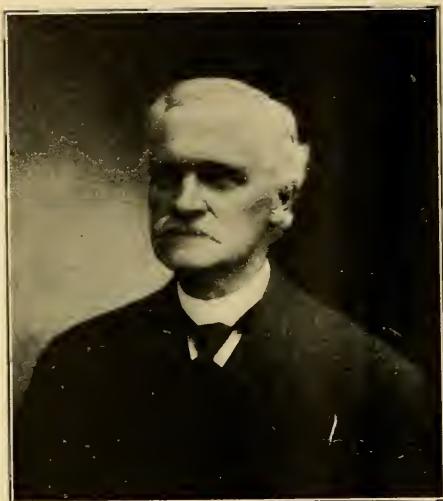
Muskogee and Ardmore and Tulsa and Shawnee, and all the strong centers of commercial power should suggest to us opportunities for larger work in this time of marvelous growth.

Heaven speed the work of God in the new State of Oklahoma!



# *The Centennial State*

BY REV. R. T. CROSS



REV. R. T. CROSS,  
A COLORADO PIONEER

COLORADO has just been celebrating the discovery of Pike's Peak. The celebration naturally centered at Colorado Springs. The Peak was first seen by Pike November 15, 1806. It was not named for him until long after he fell in battle in 1813. On September 26, 1906 it was formally, on its summit in a snow storm, christened with his name.

Fifty years after its discovery the Peak and the region around it were still practically unknown, except to the Indians, a few adventurous trappers and the caravan of California gold seekers, whose route of travel was far north or far south, and who saw the Peak only on the distant horizon.

In the decade from 1856 to 1866 gold was discovered, in 1858, in Cherry Creek, then in Clear Creek, around Fairplay, in California Gulch, etc. The great rush of gold seekers was in 1858-60. In 1863 Rev. William

Crawford started the First Congregational Church in the Rocky Mountains at Central, which was then the metropolis of the state, Denver being a small place. The next year churches were started in Boulder and Denver. During this decade the state had no railroads. All travel across the great plains—five hundred miles or more—was by wagon, horseback or on foot. It was the pioneer's decade, a decade of hardship and of heroism, of Indian wars and civil war.

In the decade 1866-76 railroads came. In 1867 the Union Pacific reached Cheyenne, leaving Colorado and Denver off to the south of what was then supposed would always be the chief, if not the only line of travel across the continent. In 1870 a railroad reached Denver. In 1872 the Denver and Rio Grande Railroad, narrow gauge then, started south to make towns and create business as it went. Perhaps no better example was ever known of a railroad starting a city on a broad and generous plan than the founding of Colorado Springs in 1872. In 1874 we had but seven churches in Colorado, yet in that year Colorado College was started, followed of course by our first church at Colorado Springs, now the center of a group of churches. There was then no railroad in the mountains except a few miles up Clear Creek. A few tourists came and looked at a little scenery along the edge of the mountains and a few climbed Pike's Peak. At the close of the decade there were about five hundred miles of irrigation ditches.

During the next decade, 1876-86, there was marked growth. A great boom followed the Leadville, the San Juan and the Elk Mountain discoveries. Railroads, mostly narrow gauge, pierced the mountains many hundred



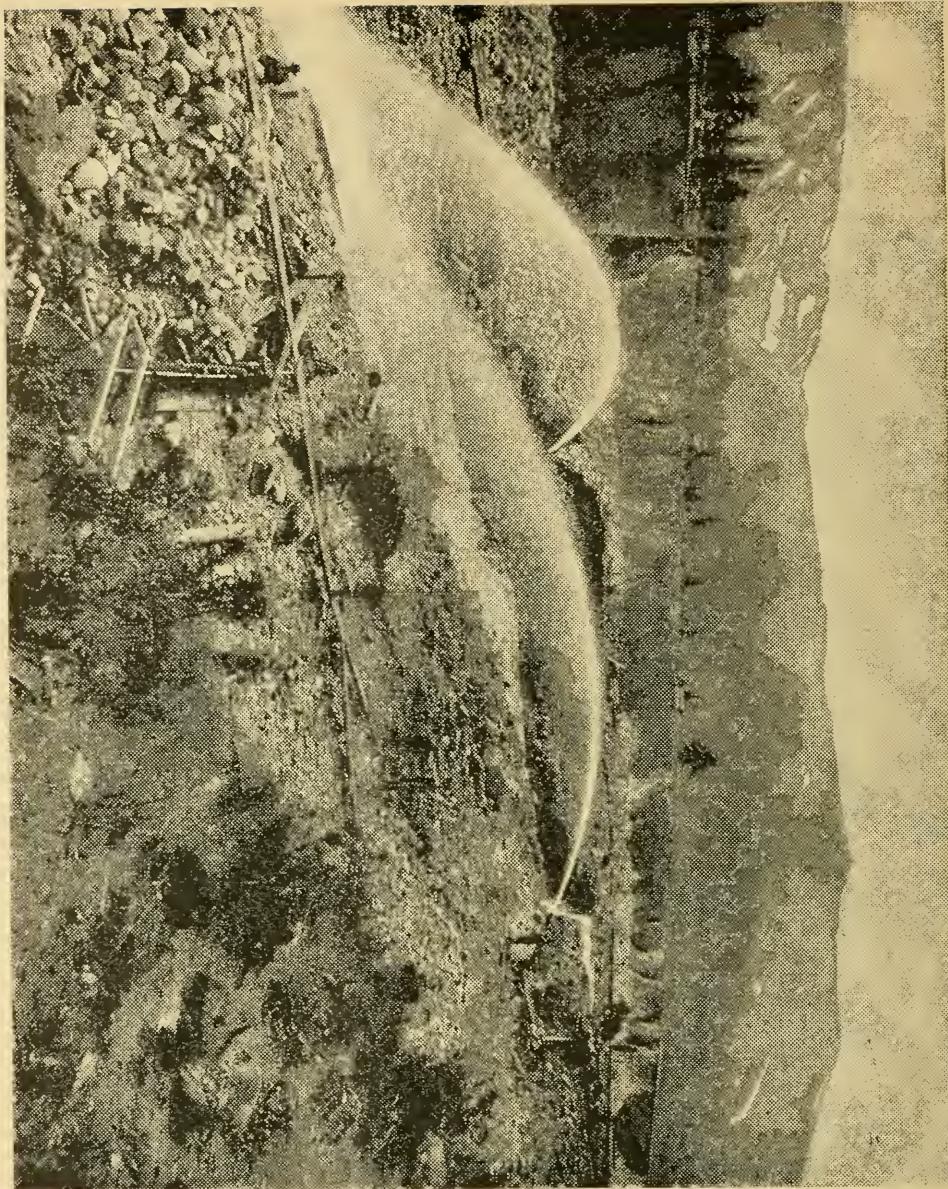
THROUGH THE CANYON

miles. A home missionary superintendent was sent us in 1878, and during the decade thirty-six new churches were started, seven of them in Denver. It was a booming decade.

And so were the first seven years of the next decade, 1886-96. Denver grew rapidly and so did the state. In the last three years the hard times

struck both of them hard; yet in that decade forty-six Congregational churches were started.

During the decade just closing, 1896-06, there has been substantial prosperity in spite of serious labor troubles during part of the time. Forty-eight churches have been started, all of them in the last eight years.

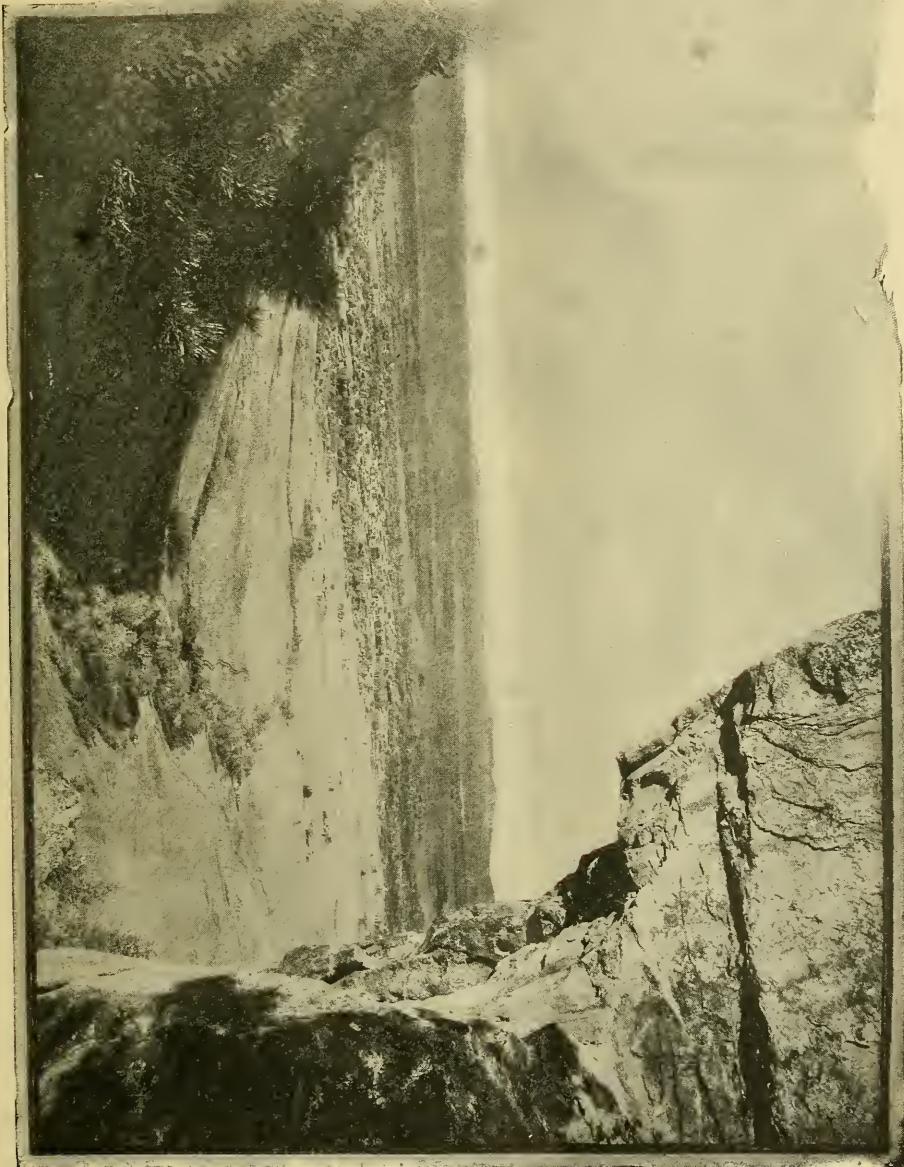


## MATERIAL RESOURCES OF COLORADO

From 1880 to 1900 the value of farm products increased from \$5,000,000 to \$33,000,000. Much beet sugar land is held at \$200 per acre, and much fruit land at \$1,000. There are nearly fifteen thousand miles of main irrigating canals, which water about five million acres. In only two of the many river valleys, the Cache le Poud-

re and the Big Thompson, are thirty-nine reservoirs, in which over six billion cubic feet of water are stored for the dry season. Under the impulse of the Campbell system of cultivation, which raises good crops without irrigation where the rainfall is fourteen inches, the land of the great plains in eastern Colorado is rapidly rising in value.

In 1900 there were three thousand



BOULDER, COLORADO

eight hundred and sixty-five manufacturing establishments in Colorado, with a capital of \$103,000,000. In 1903 the manufactured products in Denver were worth over \$44,000,000. The three hundred establishments of Pueblo produced \$50,000,000 worth, \$21,000,000 from one company. Nine sugar factories produce one hundred million pounds of sugar from sugar beets. A power company with a capital of over \$22,000,000 has just been organized to turn the dashing torrents of the mountains into electric energy for the state.

The product of the smelters of Colorado in 1903 was over \$44,000,000. Coal underlies some twenty thousand square miles, and in 1903 nearly eight million tons were mined. Building stone occurs in mountain masses. Twenty-two kinds of marble are found.

With a dry atmosphere full of ozone, with more than three hundred pleasant days in the year, and with unlimited scenic attractions, the tourist travel is large and is constantly growing larger. For the transportation of her grains, vegetables, fruits, sugar, stone, metals, manufactures, live stock and tourists, Colorado has five thousand miles of railroad, and the number is increasing.

Among other things the state produces an immense amount of politics. But things are quiet now that a Methodist minister and college president has been elected governor, and capitalists are investing immense sums in the state. It is a splendid time for Christians to invest largely in Home Missions.

Colorado was admitted to the Union August 1, 1876. A few weeks later the writer reached his new field of labor at Colorado Springs, and in October attended the State Association at Longmont, where it met again this year. Seven churches, including

Cheyenne in Wyoming, were represented by twenty-two ministers and delegates. My room-mate was Jeremiah Porter of blessed memory. He did many good things in his long and useful life. Perhaps he will be longest remembered from the fact that he organized the first church of any denomination in Chicago. In 1876 he was chaplain at Fort D. A. Russell, near Cheyenne.

At Longmont we agreed to pray daily for each church and minister in the state, and some did so for a long time.

What is the fruitage after thirty years? The churches have increased thirteenfold, from eight to one hundred and three; the number of members twenty-twofold, from four hundred and two to eight thousand nine hundred and ninety-three; the admissions nineteenfold, from seventy-two in 1876 to one thousand three hundred and fifty-seven in 1905; the Sunday school membership twentyfold, from five hundred and nine to ten thousand three hundred and two; the benevolences thirty-fivefold, from \$411 in 1876 to \$14,374 in 1905. When Deacon Mead welcomed us to Longmont in 1876 he said: "I thought there would be more of you." Some one answered: "We are not many but *much*." This year we can say: "We are not so very many but we are *more*."

We are talking about self-support. If we put Michigan in place of Indiana there is now an unbroken line of self-supporting states from Massachusetts westward to western Nebraska and Kansas. When Colorado reaches self-support that line will extend from the Atlantic Ocean to and into the Rocky Mountains. Then by and by we shall have a transcontinental line of self-supporting states. God speed the day! Let us also speed that day!

# *The New Movement in South Dakota*

By W. HERBERT THRALL, D. D.

MORE than one half of the entire area of South Dakota lies west of the Missouri River. The railroads built to this river more than a quarter of a century ago. But a mutual compact has held them from crossing over. Only a very small district in the extreme southwest corner of the state known as the Black Hills has, until now, heard the scream of the locomotive. All the rest of this great expanse of rolling praries, bestudded now and again with some few cone-shaped buttes, had been quite exclusively the abode of the Indians upon their reservations or the common herding ground of vast droves of cattle. This great stretch of plateau land might of course tell many thrilling stories of the real frontiersman's life. No one from the wonderfully picturesque scenery of the Black Hills to-day lays claim to being an "old settler" unless he came there at latest early in 1876 when every white man was under United States law, a trespasser upon Indian rights.

The days of the ox team freighters, "Bull whackers," who carried by wagon, or by many wagons, anchored together all produce to the early settlers hundreds of miles overland, have been familiar only recently to some of the younger among us. The Deadwood coach is still extant and frequently makes the sixteen mile picturesque trip from Deadwood to Spearfish, catching on the way a far off view of Buttes in North Dakota more than a hundred miles away. But even to us who are not "tender feet" it sounds like folk lore to hear from the lips of the president of our Black Hills Woman's Missionary Society how she came out there as a bride, riding more than two days and nights, sitting up-right in a stage which was so crowded that no one when asleep could fall over.

The spring and fall "round-ups" are still with us, but must soon disappear before the coming of the railroad locomotive like dew before the rising sun. And it is the rising sun for a new day in South Dakota. Vast



MURDO, SOUTH DAKOTA, IN EARLY DAYS

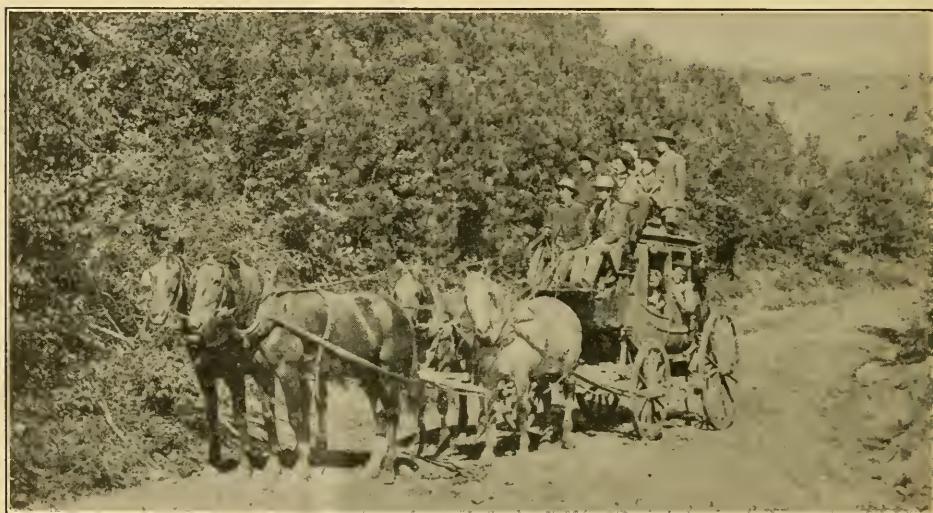


ROUND-UP WEST OF THE MISSOURI

wealth has been produced for these years on this common herding ground hundreds of miles in extent. "Round-up crews" have for weeks carried on their systematic work of branding young cattle before the calf was separated from the mother. A steer which slipped through this cordon of wagons and horse-back riders of the bands of

branders went over until the next round up, when, known as a nameless "maverick," it became the prize of the round-up crew.

The cattle of this general herding ground might often come out of the winter so weak that the "staggers" was not unknown, a disease suggestive of insanity perhaps through weakness.



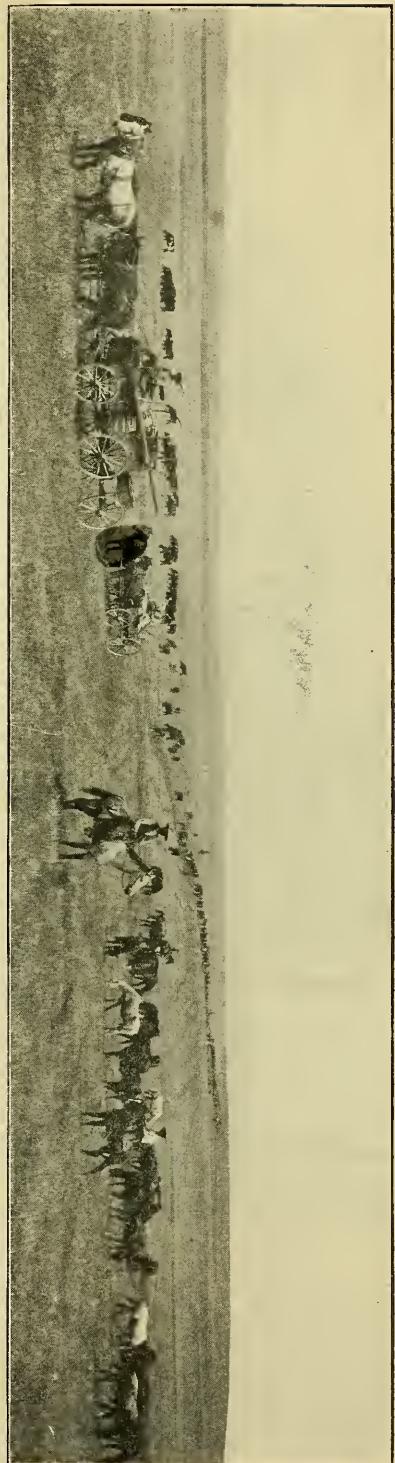
THE DEADWOOD COACH

But these steers fed on the uncut wild grasses of Dakota cured in the ground, have for years competed in the market with stall-fed cattle raised by the more eastern farmers. The immensity of this business in the past may be suggested by the statement that the annual shipment of cattle from the one station of Belle Fourche has varied from sixty to eighty-five thousand head. It is estimated that this year about one and a half million pounds of wool and thirty thousand head of sheep, and as many as two thousand head of horses were shipped from that one point.

Heretofore this cattle business has called for some little missionary work. This has been more especially true among the small ranchmen. One of our missionary appointments is named after one of the brands most commonly known in the vicinity, "W. G." Flat appointment. But large cattle business means a limited population. Roaming, unbranded cattle call for little missionary effort, those who own them living for the most part in bordering towns like Fort Pierre, Spearfish and Belle Fourche, except during the semi-annual round-up seasons. But now, west of the Missouri, the day of the small ranch man and the grain farmer has come. Hereafter every ranchman must hold title to or rent his land.

That for which South Dakota has long waited and watched and worked and prayed has at last come,—a railroad across its borders from east to west; and it has come three times over. For three railway lines are now building across the Missouri River to the west. A fourth, the Minneapolis and St. Louis, which is now building from Watertown to Aberdeen and beyond to the Northwest and also due west is expected some day soon to cross the Missouri at a fourth point. Thus a great domain is being practically added to our state. It is like the discovery of a new empire. Nineteen hundred and six will go down into history as a great year in the com-

"THE GARDENS OF THE WILDERNESS." A PRAIRIE SCENE IN WESTERN DAKOTA





#### BRANDING CATTLE

mercial history of South Dakota.

Then there is the great Belle Fourche Project as it is called,—a United States government project of irrigation which will cost \$2,500,000 and more. A reservoir of water is being built eleven miles long and more than five miles wide. The main dam now being built will be more than one mile long, ninety-two feet high, five hundred feet thick at the base and one hundred feet at the top. The inlet canal is some seven miles long and sixty feet wide at water-line level. From this will branch out smaller canals ramifying through all

area about thirty miles long by twenty miles wide. All this supply of water will be furnished from the diverted streams without disturbing their natural flow, simply making use of the spring over-flow which has heretofore run to waste. It is estimated that a farming population of some ninety thousand will be supported by this land "under the canal." And this project is right in the midst of a county whose area is 7,834 square miles, about as large as the state of Massachusetts, a county which has one school district forty miles by fifty miles with as yet but seventy-two

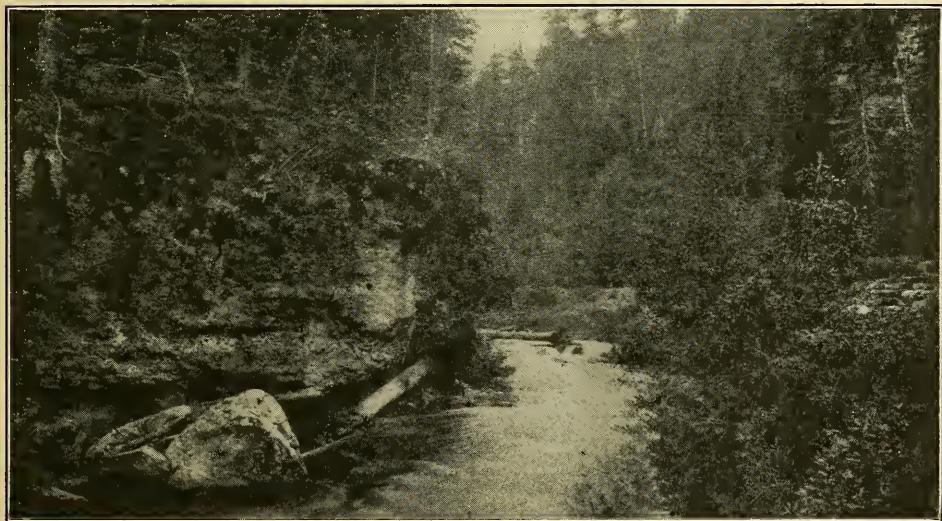
pupils, as one of the directors informed me. It is a county which has eighty-eight townships only thirty-one or thirty-two quarters of which have as yet "been taken." The rankly growing rich grasses show that rich soils are abundant. What possibilities open up to a prophetic eye in the near future for such a country.

An empire is building. Shall pillars of strength or of weakness be put into her framework? Shall religion or commercialism be the regnant spirit?

More than nine hundred miles of new railway are being built in one year, with new towns every ten miles and inland villages everywhere. This bare statement seems sufficiently suggestive even to one not familiar with scenes where towns spring up as in a night. Some of these towns are in the midst of a well developed farm country where the farms have been tilled for twenty years or more; for example, Brentford in Spink county

tants, and Gregory with six hundred, are in the midst of farms which were settled during the Rosebud Reservation movement. Other towns like Murdo in Lyman county, or Quinn in Pennington, precede the farm population, or at least are set down in a very sparsely settled country. When I visited Draper in July I stabled my horse in a tent livery and found a straw mattress in a tent lodging house. The aspiring city was then but a few days old.

Some six new fields calling for six new men have already thrust themselves upon us without the seeking. An average of \$250 to each field in a raw civilization would be a small stipend. Where will we find the extra \$1,500 annually? And yet larger possibilities undeveloped would then remain entirely untouched. These are some practical problems which push themselves upon us as practical Americans.



SPEARFISH CANYON

consists to-day of two bank buildings, a hotel, a livery stable, a store or two, all partially built and set down in the midst of a field of wheat in some of the richest farm land of that county. Herrick, with four hundred inhabi-

Do you ask what work we already have in the region west of the Missouri River? We have some eight churches and a dozen or more mission stations in lumber and mining camps. Four of the churches are now receiv-

ing missionary aid. We this year are expending \$755. One of our sister Protestant denominations which usually shows economy and far sighted wisdom in its missionary enterprises apportioned this year for this same district \$4,100. But the great district between Rapid City in the Hills and Oacoma, two hundred and fifteen miles, and Rapid City and Fort Pierre one hundred and sixty-eight miles east by railway has been entirely un-tilled and unclaimed by any denomination until now.

This, then, in brief is a glimpse of the opportunity of the hour in South Dakota. What part are we as Congregationalists to take in this empire-

building in the newer Dakota? This is a question for the Congregational churches of America to answer; and answer it somehow we must in this crucial hour. May ours be the Master's answer. Let the silver and gold, ours but in trust, be poured into the treasury of the C. H. M. S.; and may the faith and love of which the gifts are but expressions, re-echo in the ears of those who, at the front, are pushing forward the battle lines of the King until South Dakota shall own allegiance to Him alone. May this glimpse of empire-building in our America give us all a larger vision of our King and of His Kingdom, and of ourselves as under His command!

## *Action of the Executive Committee Upon the Resignation of Don O. Shelton*

"The Executive Committee record their sincere regret at the withdrawal of Secretary Don O. Shelton from the Executive force of this Society. Four years ago the need of additional strength in the office was clearly recognized; and after careful search for the right man, Mr. Shelton was called to the position of Associate Secretary. He brought energy, consecration, devotion and fertility of method which have been felt to a marked degree in all the relations of the Society to the sustaining churches, which has been the special field of his activity. A great body of the young people of our churches has been touched and awakened to a knowledge of the work of Home Missions and an

interest in this work. Sunday Schools, Young People's Societies, Missionary conventions have felt the power of his personality and the force of his appeal.

In counsel his judgment has been ever helpful; in confronting the problems that stand before us as the church planting arm of the denomination, he has shown wisdom, patience and perseverance.

The Executive Committee and the officers deeply regret that the call of a new work must separate him from the association and co-operation of four years of fellowship which have brought a constantly deepening appreciation of his qualifications for this work."



# *Editor's Outlook*

## **The Resignation of Secretary Shelton**

THE retirement of Secretary Don O. Shelton will be received with surprise by many, and with regret by all who know him and his work. For four years he has given himself with rare devotion to the duties of his office. Pastors and churches have welcomed him warmly, and have felt the inspiration of his presence and his words. To a large circle of young people he has endeared himself peculiarly, and many of them will date their first interest in home missions to his contagious enthusiasm. For the Home Missionary Society he has done much in promoting confidence, in

stimulating gifts, and in multiplying appeals by his pen and his voice, which will have a permanent value.

If wonder should be felt that a man so manifestly fitted for long and growing influence as a missionary secretary should turn aside to any other work, the solution must be found in the fact that he returns to an old and early love,—his love of the Bible and to his deepening conviction that to interpret and enforce its teachings is fundamental to all true missionary spirit, and absolutely essential to the welfare of the nation. With this high and noble view of the work he enters upon new duties, carrying with him the esteem and love of his official brethren and followed by their warmest wishes and most earnest prayers for his success.

## *The Work and Methods of the Congregational Home Missionary Society*

(*It is to be assumed that most of the adult membership of our churches are fairly well acquainted with the object and methods of the Home Missionary Society. But to a large body of more youthful members they are, by necessity, less familiar. It is chiefly for the benefit of this latter class, which we earnestly desire to interest, that the following statement is put forth:*)

### I.

#### **PLANTING THE CHURCH**

TO plant the *Church of Christ* in destitute communities is the prime object of the Society. There are many such communities in the West and South, and even in the longer settled states of the North and East. Before the days of rural free delivery, the United States Postal Directory sometimes added nearly one thousand new post offices to its list every year. Most of these mean a community, destitute as yet, of religious privileges. The home missionary, bearing the Society's commission, enters and explores. He gathers the Christian people together, explains his mission, and appoints a public service. Wherever the people are so minded, he assists them in organizing a church, in gathering the children into a Sunday school, and in starting a subscription for the support of a pastor. So a new center of religious influence and Christian civilization is established.

### II.

#### **SUSTAINING WEAK CHURCHES**

Many churches in new, and sometimes in old communities, are unable by any measure of sacrifice to raise a living salary for a pastor. This is particular-

ly true of young churches in new city wards. Without some help from outside they would surely die. In this distress they apply to the Home Missionary Society for help. If the case is worthy and the promise of growth is hopeful, the Society listens to their appeal and makes a grant of money to supplement what the people are able to raise, thus making up a living salary. So the pastor becomes a missionary of the Society. In eighty years four-fifths of the entire body of Congregational churches in the United States have either been planted in the way described, or have received aid in their time of need.

### III.

#### SELF-SUPPORT

It is expected and demanded that churches thus planted or sustained, shall, as their ability increases, graduate from a condition of dependence and themselves become contributors to the Society's treasury for the help of those still in need of assistance. Thus, during the last year, sixty such churches have assumed the entire support of their own Gospel ordinances, and during the last eighty years about three thousand five hundred such churches have been brought to self-support.

### IV.

#### FOREIGN SPEAKING CHURCHES

During the past twenty-five years the Society has turned its attention especially to foreign speaking people. Three foreign departments were opened in 1883 and skilled superintendents were appointed to direct missionary work among the Scandinavians, Germans, and the Slavic races. The work has grown. More than two hundred of the Society's missionaries are preaching every Sabbath in thirteen different tongues to as many nationalities, and during these twenty-five years more than three hundred foreign Congregational churches have been planted and are being nurtured to strength and self-support. Where foreign churches cannot yet be gathered, missionaries are trained and appointed to visit the people in their homes and to instruct them in religious truths. No part of the Society's work is more hopeful or rewarding than this. Twenty-five years of success have proved, beyond the last doubt, that the immigrant of every land and of nearly every grade is convertible into an American citizen, a devout Christian, and even into a loyal Congregationalist.

### V.

#### KEEPING THE CHURCHES INFORMED

Not the least important aim of the Society is to inform and enlighten the churches as to their missionary work. A valuable and growing body of literature has thus been developed which is offered to the churches, for the most part, without cost. *The Home Missionary*, now in its eightieth year, is a current history of the home missionary movement down to date, and if the testimony of many readers may be accepted, it is the best magazine of its kind—and only fifty cents a year. *Congregational Work*, with its home missionary department, has 30,000 subscribers—at ten cents a year. Missionary leaflets for old and young,—consisting of concert exercises, programs for missionary meetings, vigorous appeals, material for home missionary sermons and addresses, and stories of interest, have multiplied to several hundred. They are in constant demand and are to be had on request. It is assumed that the continued interest of our churches in their home missionary work is dependent upon a widely disseminated and carefully nurtured intelligence. To this end enlightening literature has never been economized. No church, no pastor, no missionary leader, or teacher, need remain in ignorance of the Work, Methods and Achievements of The Congregational Home Missionary Society.

# *Our Country's Young People*

## *A Personal Word*

THE hearty response that has come during the past four years from a very large number of pastors and members of Congregational Churches throughout the country to personal letters, and to articles and appeals published in the pages of THE HOME MISSIONARY, seem to justify the printing of the following communication:

December 3, 1906.

### The Executive Committee of the Congregational Home Missionary Society.

GENTLEMEN:

There has been a growing conviction in my mind, for several years, that my energy should be concentrated on forms of Evangelistic work in New York City, and in behalf of an organized National movement for the furtherance of Bible study.

The opportunity for the achievement of this two-fold purpose having come to me, I have decided that it is my duty to take prompt advantage of it.

Therefore, I present herewith my resignation as associate secretary of the Congregational Home Missionary Society, with the request that it take effect on January 31, next, or as soon thereafter as in your judgment the interests of the work committed to my care will permit. I have been led to take this step after long and careful consideration, and while it is not easy to sever the pleasant relations that have existed, I feel it my duty to do so.

In looking back over the four-year period of my connection with the Society, it is encouraging to discover several signs of progress. A brief summary of advances made in work

for which I have had special responsibility, other than that of the regular routine work of the office, and that connected with public speaking and home mission conferences, may be of interest.

(1.) THE HOME MISSIONARY has been thoroughly modernized in its typography. In its new form and style, and under the editorship of Dr. Clark, it has won renewed favor throughout the churches. Furthermore, through a large increase in its receipts, its cost to the Society has been greatly reduced.

(2.) Nearly all of the important literature of the Society has also been modernized, and in attractiveness is probably unsurpassed by that of any other home missionary organization.

(3.) An entirely new and valuable literature for young people has been built up. Twelve attractive booklets, filled with fresh, definite and practical suggestions have been issued, and a large variety of programmes for young people's meetings have been supplied. It was my privilege to write the first home mission study text-book, published by the Young People's Missionary Movement. It has had a large use, not only among young people of our own denomination, but among the young people of the Presbyterian, Baptist, and various other religious bodies. Its publication and use marked the beginning of a new era in home mission interest among young people.

(4.) In connection with the financial interests of the Society, so far as contributions from living donors is concerned, unusual progress has been made. The receipts of the National Society from living donors last year were over \$70,000 in excess of the receipts from that source the previous year, and were in excess of the receipts from living donors during any one year of the last twelve years.

This notable advance of last year has been maintained thus far during the present year.

I am very thankful for the many kindnesses and courtesies that have been shown me throughout these years, and I wish to express, heartily, to members of both the present and former Executive Committees, my gratitude therefor.

I shall treasure also through the coming years the remembrance of my very happy association with those with whom it has been my privilege to be affiliated in the office.

I shall count it a privilege to co-operate in any way within my power in furthering the interests of the So-

ciety in future years. I am,

Yours very sincerely,

Don O. SHELTON.

In response to the request of the Executive Committee, I have arranged to give as large a part of my time to the work of the Congregational Home Missionary Society, in February and March, as my new work will permit. This continued affiliation with the work of the Society will afford opportunity for further communications through the pages of THE HOME MISSIONARY.

*Don O. Shelton.*

## Missions in the Sunday-school

### HINTS AND SUGGESTIONS

THE Young People's Missionary Movement has just issued a valuable work on *The Sunday School and Missions*.\* It contains a report of the conference on this subject held last summer at Silver Bay, Lake George. Within its pages are a variety of excellent suggestions as to the importance and place of mission study in Sunday schools. The addresses, several of which are printed in full, indicate that the benefits ascribed to the conference are not overdrawn.

Readers of THE HOME MISSIONARY, we are sure, will find useful the practical plans suggested at this conference.

Our first selection is from the address given by Dr. John Franklin Goucher, permanent chairman of the committee. He said, in part:

The library method is giving away to the laboratory method. 'Activity opens all the channels of approach to the soul.'

The divine promise is, 'If ye do, ye shall know.' Soul culture results from or consists in its reactions. The knowledge of God must come by expression and activity. Neither the aim nor the method of the Sunday school has kept pace with the progress in secular education during the past decade. The teaching function has been exalted and is becoming more and more of a science. The tendency of all first-class schools is 'away from words to things, from symbols to objects, from text-books to laboratory, from learning by rote to learning by doing.' The Sunday school faces a dilemma. It must become a giant or it will become a dwarf. If this Conference should result in a clear vision of the problem which childhood presents and should call the church to address herself with singleness of purpose to develop, through the church school, practical and comprehensive methods adequate to the problem of utilising childhood as the great opportunity and responsibility in the evangelization of the world, it would mark an epoch in the advancement of the Kingdom.

On the place of mission study in the Sunday school, from the view point of Sunday school editors, Mr. Charles G. Trumbull, editor of *The Sunday School Times*, gave some

\**The Sunday School and Missions: Young People's Missionary Movement*, 156 Fifth Avenue, New York. Single copies 50 cents; three copies \$1, prepaid.

wise and helpful hints. Mr. Trumbull said that the Sunday school is not a branch, or a department, or a child of the church. "The Sunday school IS the church, engaged in the most important work that God permits men to do. It is the church engaged in carrying out the great commission, making disciples, or learners, of all men."

The Hon. Samuel B. Capen, LL.D., President of the American Board, spoke on the place of mission study in the Sunday school from the viewpoint of the missionary boards. Respecting the offering in the Sunday schools he said, in part:

It is essential that we dignify the offering by treating it with more reverence. In too many of our Sunday schools it is regarded as an incidental and almost an unimportant matter. Envelopes are passed around, and little or nothing is said about the gift either from the superintendent or the teacher. Ofttimes the Sunday school knows nothing about the object to which it is contributing, and the whole method is too often utterly unworthy of this part of the worship. It is essential that we give it a better name. Above all things else, let us never call this offering to God a 'penny contribution.' It is no wonder that the older children begin to despise it, thinking it only belongs to the little children in the infant department. That was a cutting sarcasm in a magazine article which said: 'Bring up a child to contribute a copper cent, and when he is old he will not depart from it.' A friend told me recently of his experience. He was away from home on a summer vacation and at the close of the Sunday school the superintendent came to him and asked him if he had not made a mistake in the contribution. When he expressed his surprise at the question the superintendent replied, 'I found a nickel in the box and I thought you must have made a mistake, and here is four cents back again.' It never dawned on this superintendent that any one could give over a cent at such a time. Let us do away forever with the word 'collection' and 'contribution' and call it an 'offering,' which has in it some thought of sacrifice. By recognizing these things it will help us much to teach our children the great truth of Christian stewardship.

Evidently one of the brightest addresses given at the conference was

that by the Rev. Dr. A. L. Phillips, on "Missionary Work Through Existing Organizations." The humor in Dr. Phillips' address was for a purpose, though. This fact is indicated by the following selection:

One summer vacation I was a little bit bothersome to my mother and father, and they found out that there was an old field school near, and they thought they had better send me to it to keep me out of mischief. So I went, and I have been glad of it ever since. I didn't learn anything in the world but mischief. We played a lot of things, marbles, mumblepeg, town-ball—didn't have baseball—leapfrog, and all that sort of thing. Right out on the large playground in the woods we had an institution called a 'Flying Jinny.' It was made by cutting down a sapling about breast high and cutting a shoulder on it, and then putting on a big plank with a hole in it. Then you sit on one end and your girl on the other, and go round and round and have a lot of fun. You could ride until you had to fall off. That was a great institution, the 'Flying Jinny.' You know they have taken it up into modern life now, and they call it a merry-go-round, but it is the identical old thing. It has now a steam engine that runs, and also plays. It runs around on a platform on which are lions, and horses, and sofas, and elephants, and giraffes, and all sorts of things. You pay your nickel and you ride. But the curious thing about the 'Flying Jinny' and the 'Merry-go-round' is that when you get on it you think you are going somewhere, you think you are doing something, but you get off where you got on. I have seen the whole Sunday school on the 'Flying Jinny.' The pastor gets on and rides for once the noble lion. The superintendent chooses the giraffe because he likes to ride high. The choir leader is there on a beast—nameless here, but that makes a noise. Ever seen any Sunday school like that? Here is a great world lying in darkness and sin, but here we are just riding around, just riding around. Are you on it? I have got off, and I'm going to stay off.

The volume contains a useful bibliography, classified in part as follows: Principles of education; principles of religious education; childhood; adolescence; principle of teaching; Sunday school teaching; organization and methods; grading and curriculum; suggestions to parents.

# *Needed! New Zeal for the Christian Conquest of America*

THE Rev. H. H. Kelsey, pastor of the Fourth Congregational Church, Hartford, Ct., has been giving special consideration to present conditions in Congregational churches. While Mr. Kelsey acknowledges the noble service record of the Congregational churches and states that their gifts have enriched the nation and the world, and still do, and will, he finds that there are aspects of the situation in our Congregational churches in this present which may well cause every Congregationalist to inquire whether for the sake of the country, the world, and the Kingdom, we ought not now to give a new heed to the nurture and development of our own life..

We have stopped growing. In the decade 1884-1894 our average gain was 125 churches a year. In 1890, we added 168 churches. In the decade 1894-1904 we added but 57 per year. In 1904, our gain counting out Hawaii, was but two, and in 1905 we added but three churches. This stopping of growth followed immediately the decrease of receipts by the Home Missionary Society. In the year 1880, Congregationalists ranked first in point of numbers in the United States, in 1890 we ranked

tenth, and in 1900 eleventh; now we must be twelfth, or lower. This humiliating record means that our individualism in church life is proving its weakness for conquest in these times. It also discloses our lack of generalship in denominational affairs. It also shows what has happened, and will happen, as long as our Home Missionary Society is compelled to cut off appropriations from all missionary fields and workers. This record means that we have opportunities in city and country from the Hudson River to the Pacific, which we cannot enter.

Mr. Kelsey shows that we are not a soul-winning church. 2,390, or 41 per cent of our churches did not add a single member on confession in 1905. He points out that we are losing our constituency of young people. "In 1900," he says, "the membership of our Sunday schools exceeded the membership of our churches by 106,887. In 1905 there were 15,586 less in our Sunday schools than in church membership. Such a loss as this does not obtain in any other denomination."

His fourth important statement is to the effect that we are not producing our own ministers. His fifth point stated in his own language, is as follows:

We are increasing in wealth and proportionately in the home expenses of the churches, but during the period in which wealth has increased approximately fifty per cent we have made no increase in reported benevolent gifts; rather are we giving \$100 less per church now than we gave in 1894.

What do these facts mean? Mr. Kelsey says that if they mean anything they indicate a waning spiritual life and decrease of aggressive energy. With all the loyalty, he continues, and generous giving and ardent Christian life in our churches, alas, for the revelation of denominational loyalty and Christian patriotism disclosed by the treasury of our Home Missionary Society. He continues:

The trouble is deep in the life of the churches, and its remedy is not in any new organization of home missions, or other form of denominational activity. Needful and helpful as such measures may be, they will be superficial and inefficient unless they produce, or are the product of a radical change in the life and local endeavor of our churches. We may not blink our eyes and ease our consciences by smooth words; we must face these facts before the throne in our pulpits, in our Sunday schools, in every parish.

That there may come a new era of progress, Mr. Kelsey says we must have three things:

1. A new denominational leadership.
2. A new birth, in pulpit and pew, of evangelistic purpose and passion. And

3. *A new conception of the function of our Home Missionary Society, and such support from all the churches as will enable it to take prompt advantage of over 200 present definite opportunities for founding new churches among foreigners and in cities.*

These specific opportunities, as shown by additional reports received from Home Missionary State Secretaries and Superintendents within the past few days, now aggregate 308. Conservative statements by men who are thoroughly acquainted with the home mission needs of the various states show that there are now

*94 opportunities in Cities for the planting Congregational churches in small towns;*

*63 such opportunities for the undertaking of new work among foreign-speaking peoples; and*

*94 opportunities in Cities for the forming of Congregational churches without encroachment on the work of any other denomination.*

The generous financial aid of all new and old friends of the Congregational Home Missionary Society is required that these splendid opportunities for extension may be met.

# *The Church at Easter Corner*

BY REV. CHARLES N. SINNETT

I was traveling over the prairie one dark, oppressive spring day when I found that the main trail which I had been following divided into so many smaller ones that I was uncertain which one to follow. As no house was near where I could make inquiries about my way, I was very glad when I heard quick hoof-beats behind me. The rider of the fleet pony gave me a cheery greeting. When I told him of the point which I desired to reach he said, "Take either of those right hand roads. They seem to widely diverge, but they all lead to Easter Corner where you see the white church."

"Easter Corner," I said with keen surprise when I had thanked the man for his kindly helping. "I have never heard of that place before."

"We had little chance for choice about the name," the man smiled. "The first people who moved here were Yankees. They seldom feel at home unless a town has a center and a corner to it, or has a port, or ville, at the end of it. Good solid folks they are, too. They hold as fast to the Bible, and all good things, as they do to old New England names. When there were only three families of them here they started a Sunday school, and made plans for having a church built as soon as that was possible."

"They must have worked hard," I said, "for that is a good church. And there is no village near it as yet, only the scattered houses on the prairie."

"True," said the stranger, "and on the Sabbath nearly every seat in the church is filled when it is at all possible for the people to get out. Tomorrow is Easter, and I am one of the committee to go and see each family, and aid in all ways we can those who cannot easily get ready for that precious service."

"Well, there was always one great difficulty in the way of building yonder church. That was the sturdy blacksmith who came here from a Western neighborhood where he had never been used to the customs and services which the Yankees and Scotch people here counted as all-important for a community which wanted to prosper. The defiant way in which he announced that no one would ever see him in church, or his children in the Sunday school, made many of the people look askance at him. He was a stout, brawny man, and when he brought his hammer down on the anvil to emphasize what he said and thought, he knew that some of the people would go away and call him a stumbling block. And that only seemed to make his heart harder."

"Can I not see this man as I go by the church at the Corner?" I asked.

"Yes. Be sure and grasp him by the hand. The grip which he will give you in return will assure how strong he is, and that his strength goes steadily out for the helping of Christianity. I wish he might tell you the story of his life. But he will not do it. He only once spoke of that emphatically. That was the day when we felt sure that a church would be built at the Corner.

"Yes, sir, but for that man who seemed the greatest barrier to the progress of the church we might not have had that comfortable building for many a year. He would say it was all the work of the young minister who came to preach to us early in the spring of 1889. But we all have our way of putting the story—though there will never dawn the day when any of us will leave that noble student preacher out of the victory which was wrought for the truth here. His first sermon had nothing striking about it.

But when he came to make his visits from house to house we saw clearly how the Lord was with him.

"The first week he was with us he asked all who were interested in the work of the church to meet him at the school house on Friday night. And many of us went there with good hearts. We hoped that the foundations of much future good might be laid. But there was not one among us but was thrilled with surprise when, just as the meeting was about to be opened, the sturdy blacksmith came into our midst, with his entire family.

"Then our young preacher rose to his feet with such a joy on his face as seemed to give us a relief from all embarrassment, fear and doubt. He said in that quiet, even tone of his, 'Mr. Leonard, I am glad to see you here. We are to make plans for the future, and you can greatly help us.'

"I know what you mean by the future,' the blacksmith said with the tears chasing each other down his cheeks, though his voice had in it the clear ring of the hammer on the anvil. 'The coming Sunday is Easter. You want to plan for that, and for building a church. I don't know much about the Easter—only that it means Jesus rose from the dead, and is here to help us roll things into line."

"That is your way of putting it, and its good enough for me," he said turning to the young minister, and bringing his hand down emphatically on the desk before him. 'And you and Him have helped roll me into line.'

"'Neighbors,' he said, suddenly turning to us his fat glowing face, 'you've talked of me as a stumbling block, the rock which needed to be rolled out of the way, and I've deserved it. But you've made a mistake as well as I—in the way you put this thing into speech. This young minister made me see the whole thing when he came calling down our road. I stood at the door of my shop as I had when the other preachers here came along on their calls. I challenged

him as I did them, 'that is my house. No one of us go to church. If you dare to go near the door I will toss you over yonder wire fence.'

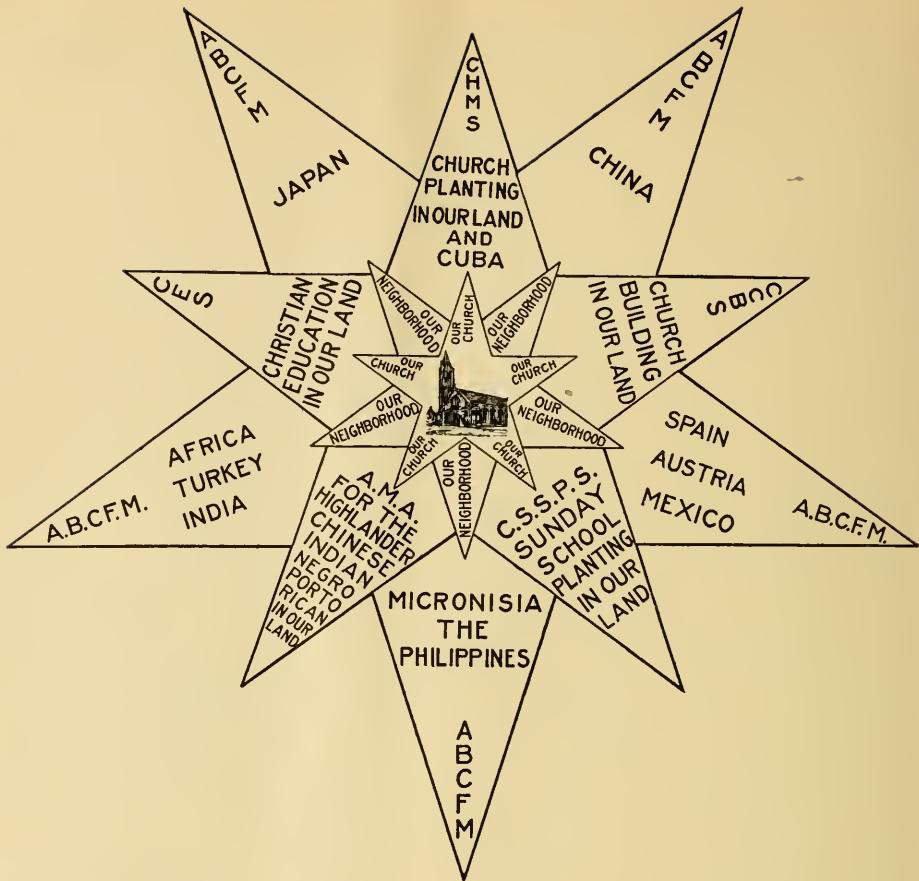
"He looked straight into my face and said, 'We need your help, and some time you will gladly ask me to your home.' He shot this feeling through and through me, 'you are out of the way, but you will come into line. You'll be like the big stone in a wall—or the corner stone of the church we must build here. I'm not going to do this. God will do it.' I seemed to feel like a big stone which is on a dray, stoneboat, or whatever you call it—and being moved on to a place where I'd always help to hold something up.

"He looked at me as I look at something I'm making when it is red hot from the fire, and I strike it till the sparks fly right and left; but his was God's hammer of love. All he said was, 'We shall want you at the meeting with us Friday night.' He went on. And I am here. I believe in God's work and will help in all things good. These are hard seats—we can have some better ones before Easter Sunday.'

"Then he suddenly turned to the young minister and said, 'I hope I've made no mistake about God wanting to roll all the barriers and stones into line: nor in coming right along as soon as I felt Him moving me?'

"And then we all with glad hearts made answer with our young minister, 'you are right. God bless you! God bless you!' And then with prayer, praise, and hymns, we laid the sure plans for the building of yonder church. Is it any wonder that we in our gratitude named the spot 'Easter Corner,' when God so clearly taught us our duty toward all the stones and barriers which we say lie in our pathways?"

"It is a true name," I said gratefully. "I will see this noble blacksmith. The story of his conversion shall be told."



## *An Appeal to the Eye*

THE accompanying chart is furnished by Miss M. C. E. Barden of Lewis Avenue Congregational Church, Brooklyn, who is an experienced missionary worker, and has had gratifying success in interesting children and young people in home and foreign missions. Miss Barden's experience has taught her the value of the eye-gate as a means of impressing great truths. A very brief study of the outlines of this chart will demonstrate its value for this purpose. Pages of statement and appeal would not make its meaning more clear than it now reads to the eye. "Our Church,"—"Our Neighborhood,"—"Our Land,"—"The World," tell the whole story of the Kingdom of God on earth and the stages by which it is coming and to come. This chart, when enlarged and hung before a group of young people, has proved to be of immediate interest and great practical use. With the printed cut for a guide, a bright boy with an ordinary facility in drawing can make the necessary enlargement and may receive an impression that will last for a life time. We commend it to children of all ages, to mission class teachers and leaders, and to pastors, who find it useful at times, to demonstrate to the eye the missionary function of the Church of Christ, concerning which they preach so often to the ears of their people.

# *Women's Work and Methods*

## **What Does Congregationalism Mean?**

BY MARGARET L. KNAPP

**N**OT a creed; not that our ancestors came over in the Mayflower; it means something else! It means a way of government according to which the power to shape the policy of the church, and to decide what its course shall be, belongs to its membership, and not to its officers or committees. It is government by the whole body, and not by a few. In practice, prudential and business committees are often given considerable freedom so long as it is understood that they are not the power; the church itself is the power. This way of governing a church is severely democratic.

It is being said of us to-day that there is more ignorance among us of our own church principles than is met with in any other denomination. Certainly, a very weak spot in our women's organizations is their unconscious want of loyalty to the Congregational spirit. That this want of loyalty is unconscious it would be hardly fair to doubt. After considerable study into the causes of it I am convinced that one cause is this:

Many clubs in their inexperience start out with a constitution more or less copied from their State Unions, allowing their executive committee to exercise the powers of a board of directors. This is wrong in principle. A State Union is an *Association* of societies, and as such is obliged to give quite full powers to a board of directors in order that its business may be done between its annual meetings. The Congregational idea does not admit of a board of directors in the case of an individual club. Its reason for existing is to bring out the powers of all, and its business should be done as far as possible in executive sessions of the whole body. All plans involving

taxation, raising money, entertainments, etc., should be brought forward at the general meeting, and the will of the members ascertained, before the executive committee are allowed to make any arrangements. People often feel it to be a breach of etiquette to express their real opinions after matters have been arranged in a private session, and brought forward for a merely nominal vote. Remember that it is for the *membership* to shape the policy of the club, not for the executive committee. The club has rights over the executive committee; the executive committee has no rights over the club. As this point is often misunderstood, I will give a few actual instances of what is not correct under Congregational rules:

A retiring president announces to her club of grown women that she has been so fortunate as to secure for them a president whom she is sure they will all like. No election is held, and the members are not asked what their will is; they are "instructed" to receive the president's choice. This is not allowable.

The chairman of a committee is responsible to the club, and must act according to her instructions, but no other officer has *ex-officio* rights to overrule her arrangements without consulting her. Once the committee for part of a church entertainment asked a young college man to give the necessary readings. At the final rehearsal the person who proposed the affair told him that she thought she would read it herself, took the book out of his hand, and left him to retire to a back seat without a word of thanks or apology. The chairman felt the courtesy to her friend, and declined to serve again.

When a program has been approved and printed it becomes the property of the club, and cannot be set aside except by a general vote. Should any emergency arise when it is necessary for the executive com-

mittee to act for the club, it is not enough to notify those who have already prepared their papers that they will not be read; they must be consulted, and their consent must be obtained.

It would generally be permitted to an executive committee to vote money in the treasury to its regular objects, when there was no time to call a meeting; but they have not the right to fix a tax without submitting it to the members for approval. What members *vote* to tax themselves is one thing; but it is not for any committee in a church society to say how many members shall contribute. Honorary members with no vote and no privileges should not have tickets sent to them to sell. Girls not members who are asked to wait on table, should not be expected to pay for their luncheon. Not the amount of the tax on tea, but the fact that they had no voice in the matter, was what brought about the revolt of the Colonies. Great difference of opinion exists about some of these ways of raising money, and if they are chosen they must at least be equitable to all.

Auxiliaries making these mistakes may be doing very good work in some ways, but they are not Congregational in spirit or method. *Congregationalism is democracy of government.* Would that I could make these words stand out on the page so that every woman who reads them would take them to heart! There are lines of cleavage in our large city churches which have no right to exist. Ways of raising money shut out the poorer women of the congregation from participation. Girls come home from college eager to serve, and are ignored by the very society which should welcome them, or they find themselves ciphers at a meeting where all that is of importance has been practically settled by a few beforehand; and they have no choice but to form circles of their own, where the members are on an equality.

If you are forming a new auxiliary,

do not admit in your constitution such a phrase as: "All matters requiring debate may be referred to the executive committee;" it is not sufficiently democratic for the individual club. "It shall be the duty of the executive committee to execute the will of the club, and to assist it to develop its plans"—this is the idea to follow. Change your committees often enough to avoid any "government within a government" system. At the beginning of the year, call for the members' opinions as to the policy they wish to adopt for the coming season—what kind of a program they want, what ways of securing offerings—and then allow the executive committee to put those plans in shape. Give opportunity for new suggestions at every meeting. You will find that members who have sat silent hitherto will be willing to express themselves when the right atmosphere is secured.

Members say: "Oh, there's no need of being "too parliamentary" so long as the 'spirit' is all right." I do not know what they mean by that. The spirit of an organization is never right when there is any disposition not to respect the members' rights equally. Justice, equality, democracy, are not parliamentary notions, they are principles which our church represents. The time has now come when the women of our denomination must master those principles if they do not wish to become a drag on the wheels. With a whole nation moving more and more toward democracy, the Congregational Church never had a larger mission before it than it has to-day. How far are you exemplifying its ideas in the conduct of your own organization?

## A Real Live Missionary

By GRACE C. WHITE

**T**HE CHAIRMAN of the Missionary Committee voiced the feelings of the whole committee when she said, "We must devise some way of reviving the interest of

our Church in Missions and also of creating an interest where there is none. Four conditions seems to face us: first, our monthly concerts are poorly attended; second, our younger Christians feel no interest, no responsibility, then thirdly, the few who remain faithful are greatly discouraged; and all the while the fourth fact remains, that we cannot do away with missions, they are the life of the Church. What, then, are we going to do?"

The other four members looked equally perplexed.

"I think," said Mrs. Daniels, "that we ought to get some one from the field to come and speak to us. It is so different listening to an eye witness who has been in the thick of the fight." There were nods of approval as she added, "It is the extraordinary speaker that draws attention, and a real live missionary is an extraordinary person."

"I like that suggestion," said Mrs. Farnum the chairman, "and it is a long time since we have heard a real live missionary."

"Yes, and I well remember that time," said Miss Buck, "when a missionary came to us from Armenia and the church was full, and the collection for her school was eighty dollars." A smile, which grew into a gentle laugh went round as Mrs. Farnum remarked, "We can trust you Miss Buck to remember the details of all our former triumphs for missions, and were it not for you we should have given up long ago in despair."

"Oh, it is no credit to me," she exclaimed, "for a missionary spirit was as much a part of my inheritance as my eyes." "What else could I have with the family record of my great uncle as one of the first missionaries to the islands of the Pacific,—and my two aunts, one of them a missionary to India, the other to China and my own sister in Turkey?

"If we have a returned missionary," said the president, "it would cost us a few dollars for fares and other pos-

sible expenses; have we enough money in the treasury?" Miss Buck reported seven dollars to the good, and moved that one of the committee be appointed to write to the rooms and obtain a speaker. This was heartily approved and Miss Buck was appointed to take charge of the first meeting. The next day she called on the minister's wife, and between the two certain plans were laid for reviving missionary interest in the Delpont Church—plans that did not come to light until some time after. But enough leaked out to excite curiosity and to impress the people that there was something of a treat in store for them at the next missionary concert, as the committee has secured Miss Eniligna Kcub who was to speak on missionary work in Bulgaria, wearing native dress. The name was convincingly foreign, and curiosity to see and hear increased. The church was well filled when, with the last stroke of the bell, the pastor and Miss Kcub entered. Such a treat as she gave them! Such a portrayal of the self-denying life of a missionary to that country! Such a plea for greater missionary spirit at home!

By request of Miss Kcub the pastor announced that the collection would go directly to the treasury of the missionary committee to be applied by them to whatever field they thought most needy. The experiment had been a success and the collection was over forty dollars, the only regret of the committee being that after all of Miss Buck's labors she was obliged to be away from the meeting. It could not have been better, it was told her.

Miss Buck had been so successful in the first attempt that the committee ventured to ask her to take charge of a second meeting. Again, the church was filled to its seating capacity, when the pastor and the speaker, with the unpronounceable name of Miss Rehtse, dressed as became the rank of a high caste Hindoo widow came in. She spoke of life in India, its child widows, its terrible customs, its persecutions, its famine of soul and body,

its need of the bread of life. The audience was deeply moved, thrilled, and the collection excelled the previous one.

The next two monthly concerts were to be given to Home Missions, and again the committee asked Miss Buck, who was acknowledged to be the best speaker in the church, to take charge of the meeting and to occupy the time. She hesitated. On two previous occasions the house had been filled and the people were moved to generous giving; could she make the needs of the home land equally attractive? Well, she would do her best. It was even discussed whether it might not be better to hold the meeting in the chapel, and so provide for a smaller audience. But fortunately, as the event proved, the church was opened and the people remembering the double treat they had already enjoyed crowded the house, some of them doubtless wishing that they were to hear another "live missionary." But with Miss Buck's first sentence their attention was won. "It is good to be at home, to speak freely as in the home circle of what the other members are doing in Christian America, our America so beautiful compared to Bulgaria or India, so generous, so prosperous and yet so much in need of our united efforts to keep her true to Christian ideals." There was a charm in the speaker's manner and in her voice, though they had heard it so often which kept them in eager attention. Could these things be? These stories of the frontiers, heroism of the Mountain Whites, of Southern conditions, of mill populations in New England? It was thrilling and wellnigh incredible, and to the surprise of the people themselves the collection taken, in spite of the committees fears, was the largest yet.

The time for the fourth and the last concert of the season came. No field had been designated, but the pastor gave notice that something in the

nature of a confession would be made to the audience. Again the house was filled; after a service of song the pastor rose and stated that it was the missionary committee for whom he was to make confession. They had been so nearly in despair over the lack of interest in missions that it had been decided to secure two missionaries, "real live ones" to speak, and the matter had been left in the care of Miss Buck? The decision to have such speakers was announced, when it was found that they could not be had from any quarter.

"Miss Buck, after consulting with me, decided to use the gift of impersonation which God had given her, and to appear before you in the garb of a Bulgarian to plead that country's need. For weeks she studied the situation, went to converted Bulgarians in one of our cities and gathered information as to customs and conditions, secured her wardrobe and appeared before you.

"Another month came and no returned missionary was available. This time after more diligent study Miss Buck appeared as a Hindoo widow, and surely, no genuine Hindoo could have stirred us more deeply. If you had spelled her foreign name backwards her secret would have been betrayed. But neither in Miss Eniligna Kcub or in Miss Rehtse did you recognize Miss Esther Angeline Buck whom you know so well.

"But last month you knew your speaker and still your interest did not wane and your contribution was a generous one. So now, it is that the committee would have me confess to you, that they have been at fault in not making the subject more attractive to you in the past; for it has been proved by this experiment that it is the subject clearly presented and not the person that has held your interest. It is their hope and mine that the interest will never flag again."

# Appointments and Receipts

## APPOINTMENTS

December, 1906

### Not in commission last year.

**Curry**, D. L., Washtucna, Wash.  
**Dabzelle**, George, Lusk and Manville, Wyo.  
**Hemenway**, Frank W., Indianapolis, Ind.  
**Jackson**, John A., Columbus, Mont.  
**Junkin**, E. A., Granby, Mo.  
**Kern**, Andrew, Inland, Nebr.  
**McArthur**, W. W., Englewood, Colo.  
**Nisson**, Neil, Kansas City, Mo.  
**Porter**, John, Sulphur Springs, Grand Forks and Williams Fork, Colo.  
**Rice**, Charles W., Lusk and Manville, Wyo.  
**Woodruff**, Lyle D., Big Timber, Mont.

### Recommissioned.

**Albrecht**, George E., Minneapolis, Minn.

**Bjorklund**, Ernest V., St. Cloud and Sauk Rapids, Minn.  
**Bobb**, J. C., Fountain, Colo.  
**Capshaw**, Benjamin P., Baltimore, Md.  
**Clark**, O. C., Missoula, Mont.  
**Fisher**, Herman P., General Missionary in Northern Pacific Conference, Minn.  
**Holbrook**, Ira A., Guthrie, Okla.  
**Jenney**, E. W., General Missionary, So. Dak.  
**Jones**, John E., Nekoma, No. Dak.  
**Jones**, Richard, Brentwood, So. Dak.  
**Jorgensen**, Jens C., Ogdensburg, Wis.  
**Peters**, John, Fertile, Minn.  
**Slavinskie**, Miss Barbara, Bay City, Mich.  
**Smith**, Zwingle H., De Smet, So. Dak.  
**Stover**, Howard C., Council, Idaho.  
**Thompson**, Thomas, Worthing, So. Dak.  
**Washington**, Alonzo G., Burtrum, Minn.

## RECEIPTS

December, 1906

### MAINE—\$11.

**Wells**, 2d, 6; **Winslow**, 5.

### NEW HAMPSHIRE—\$136.76.

**Bristol**, 9.35; **Claremont**, 26.44; **Frances-town**, 15.45; **Lebanon**, 42.73; **Pelham**, 18; **Sanbornton**, 24.79.

### VERMONT—\$220.07.

**Barre**, 2.50; **Benson**, C. E., 11; **Bridport**, S. S., 1.14; **Brattleboro**, Central, 146.48; **Cornwall**, S. S., 5; **Dorset**, S. S., 10; **McIndoe**, 13.95; **North Bennington**, S. S., 15; **Williston**, 15.

### MASSACHUSETTS—\$2,034.03; of which legacy, \$16.56.

**Mass. Home Miss. Soc.**, by Rev. J. Coit, Treas. By request of donor for Cuban Work, 1.75. **Alliston**, 52.55; **Attleboro**, 2d, 75.08; **Auburndale**, 25; **Boston**, A Friend, 25; **Bridgewater**, Central Sq., 4.65; **Chicopee**, 3d, 4.02; **Chicopee Falls**, 2d, 20; **Cliffondale**, 1st, 22; **Cohasset**, 2d, 20; **Coleraine**, 5; **Dalton**, 1st, to const. W. E. Tilton, T. E. Warren, C. A. Drake, Mrs. H. Hall and P. W. Fritsch, Hon. L. Ms., 263.04; **Dudley**, 1st, Mrs. C. E. Bateman, 1.51; **Enfield**, M. A. Smith, 25; **Falmouth**, 1st S. S., 5.53; **Fitchburg**, Calvinistic, 143.04; **Granville Center**, 10; **Hadley**, 1st S. S., 5; **Holyoke**, A. H. Dawley, 1; **Lee**, S. S., 25; **Lenox**, H. Sedgwick, 25; **Leominster**, F. A. Whitney, 15; **Manchester**, 10.10; **Monsen**, Ch., 106.19; Mr. F. A. Wheeler's class in S. S., 2.03; **Newburyport**, Estate of Miss H. H. Savory, 16.56; **Belleville**, 48.10; **Whitefield**, 25; **Newton**, 1st, 71.53; **Central**, 140.39; **North Andover**, 25; **Palmer**, 2d, 40.95; **Pittsfield**, Pilgrim Memorial, C. E., 5; **Rehoboth**, 8.05; **Roxbury**, Walnut Ave., S. S., 20; **Royalston**, 1st, 16.31; **Shirley**, Miss P. M. Lee, 6; **Somerville**, Winter Hill, 20; S. S., 12.67; **Southbridge**, 4.75; **So. Deerfield**, Mrs. H. A. Maynard, 3; **South Weymouth**, Mrs. M. A. Fearing, 1; **Swampscott**, 1st S. S., 3.84; **Tewksbury**, 9; **Tyngsboro**, Evan., 2; **Webster**, 5.30; **Westfield**, 1st Ladies' Benev. Soc., 1; **West Groton**, 5.02; **West Somerville**, Day St. S. S., 8.07; **Winchester**, 2d, 1; **Worcester**, Union, 20; Hope, 18.

**Woman's H. M. Assoc.** (of Mass. and R. I.), Miss L. D. White, Treas.  
Salary Fund ..... \$454  
Groton, Mrs. E. P. Shumway, to  
const. Mrs. J. T. Sawyer an Hon.  
L. M. ..... 50

### RHODE ISLAND—\$357.36.

**Rhode Island H. M. Soc.**, by J. William Rice Treas. **Providence**, Beneficent, 50.47; Union, 234.49. Total, \$284.96.

**Bristol**, 30.34; **Providence**, Beneficent, S. S., 20; Free Evan., 14.50; **Woonsocket**, Globe C. E., 7.56.

### CONNECTICUT—\$8,631.36; of which legacies, \$6,225.09.

**Miss. Soc. of Conn.**, by Rev. J. S. Ives, 138.66; **Berlin**, 2d, 35; **Bridgeport**, 7.47; H. Bassett, 1; M. A. Bassett, 1; S. S. Bassett, 1; L. C. Stadtler, 1; **Clinton**, add'l, 1; **Cornwall**, 2d S. S., Thanksgiving offering, 3; **Derby**, 1st, 7.12; **East Haven**, 32.19; **Elington**, M. E. Charter, .50; Miss E. Delano, 1; Mrs. Judson, 1; Mrs. E. Miller, .25; Miss A. Pease, .50; C. P. Pease, 1; Mrs. G. Thompson, 1; J. Thompson, 3; **Fair Haven**, Pilgrim, 19.26; **Glastonbury**, 1st Ch. of Christ S. S., 6.20; **Goshen**, Lebanon, 44; **Greenwich**, North, 31.26; **Groton**, S. S., 5.15; **Guilford**, 1st, 85; **Hartford**, Farmington Ave., to const. Mrs. J. R. Gordon and H. H. Goodwin Hon. L. Ms., 95.17; 4th S. S., 19.91; **Huntington**, 4; **Kent**, 1st, 4.19; **Madison**, 1st, 6; **Mianus**, Mrs. W. M. Brown, 5; **Middletown**, 1st, 2; S. S., 21.69; **Milford**, 1st, 3.69; 1st Ch. of Christ S. S., 8; **Neparg**, A Friend, 3; **North Haven**, 97.29; **New Haven**, Plymouth, 20; **New London**, 2d, 332.03; **Norfolk**, 314.91; **Norwalk**, 1st, 87.54; **Norwich**, Buckingham S. S., 15; **Old Lyme**, Estate of Mrs. H. H. Matson, 600; **Ridgebury**, 6; **Salisbury**, W. B. H. M., 8.50; **South Norwalk**, 1st, 44.16; **Stanwich**, 19; **Stratford**, 1st, 19.62; **Terryville**, Mrs. W. T. Goodwin, 1; **Unionville**, 1st Ch. of Christ, 50; **Vernon Centre**, 20; **West Hartford**, 1st Ch. of Christ, 84.95; **Wethersfield**, Estate of Susan Buck, 5,625.09; **Whitneyville**, 15; Woman's Miss. Soc., 12; **Windsor**, 1st, 9.05; **Winsted**, 1st, 200.

**Woman's H. M. Union**, Mrs. C. S. Thayer, Treas. Salary Fund, 45; **Hartford**, 1st, Y. W. H. M. Club, 150; So. Ch. S. S., Primary Dept., Special, 25; **Thompsonville**, Mrs. S. E. Chapin, 5; **Wallingford**, 1st, L. B. S., 175. Total, \$400.

### NEW YORK—\$1,722.46.

**Briarcliff**, 152.64; **Brooklyn**, Tompkins Ave., 800; South S. S., 25; Mrs. A. Burroughs, 25; **Binghamton**, 1st, 72.46; East Side, 16; **Cambridge**, S. S., 3.50; **Clifton Springs**, Mrs. F. M. Eddy, 5; **Greene**, 1st, 23.97; **Ithaca**, Bal. 5.35; **Java**, 7.83; **Java Village**, 2.85; **Lysander**, 2.75; **Morrisville**,

## THE HOME MISSIONARY

11.50; **Mt. Vernon Heights**, 5; **Munnsville**, 1st, 7.56; **Newburgh**, 1st S. S., 12; **New York City**, Broadway Tab. Bible School, 20; **Forest Ave.** S. S., 15; **C. Zabriskie**, Special, 40; **Oswego**, **Quaker Hill**, King's Daughters' Circle, 10; **Richford**, 8.46; **Sayville**, 25.24; **Syracuse**, H. H. Bassett, 1; **Wellsville**, to const. Rev. W. T. Sutherland, D.D., and G. E. Brown, Hon. L. Ms., 102.70; **West Bloomfield**, 28.80; **West Groton**, 13.61; **White Plains**, S. S., 35.73.

**Woman's H. M. Union**, Mrs. J. J. Pear soll, Treas. O. C. and D. Assoc. coll. at Annual Meeting, 13.22; **Aquebogue**, 20; **Brooklyn**, Tompkins Ave. L. B. S., 5; **Canandaigua**, 13.35; **Fulton**, Oswego Falls, 10; **Groton**, 7; **Homer**, Aux., 51.31; **Lockport**, 1st, 25.13; **Oswego**, L. H. M. S. for the debt, 20; **Patchogue**, C. E. S., 5; **Richmond Hill**, Union S. S., 26; **Sherburne**, 41.50; **Utica**, Bethesda, C. E. S., 5. Total, \$242.51.

**NEW JERSEY—\$266.**

**Dover**, Beth. Scand., 1.28; **East Orange**, 1st S. S., 25; **Trinity**, 19.07; **Haworth**, 1st, 4; **Montclair**, 1st, 150; **Watchung**, 35; **Orange**, Valley, 31.65.

**PENNSYLVANIA—\$155.60.**

Received by Rev. C. A. Jones. **Blossburg**, 2d, 10; **Le Raysville**, "Sunbeams," 3.60. Total, 13.60.

**Berwyn**, J. C. Newcomb, 10; **Braddock**, 1st, 12; **Slovak**, 10; **Chandler's Valley**, Swedes, 2.50; **Du Bois**, Swedes, 2.50; **Ebensburg**, 1st, 45; **Milroy**, White Memorial S. S., 25; **Philadelphia**, Kensington, 10; Snyder Ave., 10; **Pittsburgh**, Swedes, 4; **Wilkes-Barre**, Puritan, 11.

**DISTRICT OF COLUMBIA—\$16.44.**

**Washington**, 1st, 6.44; D. R. Wright, 10.

**GEORGIA—\$25.**

**Atlanta**, Rev. W. F. Brewer, 5; **Fort Valley**, 1st, 8; **Gaillard**, 5.75; **New Prospect** and **Dawson**, 3.25; Rev. A. P. Spillers, 3.

**ALABAMA—\$11.75.**

Received by Rev. A. T. Clarke, **Gate City**, 2.35; **Beloit**, C. E., 5; **Christian Hill**, 4.40.

**FLORIDA—\$30.49.**

**Dayton**, S. S., 10; **Mt. Dora**, 15.20; **Tangerine**, 5.29.

**TEXAS—\$100.**

**Austin**, I. H. Evans, to const. H. G. Evans an Hon. L. M., 100.

**INDIAN TERRITORY—\$35.53.**

**Vinita**, 1st, 35.53.

**OKLAHOMA—\$5.**

**Drummond**, Puritan, 5.

**TENNESSEE—\$55.72.**

**Memphis**, Miss. Soc., Strangers' Ch., 55.72.

**OHIO—\$28.**

**Berlin Heights**, 3.50; **Garrettsville**, Mrs. H. N. Merwin, 10; **Mansfield**, 1st, 10; **Mari blehead**, 1st, 4.50.

**INDIANA—\$41.55.**

**Anderson**, Hope, 16.20; **Angola**, 15.35; **Indianapolis**, Covenant, 2; **Michigan City**, Emmanuel, 8.

**ILLINOIS—\$114.61.**

**III. Home Miss. Soc.**, by J. W. Iliff, Treas., 26.08; **Chiengo**, North Shore, 20; **Galva**, 1st, 33.13; **Providence**, 10; **Sherrard**, 20.

**Woman's H. M. Union**, Mrs. A. O. Whit comb, Treas. So. Moline, S. S., .40; **Tonica**, C. E., 5. Total, 5.40.

**MISSOURI—\$667.72.**

**Cameron**, 1st, 50; **Cole Camp**, 6.35; **Kansas City**, Westminster, 103.16; **Kidder**, Bal., .50; **St. Joseph**, Tab., 46.44; **St. Louis**, Pil grim, 288; **Union**, 12; 1st German, 5; **Hyde Park**, 5; **Sedalia**, 1st, 24; **Springfield**, Pil grim, 2.25; **Webster Groves**, Old Orchard, 8.70.

**Woman's H. M. Union**, Mrs. A. D. Rider, Treas. **Bonne Terre**, 25; **Kansas City**, Westminster, 33.33; **St. Louis**, Pilgrim W. A. Sen. Dept., 48.71; Jr. Dept., 5.45; Pil grim Workers, 3.83. Total, \$116.32.

**MICHIGAN—\$29.**

**Detroit**, 1st, 29.

**WISCONSIN—\$2.**

**Fond du Lac**, J. A. Bryan, 1; **Wausau**, Scand., 1.

**IOWA—\$167.92.**

**Iowa Home Miss. Soc.**, by A. D. Merrill, Treas., 163.75; **Kalo**, S. S., 4.17.

**MINNESOTA—\$707.44.**

Received by Rev. G. R. Merrill. **Faribault**, Rev. J. H. Albert, 25; **Fergus Falls**, 25; **Freeborn**, Rev. W. Fisk, 10; **Glyndon**, 25; **Grand Meadow**, 23; **Minneapolis**, Plymouth, Mrs. Irene Hale, 25; **Drummond Hall**, 20; **Prospect Park**, M. E., 4.85; Friends, by Rev. G. P. M., 50; **Montevideo**, add'l, 2.50; **Rochester**, W. J. Eaton, 25; **Sauk Center**, 7. Total, \$242.35.

**Detroit**, 1st, 5; **Elmdale**, Slavic, 10; **Fairmont**, C. E., 12.50; **Janesville**, Rev. C. L. Hill, 2; **New York Mills**, 1.50; **Rainy River Valley**, 5; **St. Paul**, 6; **C. E.**, 2; **Silver Lake**, Free Reformed, 80.70.

**Woman's H. M. Union**, Mrs. W. M. Brissell, Treas. **Alexandria**, C. E., 10; **Austin**, Aux., 10.59; **Duluth**, Pilgrim, C. E., 20; **West Plymouth**, Aux., 5; C. E., 5; **Excelsior**, Aux., 12.70; C. E., 5; **Hancock**, C. E., 15; **Hawley**, Aux., 3; **Hutchinson**, C. E., 10; **Mantorville**, Aux., 7; C. E., 5; **Marshall**, C. E., 10; **Medford**, C. E., 5; **Minneapolis**, Plymouth Aux., 40; **Drummond Hall**, S. S., 20; **Park Ave.** Aux., 23.10; C. E., 10; Pil grim, C. E., 10; **Como Ave.** C. E., 10; **St. Louis Park**, Aux., 5; **Lvndale**, Aux., 2; **Fremont Ave.** C. E., 10; **Thirtieth Street**, Aux., 5; **Montevideo**, C. E., 10; **Morris**, C. E., 10; **New Ulm**, Aux., 4; **New York Mills**, Aux., 2; **Ortonville**, Aux., 4; **Owatonna**, C. E., 3; **Sauk Center**, Aux., 14; **Silver River**, C. E., 10; **Stillwater**, C. E., 1; **St. Paul**, South Park, Aux., 4; **Winona**, 1st, C. E., 20. Total, \$340.39.

**KANSAS—\$5.40.**

Alexander, German, 5.40.

**NEBRASKA—\$160.18.**

**Crete**, German, 25; **Genoa**, Miss M. A. Pugsley, 4; **Grand Island**, Pilgrim German, 2.80; **Hastings**, German, 40; **Lincoln**, 1st, German, 25; **McCook**, German, 30; **Newcastle**, 1st, S. S., 2.88; **Norfolk**, Zion Evan. German, 10.50; **Princeton**, German, 20.

**NORTH DAKOTA—\$185.27.**

Received by Rev. G. J. Powell. **Argusville**, 1; **Cooperstown**, Ladies' Soc., 3.85; **Crary**, Ladies' Soc., 5.75; **Hankinson**, C. E., 4.07; Junior C. E., 1; **Harwood**, 2; **Michigan**, Ladies' Soc., 4; **Rose Valley**, 2.70. Total, \$24.37.

**Blue Grass**, Bethel German, 8.22; **St. Marks**, German, 15; **Cooperstown**, 1st, 118.67; **Finley**, Park, 9.01; **Hankinson**, 10.

**SOUTH DAKOTA—\$157.78.**

Received by Rev. W. H. Thrall. **Albee**, 4.64; **Badger**, 4.28; **Canon**, 2.67; **Dover**, 1.03; **Erwin**, 2.62; **Mitchell**, 9.42. Total, 28.48.

**Aberdeen**, Plymouth, 5.60; **Hosmer**, German, 5.02; Five German Churches, 40.28; **Parkston**, 23.

## APPOINTMENTS AND RECEIPTS

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**Woman's H. M. Union**, by Mrs. A. Loomis, Treas. 35.40; For Alaska, 10; Cuba, 10. Total, \$55.40.

### COLORADO—\$239.26.

Clarendon, 1st, 28.70; Craig and Mabel, 3; Cripple Creek, C. E., 4; Denver, Plymouth, 104.30; Ft. Morgan, German, 6.40; Rocky Ford, United German, 10; Garfield Creek, 1; Greeley Park, 41.46; Manitou, 1st, 16; New Castle, 5; Paonia, First, 11.25; Windsor, German, 8.15.

### UTAH—\$9.50.

Ogden, 1st, 4; Vernal, Kingsbury, 5.50.

### CALIFORNIA—\$1,647.

Fresno, Ch. of the Cross, German, 32.50; Y. P. S. C. E., 2.50; Woman's Miss. Union, 12.50; Zion's German, 37; Los Angeles, A Friend, 1st, Special, 25; Ventura, Estate of Harriet W. Mills, 1,537.50.

### OREGON—\$69.54.

Received by Rev. C. F. Clapp. Forest Grove, 38.54; Cedar Mills, German, 10; Beaverton, Bethany, German, 5; Freewater, 16.

### WASHINGTON—\$424.55.

Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas. Dayton, 1st, 45.75; S. S. in part, 7; Everett, 1st, 41.20; C. E., 10.86; Ferndale, S. S., 5.83; Medical Lake, 14; Ritzville, 1st, 62.75; Seattle, Columbia, 18; Spokane, Pilgrim, 43; Tolt, 2.70; Washington, Bethel S. S., 3.89. Total, \$254.98.

Brighton Beach, 15; Clear Lake, 7; Ferndale, Rev. T. H. Hill, for debt, 10; Kalama, 1st, 40; Pomeroy, 1st, 17.60; Ritzville, Emmanuel German, 20; Salem, German, 8; Seattle, Union S. S., 40; Skokomish, 2; Snohomish, 7.97; Union, Mrs. S. M. Eells, 2.

### SANDWICH ISLANDS—\$20. Honolulu, Hawaii, S. S., 20.

#### December Receipts.

Contributions .....	\$10,712.14	
Legacies .....	7,779.15	
		\$18,491.29
Interest .....	1,409.98	
Home Missionary .....	105.66	
Literature .....	175.84	
Total, \$20,182.77		

## STATE SOCIETY RECEIPTS

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in December, 1906.

**Rev. Joshua Coit**, Treasurer, Boston, Mass. Amherst, North, 33.91; South, 30.39; Andover, West, Member, 5; S. S., 5; Arlington, 107.60; S. S., 5; Ashby, 6; Barnstable, West, 10; Boston, cash, 1.30; Boylston, Ellis Memdem Fund, 560; A Friend, 20; Norwegian, 10; Old South, 494.60; Shawmut, 87.82; Allston, 85.51; Brighton, 53.96; Dorchester, Pilgrim, 63.31; S. S., 11.48; Roxbury, Highlands, 50; Walnut Ave., S. S., 20; Jamaica Plain, add'l, 1.15; Braintree, 1st, 17.76; S. S., 5; Bridgewater, East, Union, 9.70; Scotland, C. E., 3.50; Brockton, Wendell Ave., 29; Cambridge, 1st, 246; Prospect, S. S., 27.16; Cohasset, Beechwood, 5; 2d, 29.67; Conway, 15; Cunningham, West, 7; Duxbury, Pilgrim, 4; Easthampton, Payson, 125; Falmouth, East, 4; Finns, the Cape, 17.75; Fitchburg, Finn, 5.90; Framingham, Grace S. S., 12.30; Franklin, 13.30; Gardner, 1st, 5.51; General Fund, Income of, 25; Gloucester, West, 9; Goshen, 17.41; Great Barrington, 1st, 51.60; Greenfield, 2d, 75; Hanover, 2d, 8.30; Heath, 5; Hinsdale, 19.53; Estate of Justin Ferguson, 25; Holbrook, E. Holbrook, .50; Holyoke, 2d, 93.64; Hudson, 1st, 20; Hyde Park, 1st, 40.32; Lancaster, 6.10; Lanesboro, 2; Lee, 510; Lawrence, Lawrence St., 172.57; Riverside, 5; Lincoln, 144.35; Lynn, 1st, 36.02; Malden, 1st, 97.63; Marshfield, 28.30; Mass., a Friend, 10; Maynard, Finns, 4.50; Mendell Fund, Income of, 50.32; Middleton, 5.02; Montague, Turners Falls, add'l, 15; Newburyport, 3.92; Newton, Eliot, S. S., 25; West, 2d, 238.46; North Attleboro, Oldtown, 5; North Easton, Swede, 10; Northampton, Edwards, 128; Palmer, 1st, 9.13; Pittsfield, Pilgrim Mem., 6.48; Plymouth, Pilgrimage, 7.08; Plympton, 12; S. S., and C. E., 6; Provincetown, 1st, 12; Quincy, Finn, 2.23; Reed Fund, Income of, 180; Revere, Beachmont, 5; Rochester, No. 4, 28; Rockport, 18.25; Shrewsbury, 54.83; Southville, 5; South Hadley Falls, 13.05; Springfield, Memorial, 18.51; Taunton, East, 10.55; Winslow, 39.16; Templeton, 9; Wall Fund, Income of, 30; Warren, 1st, 24; Wel-

lesley Hills, 1st, 66.01; West Brookfield, 10.45; Westfield, 2d, 30; West Newbury, 1st, C. E., 12; West Springfield, 1st, S. S., 20; Weymouth, North, Pilgrim, add'l, 1.55; Whately, 30; Whitecomb Fund, Income of, 168; Whitney Fund, Income of, 200; Wilmington, 8.68; Winchester, Skillings Fund, 52.50; Winchendon, 1st, 10; Woburn, Montvale, 3; Worcester, Bethany, 13.50; Finn, 3.34; Plymouth, 66.28; Designated for Armenian Work, Lawrence, Lawrence St., 50; Designated for Work in Alaska, Granby, C. E., 10; Designated for Work in Cuba, Boston, Berkeley Temple, 15; Designated for Mr. De Barrit's Work, Fall River, 1st S. S., 15.28; Melrose, Mr. and Mrs. Stevenson, 3.47; Designated for Rev. Mr. Long, Arizona, Wellesley Hills, 25; Designated for C. H. M. S., Boston, Brighton, 35.97; Roxbury, Highland, 50; Dudley, 1st, 5; Wellesley Hills, 25.

**W. H. M. A.**, Lizzie D. White, Treasurer, Salaries, American International College, 70; Italian Worker, 40; Polish Worker, 35.

#### Summary.

Regular .....	\$5,343.92
Designated for Armenian Work ..	50.00
Designated for Work in Alaska ..	10.00
Designated for Work in Cuba, Mr. De Barrit ..	33.75
Designated for Rev. Mr. Long, Nogales, Arizona ..	25.00
Designated for C. H. M. S. ....	115.97
Home Missionary .....	6.40
W. H. M. A. ....	145.00

Total, \$5,730.04

### THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in December, 1906.

**Ward W. Jacobs**, Treasurer, Hartford. Barkhamsted, 10; Berlin, 2d, for Italian mission work, 50; Bridgewater, 9.23; Bridgeport, Park Street, 65.50; Bristol, 1st, 48; Burlington, 6; Chaplin, 9.66; Clinton, Special, 53.17; Derby, 1st, 6.47; Eastford, from Estate of Mrs. Eliza Huntington, 5; for C. H. M. S., 10; East Granby, 6; East

Haddam, 1st, 10.57; for C. H. M. S., 15.29;	
East Haven, 32.19; East Windsor, 81.97;	
Grassy Hill, C. E., 4; Greenwich, S. S., 10;	
Griswold, 3; for C. H. M. S., 9; Gullford, 45;	
Haddam, 10; Haddam Neck, 4; Hanover, 11.89; Hartford, Park, 68.35; Kensington, 15; Liberty Hill Mission, 12; Lyme, 1st, 20;	
Madison, 1st, Ladies' Missionary Society, 8;	
Mansfield, 1st, 33.31; Meriden, 1st, 25; Rev. Joel S. Ives, Personal, 5; Dorcas Society, 5; Granite League, 10; Mianus, 8; Middle Haddam, 10; Middletown, 3d, C. E., 5; Millington, 5; Morris, 6.70; Mt. Carmel, 21.87; Mystic, 56.32; New Britain, South, 352.01; Newington, 34.81; New Haven, Redeemer, 25; New London, 2d, 382.02; New Preston Hill, 1st, 10; North Windham, 9.09; Norfolk, 108.35; Norwalk, 1st, 50; Norwich, Broadway, 237.95; Park, 52.56; Orange, 25.29; Oxford, 17.93; Plainfield, 4.50; Plymouth, 8; Poquonock, 4.11; Preston, 19; Rocky Hill, C. E., 14.70; Somers, 9.90; Somersville, 5; South Glastonbury, 3.50; South Windsor, 1st, 18.37; 2d, 4.13; Staffordville, 2; Talcottville, 250; for C. H. M. S., 141.80; Sunday School, for C. H. M. S., 25; Thomaston, 1st, Special, 5.89; Union, 8.10; Westbrook, 8.68; West Hartford, 75.12; West Haven, 1st, 12.25; Wilton, 15; Winchester, 2.10; Winsted, 2d, 9.26; Woodbridge, 8.23; W. C. H. M. U. of Conn., for work among Foreigners, 25; Bequest of Susan Buck, late of Wethersfield, part of residuum, 1,842.54. Total, \$4,717.67.	
M. S. C. ....	\$4,516.58
C. H. M. S. ....	201.09
	4,717.67

**Correction.**—Meriden, 1st S. S., 13.16, in November Receipts, should read 18.16.

#### RHODE ISLAND HOME MISSIONARY SOCIETY.

##### Receipts in December, 1906.

Jos. William Rice, Treasurer, Providence.
Auburn, Swedish, 5; Central Falls, 86.21;
Chepachet, 18; East Greenwich, Swedish, 5; Howard-Franklin, 10; Providence, Beneficent, E. S. Clark, 50; Beneficent, 71.37; Central, 41; Pawtucket, Park Place, 6.28; Plymouth, 11; Union, 122.05; Woman's Home Missionary Association, Special for two Churches, 200. Total, \$625.91.

#### NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

##### Receipts in December, 1906.

A. B. Cross, Treasurer, Concord.
Bartlett, 7.85; Bath, 15.33; Center Harbor, 2; Chester, 6.50; Cotebrook, 10; Concord, 333.26; Conway, 12; Durham, 21.75; East Alstead, 5.79; Exeter, 64.35; Gilsum, 24; Greenville, 8; Hebron, 10; Hennington, 40.50; Hudson, 18.27; Kensington, 13; North Weare, 5; Portsmouth, 410; Reed's Ferry, 32; Salem, 4.06; Walpole, 17.15; Warner, 10; West Manchester, 25; Wilmett, 14.65; Winchester, 110. Total, \$1,220.66.

#### THE NEW YORK HOME MISSIONARY SOCIETY.

##### Receipts in December, 1906.

##### Clayton S. Fitch, Treasurer.

Albany, First, 85.87; Sunday School, 10;
Angola, 5; Brooklyn, Swedish Tabernacle, 7; Buffalo, First, 100.50; Pilgrim, 5.50; Plymouth, 5; M. E. Priesch, 16.87; Denmark, 7.10; Ellington, Church, S. S., and Y. P., 11.75; Gainesville, 15; Mt. Vernon Heights, 10; Owego, 12; Orient, Estate of Helen A. Terry, 475; Paris, 15; Plainfield Center, Y. P., 5; Westmoreland, S. S., 15; W. H.

M. U. as follows: Brooklyn, Pilgrim W. H. M. U., 30; Ithaca, L. M. S., 3; Syracuse, Pilgrim, 2.70; W. H. M. U., 15. Total, \$852.29.

#### OHIO HOME MISSIONARY SOCIETY,

##### Receipts in December, 1906.

Rev. C. H. Small, Treasurer, Cleveland.
Aurora, 21; Andover, Personal 5; Akron, First, 14.66; West, 17.50; Bellevue, 18.45; Claridon, 12.75; Cleveland, Hough Ave., 54.05; Franklin Ave., C. E., 5; Union, L. A. S., 5; Columbus, Mayflower, C. E., 5; Washington Ave., 10; Dover, 30.93; S. S., 2; C. E., 2.07; Fairport, 6; Ironton, Personal, 2; Jefferson, 22.50; Kelleys Island, S. S., 5; Kirtland, 5; Lodi, 5; Lyme, 8; Madison, 10; Medina Conference Fund, Interest, 42; Nelson, 5; Newton Falls, 17.04; North Olmsted, 20; Oak Hill, 10; Plattefield, 6; Palmsville, S. S., share, 20; Radnor, 15; S. S., 20; Jr. C. E., 5; L. A. S., 10; Rootstown, Personal, 3; Rootstown, 19.47; Strongsville, 20; South Newbury, 7; Sherodsville, 8; South Radnor, 6; Toledo, Washington St., 36.20; Birmingham, 30; Wakeman, 3.41; Wellington, 25; Weymouth, 2.50; Youngstown, Elm St., 10. Total, \$602.53.

From the Ohio W. H. M. U., Mrs. George B. Brown, Toledo, Ohio, Treasurer.

Alexis, 4.70; Ashland, Jr. Dept. S. S., 1;
Ashtabula, Second W. M. S., 28; Cincinnati, North Fairmount W. M. S., 8; Old Vine W. M. S., 10; Cleveland, North W. M. S., 2; Park W. M. S., 1.25; Gomer L. L. L., 1.68; Huntsburg, K. E. S., 8; Huntington, W. Va., W. M. S., 15; North Fairfield, W. M. S., 2.80; North Ridgeville, W. M. S., 2.20; Oberlin, Second, L. S., 40; Sandusky, Mrs. Jordan's S. S. Class, 2; Springfield, First, C. E., 25; Strongsville, C. E., 1.40; Toledo, Central, Personal, 5; Unlonville, Jr. C. E., .50; Wellington, Jr. C. E., 2.45. Total, \$160.98; Grand Total, \$763.51.

#### DONATIONS OF CLOTHING, ETC.,

##### Reported at the National Office in December, 1906.

Bellingham, Wash., 1st, W. M. S., box, 45; Blinghamton, N. Y., 1st, three boxes and cash, 243.35; Brooklyn, N. Y., Tompkins Ave., Ladies' Benev. Soc., three bbls., 406.76; South Ch., Ladies' Benev. Soc., box, 198.78; Buffalo, N. Y., 1st, Lend-a-Hand Circle, box, 123.70; Chester, Conn., Ladies' Benev. Soc., bbl, 96; Colchester, Conn., Ladies' Benev. Soc., box; Easton, Conn., bbl, 51.70; Eaton, N. Y., M. S. box, 30; Exeter, N. H., Phillips Ch. M. S. bbl, 75; Gullford, Conn., 1st, W. H. M. S., bbl, 100; Hampton, N. H., W. M. S., bbl, and cash, 66.50; Hartford, Conn., 1st, two bbls., 174.02; Hudson, Ohio, 1st, W. A., bbl, and cash, 56.50; Moline, Ill., 1st, L. A. S., bbl, and two boxes, 83.63; Montclair, N. J., 1st, two boxes and four bbls., 212.02; New Haven, Conn., Ch. of the Redeemer, L. A. S., box and two bbls., 192.95; Norwalk, Conn., 1st, L. B. S., box and cash, 153; Norwich, Conn., 1st, H. M. S., bbl, 100; 2d, L. H. M. S., box, 95; Peacham, Vt., Aux., W. H. M. U., two bbls and cash, 71.67; Perry Centre, N. Y., 1st, W. M. U., bbl, 58.98; Stratford, Conn., H. M. Sew. Soc., two bbls., 165; Warsaw, N. Y., Ch., box, 155.50; Washington, D. C., 1st, W. H. M. S., two bbls., 102.76; Mt. Pleasant, W. M. S., two boxes, 377.25; Winchester, Conn., Ladies' Benev. Soc., bbl, 47.30; Windsor Locks, Conn., L. H. M. S., bbl, and cash, 84.76. Total, \$3,567.13.
--

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# THE HOME MISSIONARY

VOLUME LXXX.

NUMBER 10

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CIVILIZATION  
FOR

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CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

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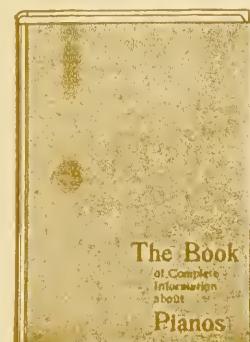
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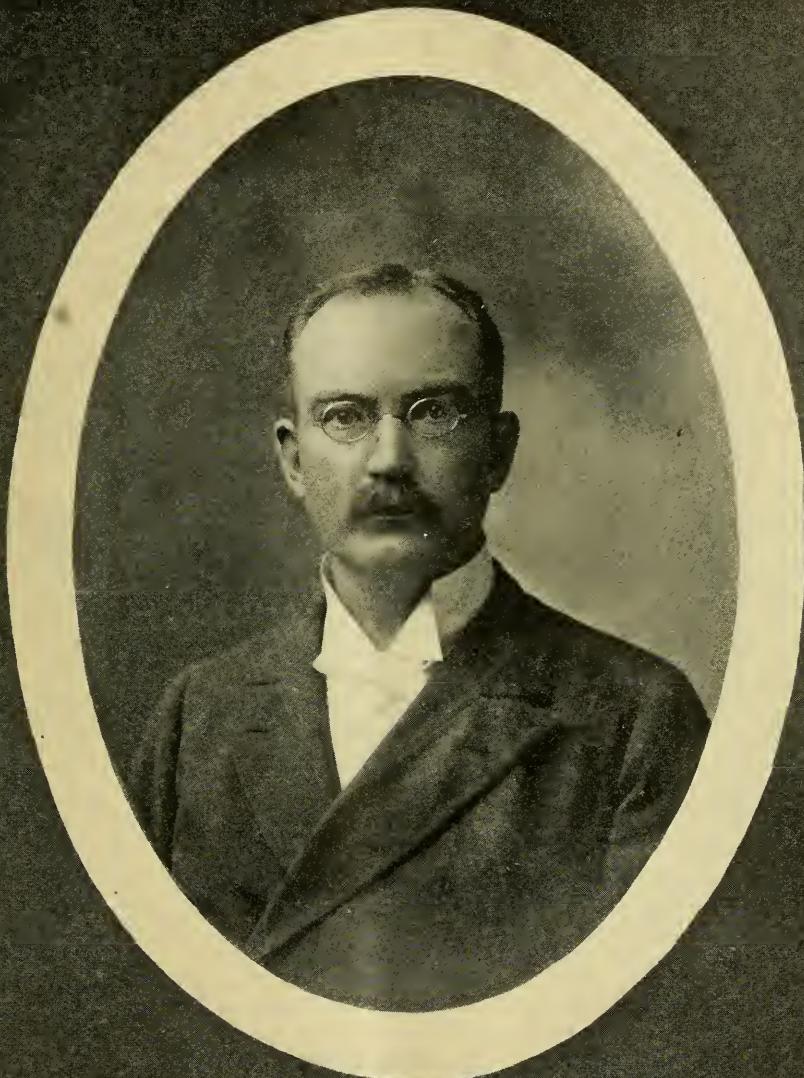
## THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
Congregational Home Missionary Society

287 FOURTH AVENUE, NEW YORK CITY



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MISSIONARY SOCIETY



HUBERT C. HERRING, D. D., GENERAL SECRETARY CONGREGATIONAL  
HOME MISSIONARY SOCIETY

# THE HOME MISSIONARY

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VOL. LXXX

MARCH, 1907

NO. 10

## *An Historic Home Missionary Gathering*

### **INTRODUCTORY**

**W**ILL IT WORK?" was the only question left unsettled at Oak Park. "It does work," is the united verdict upon the January meeting of the Board of Directors at Hotel Gramatan.

\* \* \*

It was more than a business meeting of Directors. It was the grandest rally of Home Missionary leaders ever convened, sixty all told, representing every point in our "far flung battle line," from the Atlantic to the Pacific, from the Canada border to Cuba. It was even more than a Rally. It was a Revelation—a revelation of unity, of that unity long prayed and hoped for in the Home Missionary army, and now proved by absolute demonstration to exist.

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The most delicate of all the problems of reconstruction, and perhaps the most threatening, that of the equitable distribution of missionary funds, was faced and solved. Every secretary and superintendent, as in duty bound, pleaded his utmost need. In no single instance was the need unduly magnified. It could not well be magnified. Yet when the distribution of probable receipts was announced, no one was heard to clamor for more than his share, or to disparage the claims of his brother. For the time being all state lines were wiped from the map. The country, as a whole, was made the issue. The only competition possible for the next twelve months will be, not, who shall get the most for himself, but who will raise the most of the general fund for all. Here is the prime test of unification, and in its triumphant demonstration at Bronxville lie all hopes of the future. Debt has now become a common burden, to be lifted by a common effort. The redemption of America, and nothing less than America, has been made the common aim, and every Home Missionary appeal for money, wherever made, has now a continental breadth.

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The Gramatan Inn is builded upon a rock, not a bad symbol for a meeting of wise men engaged in nation building. It is more home than hotel, and this homelike environment contributed not a little to the delightful fellowship of the week. In one large room met the twenty Directors, all but one of the Board being present, and he in Europe. Twenty-six hours were given to the business prescribed by the Constitution, sometimes by themselves, sometimes in joint session with officers, secretaries and superintendents. Thus every interest had its chance to be represented, every step taken was taken in the light of experience;

and it is needless to add, with President Mills in the chair, no time was lost in aimless discussion. A generous portion of each session was given to prayer and the Spirit's guidance was manifest.

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While the directors were directing, secretaries and superintendents, in another spacious room, were having heart to heart talks on the vital interests of their work and their fields. Here was another revelation, not new to those officially connected with the Society, and ought not to be new to the churches,—a revelation of the spirit of the watchmen on the walls. We earnestly entreat every reader of THE HOME MISSIONARY to begin, continue and never stop until he has completed the reading of the pages that follow, given mostly to the papers of these men at the front. He should know these men, their spirit, their trials and temptations, their ambitions and sacrifices, all of which are strongly reflected in these papers. We have not only consecrated men on the front line, but we have statesmen.

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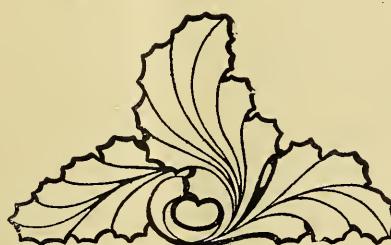
The Gramatan meeting was happy in its conception, happy in its environments, happy in its program and its personnel, most happy in its outcome, spiritual, social and practical. That which contributed not a little to its good cheer and success was the united action of the Directors at their first session, in the election of a General Secretary, and his prompt acceptance of the office.

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Those who know him best, find, in Dr. Herring, rare qualifications for the place; consecration, tact, leadership, a commanding presence and power in pulpit and on platform. They know him as wisely aggressive, yet wisely conservative, aware when to pull the throttle and when to push the brake, and added to these natural gifts, an acquired experience of nine years as pastor of our leading church at Omaha in a typical Home Missionary state, where he has been an acknowledged leader in Home Missionary administration. It would be difficult, indeed it was difficult, to find in all the land a man uniting in himself so many and so varied natural gifts, and so immediately equipped with experience for all the demands of a General Secretary of Home Missions.

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All things are in order for a grand advance,—a President who commands universal confidence and esteem, a General Secretary having every potential quality for success, state leaders of expert knowledge and of tried ability, and in the Home Missionary army, upon whom all results under God depend, a new esprit de corps that means united action, increasing gifts and ultimate victory.



# *Address of President Mills to the Secretaries and Superintendents*

*(Spoken informally and re-produced  
at the request of the editor)*

DEAR FRIENDS:—The word “address” is one of the most over-worked terms in the English language. It may designate an elaborate oration, or the simplest form of speech. I desire it to be distinctly understood, then, that I do not come here this afternoon with any formal pronouncement, but to speak with the utmost simplicity, on behalf of this Board, to you, beloved friends and fellow-workers.

It is very difficult to put into any words whatsoever the profound emotions that fill our hearts as we greet you here. There is an honor which we are accustomed to give to the pioneer who tames the forest primeval and makes the soil bring forth abundant harvests; that honor we also give to you who likewise penetrate the wilderness and sow therein the seed of the kingdom. There is an honor which we give to the soldier who follows the flag of his country in fearless devotion; that honor we bestow upon you, for we recognize that on many a field you have proved your valor as soldiers of the cross. There is an honor which we give to the statesman directing affairs political; that honor we ascribe to you, believing that you, too, are molding in no small measure the destinies of our mighty commonwealths as you grapple with their deepest problems and bring the Gospel to their solution. There is a conspicuous honor that we give to the counselor, the man with the experience and the wisdom to voice a worthy

judgment in the great issues of the day; that honor we give to you. Mindful of the long years of your noble service and your intimate knowledge of the facts, we shall pay the greatest deference to your suggestions and shall look to you continually for counsel. We would share with you the labor of our cause and we would have you share with us the responsibility of its direction. When a man wishes to apply to another some term to designate his most intimate association and affection, he calls him friend; and that term we apply to you. We greet you in the spirit not only of respect, but of love; we would draw you to our hearts with all tenderness; we would offer you our affection as we ask for yours. In this spirit we enter upon this session, confident of the guidance of the Lord and that the result of our deliberations will aid mightily in the extension of the Kingdom of our Lord.

I desire in connection with this greeting to say a few words, if I may, concerning our present situation. Some of us go back at this hour to that conference, so different in its spirit, held in this city two years ago. We remember that then there were great differences among the brethren and that state and national organizations seemed to be working at cross purposes, greatly to the distress of all concerned. I allude to that meeting, not to review its sad experiences—peace to its ashes—but only to sound the note of good cheer in the evident and marked progress which has al-

ready been made. Here we sit, anticipating no note of discord, one in spirit and in aim, filled with a profound sense of the work to be done and assured that God has led us out into a large place. It is a great forward step.

We have had in these years, we may say, three problems to work out:

1. The first was the problem of organization. The old scheme, honored in years past and adequate then for its purpose, could not meet present-day conditions. The new plan, founded upon the fundamental principles of representative American democracy, has been adopted, after extended discussion, with practical unanimity. No voice of criticism is heard. We have, then, the working plan.

2. The second problem was that of leadership. Here was a mighty organization emerging into new life and reasserting in the terms of to-day its commission for the conquest of America in the name of Christ. Its mission and its constitution demanded a great leader. He must be a man of large vision, competent to deal with the national work in the national spirit; a masterful man, with marked characteristics of leadership; a practical man, not only able to see the vision and to grasp the great problems but to make things move; a man of varied experience, removed from any suspicion of provincialism; a tactful man, knowing how to conciliate as well as how to command; a winsome man, drawing men close to himself, becoming the living link binding all the parts in one mighty organism. And with all these gifts he must have platform power of so high an order as to be welcome in any church in the land and to prove himself a master in our great assemblies. For eight months the Board of Directors, through a special sub-committee, have sought this man. They have taken counsel not only of one another, but of the wisest leaders in all sections. They have examined all of our best men whom they considered eligible. They

have eliminated very few as pre-empted for other service, for they felt they had a cause which could lay claim on nearly any one. Their main question was where to find a man who could measure up to this place of commanding power and opportunity. We rejoice beyond measure that we can say to you to-day that we have found such a man—may I not say, *the* man—one who, we believe, in temperament, in training, in experience, in personality, possesses in unusual degree the qualities of the ideal which we have set before us. That man is Dr. Hubert C. Herring of Omaha. (Great applause, all present rising to greet Dr. Herring). I shall soon give you the pleasure of listening to his personal greeting.

But may I say to you, dear brethren from the front, that the same spirit of leadership which we have sought in this choice we must seek also on the wide field. To this Board the churches have committed a sacred trust; none is more precious. It is not enough for us to know that this or that man is good of heart, is earnest in purpose, and has served the Society honorably for many years. We are compelled to scrutinize every section, and, with all respect to the past, to ask, Is the work well done? Is the leader efficient? And if he is not we must see that such a leader is provided. We say these words in the utmost tenderness, but we feel that this is the hour in which this policy of efficient administration must be recognized.

3. A third problem was that of the actual working of the new machinery. This is the hour of its test. For the first time in the history of this Society its entire force, superintendents, secretaries and Board of Directors, are met together to listen to what shall be said by one after another of its state leaders. The Reorganizing Committee, in planning for such a gathering as a part of the new constitution, saw in imagination the effect that this panoramic recital would

have upon the individuals composing this group. For instance, it is one thing for Mr. Harbutt and Mr. Calkins and a little group of men with them to determine in the city of Portland what the state of Maine should expend out of what it can raise. It is another thing for them to come down here and make their statement and then listen to what the man from Minnesota, and the man from Montana, and the man from Oklahoma, shall have to say; the needs of other sections, thus trenchantly set before them, moving their hearts and shaping their judgment as to what their own state should expend. And so likewise for us all. Let us open our souls for this recountal, each desiring not his own good only, but the good of all.

We have been told that the new plan would not succeed because it depended absolutely upon the unselfishness of those representing the state organizations. We have come to the crucial hour; the results of this conference will determine in large measure whether the labors of these years have been in vain.

Feeling in anticipation the critical nature of this point, I wrote last May to Dr. Emrich, of the Massachusetts Home Missionary Society, our pivotal state, pointing out that the representatives of the State Societies, who should go to New York in January with definite propositions for the support of the national work through these states, should be empowered to change these proposals in case the

Board of Directors should so desire; for if each Society should go up with a cast iron proposition the National Board would be helpless. I received at once in reply the letter which I now hold in my hand, a letter over-flowing with the sacrificial spirit, declaring that Massachusetts would not come up to this meeting with any hard and fast proposition, but with the earnest desire and the determined purpose to do everything in her power for the evangelization of the country. A few days later there came from him a second letter, saying that he had laid my letter and his reply before the Executive Committee of the Massachusetts Society and that they had directed him to write that they fully endorsed his statements. "Our representative to the meeting in January," he said, "will be empowered to make any arrangement that may be deemed best at that time. He will go up with the one desire to carry on the work in the length and breadth of the land. The committee will do all they can to keep the national work to the front."

The voice of this beloved man thus seems in this hour to call to us from across the seas, whither he has gone to repair, if possible, the health broken by all too strenuous devotion to the cause on behalf of which we are here met together; and I repeat these words, not only for the sake of his message, but because I trust that the spirit of the old Bay State, the chief fountain of our supply, is simply typical of that which shall animate all the states and all our hearts.

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(This address, after a personal word from Dr. Herring, the singing of the Doxology and the offering of prayers of thanksgiving, was followed by a panoramic exhibit of the work in the various states and by a definite proposition from each state in turn as to its part in contributing to the resources of the national enterprise. Later each secretary and superintendent was called in to meet the Board

alone, when the most searching questions were asked as to the way in which the figures had been made up. Every man showed the most heroic spirit, a willingness to make all possible sacrifices in the interests of the national work, an asset of untold significance and a harbinger of the noblest results, both in the gathering of the largest resources and the rendering of the best service on the field).

# *The Problem of Ministerial Supply*

By W. DOUGLAS MACKENZIE, D. D.,  
*Hartford Theological Seminary*

**I**N EVERY Christian land, where the population grows and moves, the problem of Home Mission work is constant and heavy. But it is not too much to say that in this land the work is enormous. If the churches were lax in their performance of this task, whole regions would in one generation be reduced to paganism and despair. The chief problems are created by the bewildering rapidity with which our cities are spreading out their borders, by the silent and steady flow of settlers into new districts, into far off and obscure regions, by the gradual depopulation of regions in the northeast, which were once the homes of thrifty farmers and villagers. And all these conditions are made still more difficult for the church to deal with, by the vast immigration of races which do not speak the English language, and which, when they have learned it for commerce, refuse to employ it in social intercourse among themselves and in the exercises of religion.

The Congregational Home Missionary Society is the accepted organ of the denomination, through which alone our churches are able to bear their part in this almost boundless labor. I am asked to address you on one phase of the manifold work which is laid upon us by the directors and officers of this Society, namely, "The Supply of Ministers for the Home Missionary Field."

Whoever looks through the Congregational Year-Book will be amazed to find that in some States three-quarters of the churches have less than one hundred members; and also that in some States more than half of the churches could not raise \$500 a year for a pastor's salary, without the magnificent labors and support of the Congregational Home Missionary Society.

These facts do of themselves constitute a situation of the gravest kind, and one which confronts this Society and its

officers day by day in every year. It is the business of the Society to get the matter so placed before the denomination as a whole, that every church shall understand it and be brought to consider it frankly and without flinching or fear. But beyond these already existent mission churches, there lie in every city and in every growing district of the land the untabulated calls for the church, with its gospel of Divine mercy and human kindness. Many of these fall upon your ears, my brothers, continually; and I know that they are a burden and a perplexity from which you cannot turn away, nay, rather which you must continually seek out in new quarters, that the work of saving the nation may proceed. There are many sides to this task and I am concerned with one of them, viz., the supply in adequate numbers of the right kind of men.

It is evident to all who know the field that in our home mission work we lack in numbers and we lack in quality. For many of the most needy districts it is hard to find any pastor at all, and many of those who are appointed are not fit to do the best work. The unfit men include among other varieties two important classes: Those who have zeal and fair ability without adequate education, and those who have had education even in our best seminaries and yet fail. Of the last class many are, alas! without the real passion for souls without which no man can win a hearing on the mission field, whatever he may do in a three thousand dollar suburban dormitory; and some have the earnestness, but it is paralyzed by an innate genius for blundering, which no college or seminary can stifle or eradicate. You have all touched these classes and suffered from the shock.

It is quite evident, of course, that our recognized Congregational seminaries are not sending out enough men to meet

this ever growing demand. The last Year-Book shows that, in the senior classes there recorded, less than one hundred were about to enter the ministry of this wide spread and powerful denomination. When you subtract from that number those who were destined for the foreign field or for teaching, or for the Young Men's Christian Association, as well as other forms of religious service, the number is still further and indeed much reduced. It is no wonder, then, that our state missionary societies find it necessary to take the best men they can get wherever they come from and however poor their education. And it is no wonder again, that in many cases the churches so served remain small in membership and are unable to pay an adequate salary.

I need not stay to discuss at any length the reasons why many young men do not enter the home ministry. Apart from influences which lie in the general drift of social and religious life, of which many are hostile to the choosing of this career, there are sufficiently powerful causes at work within the field as we are surveying it here. The abnormally low salaries which are offered, the uncertain tenure of pastorates, especially among churches which rejoice to assert their democratic independence, the uncertain chances of promotion, which so often depends on superficial and spurious qualities instead of solid work and quiet but steady power,—all these must be reckoned with. They all have their part in producing that general, moral and spiritual atmosphere, as subtle and pervasive as the ether, amid which it is hard for many a youth to see, and feel, and accept the glory of preaching Christ and life eternal to his fellow men.

The contrast is often drawn between home and foreign fields; and the question is raised why so many even of the noblest and ablest men go out to other lands from our seminaries, who cannot be captured for the needy places at home. Personally, I believe that in the matters already described, the balance of mere attractiveness is all in favor of the foreign field. Not only is the average

salary abroad higher in cash than that paid to missionary pastors at home, but as a rule it goes further in purchasing power. Moreover, it is paid regularly. It is raised wholly by a great and powerful organization, with whom it is a world-wide honor to be connected. Again, the foreign missionary loses no self-respect in his social status, from having an inadequate income among people of his own race and culture. As a rule he represents a high civilization in the midst of ignorance and degradation. He has large affairs under his direction. His intellectual life is stimulated, his capacity for initiation and organization and administration is steadily called forth and developed. And above all he has, in far the majority of cases, the joy of seeing wide and significant results, wrought into the life of whole communities by his labors. He has made his great sacrifices, and he makes them continually; but as a rule they do not include the conditions which we have seen to inhere so deeply in the pastorates of these mission fields at home.

How, then, are we to deal with this situation? I need not pause to argue the statement that the very life, the health and vigor, not to speak of the continued credit, of our denomination as Congregationalists depend on the way in which we deal with the facts before us. There are many and various signs that we have come to a critical period in the history of our denomination. Much depends upon the ideals and the energy of our leaders. We have won for ourselves, and by our example we have won for others the great principle of freedom. But we are like the whole American nation which has also won freedom, an unparalleled freedom for every citizen, and now faces the great task which arises out of that. That task is, how to combine efficiency of government with the inextinguishable freedom of the individual. So with us, how shall we combine denominational efficiency with Congregational and personal freedom? And let me now be so bold, nay, so audacious, as to say here, that no people, no organization, can grapple with that problem as the leaders and members of this So-

ciety can. You have the immense advantage of presiding over the central home work of our churches, the basis on which everything must rest. If you fail, the heart, the confidence goes out of our churches. Our foreign work will languish, our educational institutions will be driven into other hands for sustenance, and for contact with real history. And you can do this thing! The Congregational Home Missionary Society and institution as no other is or can be. You have organic relations more close than even the National Council with the active, the living work of our state and local associations and conferences, with our ministers, with our colleges, seminaries, aye, and with the hearts of the praying people of God. We need a regeneration of our methods of co-operation, and this Society can give it to us. It will need statesmanship, it will need that this Board of Directors and their secretaries from all over the country become individually and collectively clear, by private study and mutual conference, by organization and loyal co-operation, both about the end and the means. Then it can be done, and the Congregational Home Missionary Society will bring efficiency into our freedom and a new history to our principles and ideals.

There are three great departments into which your work for efficiency will naturally divide itself. We must have efficiency in our ministry. And the three must be pursued together. We cannot possibly succeed in any one of them alone. Moreover, if we did so succeed for a while, it would be in vain. For the steady growth of the denomination over the whole vast country depends on all three and not any one of these departments.

I can only speak of the third. How can the Society promote the increase of the ministry of our churches both in numbers and in quality? And the first two answers will take us at once into problems of polity, showing that I was right in saying that this Society must deal not with a part, but with many

sides of our denominational life, if it is to do its great work of evangelizing America. First, it must secure some uniform method and a higher standard for fixing ministerial standing. At present this matter is with us in a state of chaos. As soon as we can get new state associations, acting through their local associations, to take the matter up seriously, we shall find many precious benefits arising therefrom. It will affect the responsibility of the churches for salary, for supplying vacant pulpits with pastors, and vacant pastors with pulpits. It will stimulate the movement for ministerial life, which ought to be called the Ministerial Pension Fund. When all these things have been effected, the ministerial office will begin to appear in its own proper dignity before the churches. Second, we ought to make wide use of lay preaching. A conversation which I had recently with a Congregational lay preacher, member of a prominent Massachusetts church, revealed to me the desire of many of his kind to undertake this work. It would again involve a consideration of problems in polity. But there are districts in the country where help of this kind could be found. Groups of churches could be formed under the care of ministers, who would visit them in turn as preachers and pastors, and who would arrange for their regular visitation by lay preachers. There are male teachers in public schools, in academies, in colleges, there are young and earnest men in all our towns who could be interested in this work. And from their ranks there would come forth many who have proved themselves fit for the regular ministry and whose hearts are aflame for it. I know this is not a popular proposal. But it succeeds admirably in other denominations, and among our own Congregational brethren in England, who are not noticeably inferior to us in intellect, the system is gaining ground.

And now as to those who are or should be in the regular ministry. I do not know of any Home Missionary State Secretary who would not rather get a

trained man than an untrained one, if the former comes within his reach. But as we have seen he is compelled to take many whose training has been most meagre, and some who have never been beyond an academy or a high school. What are we to do with them? Evidently we must give them as good a training as we can. And wherever possible this training should be superintended by a committee of the state association, co-operating with the state secretary (polity again!) It should lead first to the obtaining of a license and later to full ordination. There are two methods which can be employed, viz., the holding of summer schools or institutes and the conducting of a curriculum in general and theological education by correspondence. The Institute should not be regarded as a place of intellectual and social recreation and amusement, but an occasion for actual study. From my own experience in work of this kind, I can bear testimony to its real educational and inspirational value. For the correspondence work, in order to save expense and create uniformity of standards and of efficiency, there ought to be either one central bureau, or a few centers in different parts of the country. But for the doing of all this work I believe profoundly that this Society can do no wiser thing than to create at once a Board of Education. Of course if the National Council were to appoint a Board at its next meeting, this Society would then need to have a Committee on education to keep itself in touch with that Board. But this Society can begin these operations at once, and speaking as an educator, I wish fervently that you would undertake them in such a way as to prepare for and hasten the more complete denominational organization, which we all hope is drawing nearer every year.

All the educational work which I have described is, we all feel, less than the ideal. It is, we all hope, of a temporary character and should give place in other generations to a more uniformly educated ministry. Only a few of the men trained by Institutes and correspondence

bureaus could hope to occupy any place of prominence in the regular ministry. It would therefore be the duty and the joy of every wise state secretary to pick out from time to time those young men who, as lay preachers, or as licentiates, or as ordained pastors, give unusual promise and send them on to the seminaries. He would do this even at the cost of increasing his own immediate difficulties, with his eye upon the future results. If such a policy were pursued in all the states the results would be very great indeed, in the future history of our denomination. There are among us two classes of seminaries, those which demand a college degree, or its equivalent in private education, for entrance upon their curriculum, and those which do not make such a demand. Each kind of seminary is absolutely necessary in the present condition of the country and of the churches. Each is doing grand and most honorable work according to its wisdom, in zeal and true devotion of spirit. It matters not at present how this differentiation has arisen. It is here and in view of all its results we must thank God for it. The work of the educational department of the Society, through its secretaries and their various state committees must consist in part of advising young men who are found full of promise to go to one or another of these classes of seminaries. Men who are twenty-three years of age or more ought, as a rule, to be advised to go to one of the seminaries which do not demand college standing. Men younger than that should, as a rule, be advised to take a college course. If they are taken from business or other work where they have earned a salary, or from the pastorate, they ought to receive aid throughout their course. That is only fair and honorable. It is the solemn and holy duty of the denomination which calls them to its service in the name of Christ, to make that provision for them. And here this Society ought to make living and co-operative connection with its sister society, the Congregational Educational Society. All through their college course these

young men should be supervised, especially as to their interest in Christian work, whether paid or unpaid. And their summers should be employed in mission work. In this and other collateral ways the Congregational Home Missionary Society can set itself to work to solve its own problem. The other institutions which are concerned, the Education Society, the denominational colleges, the denominational seminaries, are ready to co-operate with it, and will be found most powerful, if their aid is directly, and earnestly, and systematically sought and used. But at present they are separated from one another, helpless in co-operation, waiting for the hand of power that shall bring them into the consciousness of one life and one task. That hand is here. This Society, let me repeat, can bring them together, and in so doing can help to fill the mission fields with the true, trained and strong men which it needs to make its weak churches strong and its barren fields fruitful.

I know some will say that this does

not afford any prospect of immediate relief. And I answer that no sudden cure is available for the diseased conditions with which we are dealing. You cannot raise the salaries before you have stronger churches, you cannot have stronger churches until you have a more secure status for their pastors, and you cannot have a secure status for an uneducated ministry any more than you can for an unspiritual ministry. These three things all hang together,—living salaries and secure standing and efficient training.

The whole denomination is looking just now for guidance and inspiration, and I as a loyal and devoted Congregationalist, am among the eager watchers of the sky for signs of hope. I have fixed my hope here in the new-born policy of this new-born Society. Here we have men who can do things rather than talk them, men who live for the evangelizing of this great nation, men who will, I am persuaded, interpret their task in the largest way and undertake it with invincible wisdom and courage and faith.

## *Problem of Lay Co-operation*

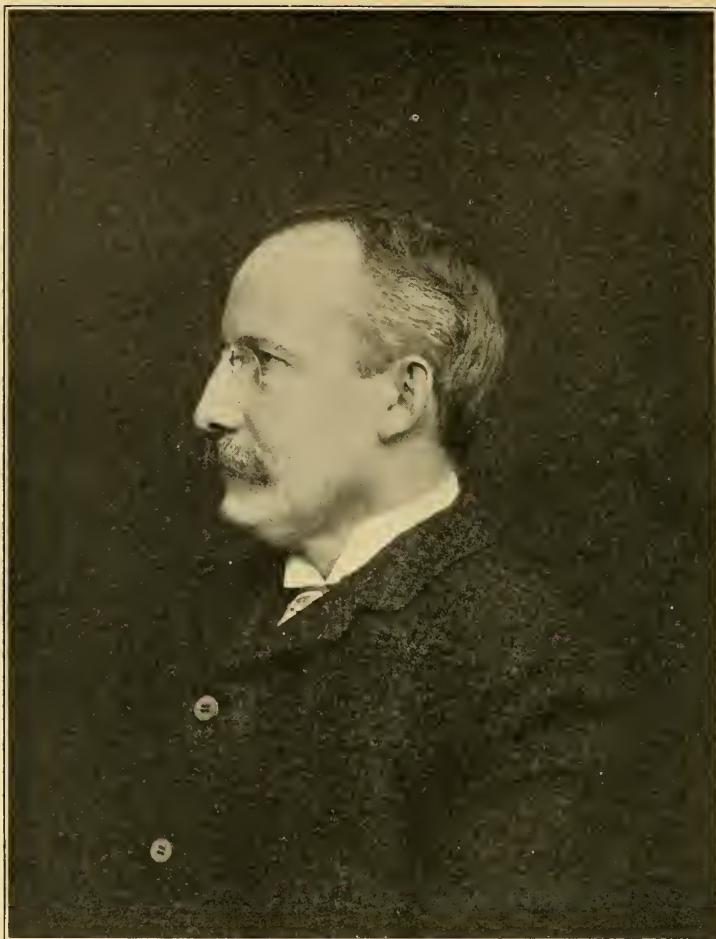
BY JAMES G. CANNON, NEW YORK,  
*Of the Board of Directors and Executive Committee*

**I**N DISCUSSING the topic which is before us this evening, viz: "The Securing of the Co-operation of the Men of the Churches," I propose to present it to you in two phases, First: How to Secure the Co-operation of the Men in the Work of the Congregational Home Missionary Society, and, Second: How to Secure their Co-operation in the Work of our Churches.

In speaking on this subject, I wish it to be distinctly understood that I am not approaching it in any but the most kindly spirit, and any criticism I may make of the present methods of carrying on the work of the Society, of ministers or laymen, in connection with our churches, is not made in a spirit of fault-finding, but comes only from a desire on my part to put before this representa-

tive gathering of Directors, Superintendents and Secretaries of the Home Missionary Society, the facts as I see them.

I have been a member of the Congregational Church for several years, but until I was invited to become a member of the Executive Committee of this Society, its claims had never been presented to me as an individual in connection with its work. I had listened to addresses from the pulpit on Home Missionary topics, but the fact that the Society was a real, vital force and organization in this country, and one that needed my support, had never been presented to me, and there is no doubt in my mind that the same is true of many of the laymen of the Congregational Church, and they, therefore, do not feel keenly their responsibility for the support and promo-



JAMES G. CANNON

tion of the Home Missionary work.

Evidences of this fact are abundant and present the most serious difficulties to the future development of this Society's work.

I am aware that a re-organization was attempted last year in connection with the Society, and a great deal has been said and written about its condition, but I believe that if a more determined and careful effort had been made among the laymen of the Congregational Churches to secure a living constituency for the support of the Society, and if its affairs had been adjusted to up-to-date methods of raising funds, it would have been very much more successful in its ministrations

to the needs of Congregationalism in this country. The trouble is that we have received only temporary relief from the ills to which the Society is subjected by hysterical, periodical pressure being brought to bear on the churches; but an abiding working basis will never be realized, until some plan has been discovered that will fix this phase of church work as a living responsibility upon the most efficient laymen of our organization. It is no slight change, but a radical reform that is necessary to redeem this Society from the "Annual Collection" and the "Missionary Barrel."

In contrast to the unquestioned lack of participation of the men most vital to

this effort, is the equally unquestioned fact that if properly organized and presented, no form of Christian activity would be more heartily supported than this. The Congregational Home Missionary Society has an appeal that is irresistible to the mind of the conscientious Christian layman, and will challenge the active participation of the best men in the United States, if the affairs of the Society are placed before them in a comprehensive business way, and the real facts made known to them. There has been, as I said a moment ago, an attempt to reorganize this Society, but instead of a thorough-going, business-like assembling of the facts regarding the work to be done and putting in print a statement of the needs by states, counties and cities, and a program of what would be required to encompass the situation for ten years in advance, there has been a frantic cry of an annual deficit and to pay the debt, combined with a generally destructive criticism of the entire work of the Society, so much so that in some sections of the country, this criticism has undoubtedly resulted in creating unrest and a feeling of distrust on the part of the constituency of the Society. These tendencies are decidedly detrimental to the best results. I feel, however, from a careful study of the work of the Society, revealed by investigations I have made, that much of this criticism is unwarranted, and it is time a halt was called on this indiscriminate comment, and that a statesmanlike position was assumed by the Society. We want a definite end in view, and I think that the Congregational laymen of this country should be brought more into its councils and in direct relation with its work.

In the past, dependence has been placed almost exclusively on the annual church collections, for the support of Home Missionary work. This method of collecting money is inadequate and out of date. It does not reach the wealthy men of our congregations. The methods that are now pursued in presenting the work to the churches should be entirely revamped, and an individual constituency appealed to directly by the

Society.

A proper financial secretary, competent to deal with this class of people, should immediately be put into the field, and a layman who is thoroughly familiar with the modern methods of handling this sort of solicitation should be called to the work. The Society should then single out and cultivate men of wealth in the denomination, and appeal directly to them for liberal gifts. Those of us who are familiar with financial affairs in our churches, know that if any specially large collection is desired, to insure its success, a plan of operation must be marked out, and no matter what the appeal from the pulpit may be, the collection must be underwritten by the men of the congregation before it is taken up. Church collections and appeals have become a by-word among thorough-going business men of to-day, and they require more than the so-called Home Missionary address to reach them for a gift that amounts to anything. These modern methods for the raising of money must be adopted by this Society, if it is going to live and continue to do its work.

This is an age of progression and business men are attracted by things that are succeeding. Therefore, you must give them information and facts constantly about what is being done. One appeal a year from the pulpit does not reach them. Theories and air castles do not attract them, and the day has gone by when you can expect to secure necessary funds for this work by spread-eagle talks from the pulpits of our Congregational Churches. Men want facts, and they want them put before them constantly of what the Society is doing, not always with a plea for money, but with the thought that the receiver has at heart the great religious needs of this country.

The laymen in every church should be given something to do in connection with the carrying out of the plans for this work, and I believe that this Society can be made a great power, if our Congregational Churches would appeal to their laymen along right lines and we had the right to establish in each a Com-

mittee on Home Missionary work. One of the great troubles in the past in connection with this work, has been that you have allowed the approach for money to be the one avenue of communication between the Society and the churches. Bear in mind that the conscientious Christian layman always likes to do something for any given object in addition to paying the bills. It is also imperative that the young men of our denomination, laymen, and I should say pastors, too, should be more systematically and vigorously cultivated. From my investigation of the work of the Society, we do not utilize them to any great extent, and while the elderly men of our denomination are doing splendid work, a plan ought to be inaugurated at once, for the enlistment, in behalf of Home Missions, of the vigorous young business men and the young aggressive pastors of our churches. The methods of this Society should be changed so that young men who have ability and wish to do great things for the Master, would find its service inviting. It is clear to my mind that as it is organized at present, its service is not inviting, and in its existing condition I should think twice before advising any young man, whose ambition it was to enter upon Christian service in a large and effective way, to accept appointment in any of our Home Missionary Societies.

I note in Article V, Section 4, of the new Constitution, which was adopted at Oak Park, on May 9th, the fact that "the membership of the Board of Directors and of the Executive Committee shall be divided as equally as practicable among ministers and laymen." I note that out of a membership of twenty-one, there are only six laymen on the Board. After an observation of twenty-five years in active Christian work, and a careful study of this situation, I believe that the Governing Board of the Home Missionary Society, if you expect to attract the laymen of the United States to its standards, should be composed at least of a good working majority of business men. The minister, by his very habits of life, and the demands of his profession, can-

not be expected to be an expert in the business world, and I believe the entire affairs of the Society would be more vigorously carried forward if they were more largely in the hands of laymen.

If the names of the prominent laymen of the denomination, men who have achieved great things in commerce and politics, could be associated with this Society as its leaders, I believe it would command the confidence of the entire United States to such an extent that the needs of the Society would be fully realized.

To turn now somewhat from this subject, I desire to call your attention to another part of our work which I think has been steadily neglected. I believe that another reason why this Society has not been successful in appealing to laymen, is the fact that they believe that many of the churches which the Society is now attempting to support, should be put on a thoroughly self-supporting basis. The number of Home Missionaries receiving aid from the National Society alone (not including those receiving aid from the State Societies) last year was about 625, of which 250 have been receiving aid from three to five years; 125 for from five to ten years; and 250 for more than ten years. I believe that here is a condition which should be immediately remedied. There is a great danger of pauperizing the Churches when a fixed sum is handed out to them each year, and my knowledge leads me to the conviction that in altogether too many cases, the aim of these Churches is not to become self-supporting, but to so conduct their affairs that they will be sure to receive gratuity from the Home Missionary Society year in and year out. I should like to see placed before the Board of Directors of this body, a carefully prepared list of the Congregational Churches that have been receiving our support constantly for over ten years, and note whether they are located in sparsely settled districts, or if some are not located where Christian work should become quickly self-supporting. I believe that too large a number of them hang on to our support

from year to year and will continue to do so just as long as they can secure it.

My idea is that this Society should procure at once, one or two bright, active, young men, as business secretaries, who should visit each individual church, make a study of its condition and of its field, encourage its Pastor and people to become self-supporting, and at the same time place in their hands, the most up-to-date methods of raising money in Church work. This would put the work of this Society, from a business point of view, before each one of these Churches, and endeavor to bring them to self-support during the coming year. I believe that a large number of laymen in this country are in line to become interested in this work as soon as some such method as this is pursued, and they are given to understand that we propose to have business secretaries who are arranging their fields with reference to promoting self-support on the part of each Church. These would constitute an agency of supervision which is much needed in the carrying forward of our work.

With these business secretaries constantly in touch, by letter or by visit, with the Churches, I am sure it would bring about a better state of things, as far as the salaries of the ministers of these Churches are concerned, and also their special needs could be brought to the attention of laymen throughout the country in connection with our Churches, and certain special Churches could be assigned to some large and prosperous Church to assist, until they become self-supporting.

I am thoroughly convinced that we will not reach the heart of this whole matter until we come in closer sympathy with each one of these Churches that we are supporting and release many of them from the pauperizing system which is now in force.

I believe that in connection with these secretaries, a vitalizing work could be done for the Home Missionary cause. I think you will agree with me that very often the Home Missionary preachers, who are found at work in the more re-

mote points, are lacking in that rugged manhood that appeals to men, and very often, too, they are lacking in resourcefulness. I heard of a bright young minister, a college graduate, fine, attractive fellow, who said that he had quite a number of men in his Church, but he really did not know what he could give them to do. If these business secretaries took up each individual case, and as laymen pointed out to the Home Missionary some of the modern methods that are being utilized to attract and use men, and in Church organization, I believe they would be extremely helpful to these men who are anxious to do things, but do not know how.

These business secretaries could cooperate with the Church Building Society and other Congregational Societies, and would be a very great help in assisting Churches to raise money with which to pay for their buildings and to pay off debts, and I have no doubt these Societies would be willing to pay part of the travelling expenses of such men. I can see many ways in which these laymen secretaries could be helpful, but I have not the time now to discuss them. I could enumerate, also, many other things which I believe could be done in this Society to attract laymen to its work, and I would urge upon the Board of Directors, very earnestly, some of the things which I have suggested.

Turning now to the second part, the question of "Securing the Co-operation of the Men of the Churches," I would place first and foremost, the idea of a better business organization and management of the Churches. Having been an officers in two of the largest Churches in New York City, for a period of over twenty-five years, and a close observer of the methods employed generally by Churches throughout the country, I would say that as a rule the business management of our Churches is sadly deficient. One of the things that repels many active business men from taking a part in the work of the Church, is the disregard of all business principles in the conduct of its finances, and what might be called its business operations. Many Churches

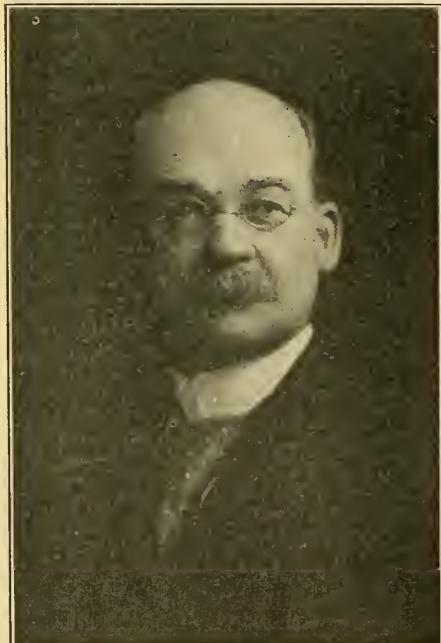


W. WINANS FREEMAN,  
*Of the Executive Committee*



REV. S. I. HANFORD,  
*Nebraska Secretary*

## SOME NEW HOME MISSIONARY OFFICIALS



REV. J. W. SUTHERLAND,  
*Michigan Secretary*



REV. ROY B. GUILD,  
*Illinois Secretary*

are run in the most hap-hazard, unbusinesslike way possible, and they seem to think that the Lord's work can be conducted along lines that in any other business would not be tolerated for a moment. Our Churches, each year, should place before their business men a definite budget of receipts and expenditures, and this budget should be raised along business lines, so that the work of the Church will commend itself to the best men in the community in which it is located.

You cannot secure large results in Church work without adequate expenditure of money, and business methods of bookkeeping and accounting, should be used in handling the large sums of money which come into the hands of the Churches.

The Churches must more and more put the responsibility for their management upon the laymen, and when this is done, they will rise to the occasion. In many of our Churches the management of the Religious Work and the finances is left largely with the Pastor, who in very few instances has had any training along business lines, and he is expected in many cases to raise money, conduct the services of the Church, and, in fact, take the management of all its affairs into his own hands. The weakness to-day in the Church organization is the fact that our General Assemblies, Synods, Conferences and Councils, are conducted by the Pastors of our Churches, and while I am not for one moment disparaging the work of these noble men, to my mind this condition should be remedied, and the Pastors should put to the front, more and more, the sagacious, far-sighted, business man. The minister is very often "the Church" and burdens are placed upon him which have no business to be placed there, and which should be assumed by the laymen, and I believe that if more of an effort was made by our ministers to roll off these burdens on the laymen, they would be assumed and carried. I am a firm believer in organization for Committee service, of the laymen in our Churches. In too many Churches, the

Pastor is doing practically all the work, and even in Churches where some committee work is organized, the Pastor assumes more of the leadership than it is wise for him to do.

I am aware that the Church is a voluntary organization, and it is difficult for Pastors to rise to the occasion and place the responsibility on laymen, but if they would do more of it through Committee service, their Churches would attain greater success.

There are 53,000 laymen members of the Young Men's Christian Association in the United States alone, who are members of various Committees, and this largely accounts for the success of the Association. The persistent search for laymen who know how to do things, and harnessing them up to the movement, is responsible, in a large degree, for the Association's continued growth and prosperity.

It is not sufficient that our Churches should have boards of trustees, elders and deacons, but there should be plans whereby an opportunity could be given to the laymen to initiate some part of the Church work.

Our Churches are not using their laymen in a way that will bring out the best that is in them. They are all expected to conform to one rule of doing Church work, according to the denomination of which they are a member. Give the laymen in your Church more of an opportunity to handle enterprises along the line of their own thought, and they will surely rise to the occasion.

Let our Churches and leaders maintain more of an open mindedness toward criticism, and be instantly on the alert for discovering weak spots in their work. This attitude will keep the Churches from "dry rot." There has been too much of the infallible attitude and lack of open mindedness toward criticism of our Church methods. Church bigotry is too often mistaken for Church loyalty. I do not say this to the disparagement of our Churches, but I believe it to be a plain statement of a real fact. Our Churches should

realize that definite results are essential to success, and should be glad to receive suggestions and criticisms from laymen, that these results may be obtained. Too many Churches assume that because they are Christian organizations their existence is justified, even though no growth or definite results can be shown. The Church should study the power of adaptation and the work in which the laymen are engaged. They should be more flexible in their methods. Many Churches are pursuing the same methods that they did fifty or one hundred years ago. What the Church needs to-day is a better Church organization, and what we need is a better Congregational Home Missionary organization. I mean not so much in Church government as in organization for the real spiritual work of the Church. In inviting men to enter its fellowship, in providing for the best social interests of the men, and in

enlisting men for actual service, together with organization for aggressive evangelistic work. Pastors and Church workers should be more anxious to get men into the Christian life than into any particular Church or denomination.

No greater need exists among churches to-day than that Christian work should rise above denominational lines, and that we should all get shoulder to shoulder for the extension of the Kingdom of Jesus Christ, regardless of who gets the glory, only that the Kingdom may come. Jesus Christ's great business in life was not inventing creeds (though they may have come out of it) the discovery of new laws of the universe, or remodelling this world we live in, but in teaching men how to live a God-like life.

When we all stand shoulder to shoulder in the great business He was engaged in, other things will take a lower plane in the Church and in our <sup>lives</sup>



A GROUP OF SUPERINTENDENTS

# *Temptations of Secretaries and Superintendents*

## The Temptation to neglect Intellectual Culture

By Rev. Charles H. Small, Ohio

**I**T WOULD have been better, no doubt, if some older secretarial sinner had had this subject. I am rather young in the service, but I have sinned and come short of my duty. My inquiries have revealed that my experience is the common experience, and that we are all of us sinners, and have left undone those things that we ought to have done. But it is not thereby apparent that we are no more worthy to be called secretaries. One brother of some years standing, while regretting his neglect, finds compensation in the constant contact with all sorts of people and problems, particularly with intellectual superiors, which is a greater intellectual stimulus than much reading, and he feels that markedly scholastic habits would tend to put one out of touch with his constituency in sympathy and in amount of service which a traveling missionary representative must be-

stow. One brother says, "If I had begun this service at thirty years of age, at sixty I should be as dry as the mummy of Pharoah without any of his attractive features." You would scarce take him to be sixty, but he certainly has no resemblance to a mummy.

If the proper study of mankind is man, we are diligent students, but books, alas, we see them not, we read them not. There seem to be several reasons common to us all, why we do not do any great amount of solid reading, such as we did in the pastoral office.

1st. We do not have to. While we preach as often as most ministers and make as many addresses, we do not have to prepare new sermons and new addresses very often. We have no need of a barrel, a little keg will answer our purpose for a long while.

2nd. We are constantly traveling and are away from home so much that it destroys the habit of systematic study and reading. I find that while on the road the best I can do, generally, is the newspapers and periodicals, and now and then a bit of a book.

3rd. Pressure of correspondence and practical and perplexing problems take time and strength. When I get home at night, after a day in the office, I do not find myself in condition, mentally and physically, to read and enjoy such a book as Sabatier's or one of Fairbairn's.

Our work gives us sometimes interesting study. All of us, no doubt, have made more or less study of the history of our own state. I welcomed the Slavic work because it led me to study the history and characteristics of this interesting people.

I do not think that we are sinners above all who are in the ministry. I wonder if your observation is not like mine, that there are comparatively few ministers who pay much attention to intellectual development. They put in just enough, mostly from homiletic helps and periodicals to grind out two sermons, and after a year or two, ask us to help them roll their little barrel into a better pulpit.

We will admit, no doubt, that we do not read as much as we ought, nor as much as we should like to read, but will we admit that we do not read as much as we might? I believe that one result of this conference will be that we shall do a little more along this line.



REV. C. H. SMALL

## The Neglect of Prayer

By Rev. Horace Sanderson, Colorado

**D**OUBTLESS there is danger in these days of large undertakings and strenuous exertion of neglecting the very important matter of prayer. Affairs of vast concern are entrusted to us, and we are apt to substitute for divine help, human effort. No degree of toil and planning, no amount of manuscript and printers' ink can be substituted for the fervent appeal to God, for assistance in the time of need.

We do not pray over our work as we should: we do not really cry unto God for help. We are carrying tremendous loads, and we are doing it alone instead of seeking help from One who is able to bear the burden for us.

The need of prayer in our work is very apparent. One cannot read the life of George Muller of Bristol, without being convinced that he was a man who knew the value of prayer. It was his habit to pray and read his Bible on his knees, and when he prayed he expected answers to his prayers, and he was not disappointed. Here was a man that wanted money for the Lord's work, and he simply asked the Lord for it, and he received over \$7,000,000. He was an unwearied intercessor, and he asked, and he received. We have the same promise that he had, and yet we fail to receive, because we are not daily and frequently communing with God. Mr. Muller never wearied in interceding, and he was not discouraged by any seeming delay. It is said that he prayed for over sixty years for the conversion of a certain man, and although the man was not converted during Mr. Muller's life time, yet Mr. Muller said, "I expect to meet that man in heaven." Knowing what we need, God still commands us to ask, for this is His way of giving us what He desires that we shall have. "Ask and ye SHALL receive." Matt 7:7. The thing for us to do is to ask, and yet I believe God does give sometimes when we have not asked for a particular thing, because He sees what we need to have, and in His great love, He anticipates our need. A child of God may pray but little, and when he does pray, do it in such a mechanical manner that while asking, he is doubtful about the result. To such an one God says, "Ye have not because ye ask not." James 4:2. It is so important to pray, and we cannot be called a very loyal follower of our Master, if we neglect this necessary habit. To know how to pray, and to get answers to our prayers is the great thing. We should be definite

in our asking, and pray for something, and expect the answer. Let us at least in our family and private devotions call the special Church by name, or the brother by name, and expect an answer. Prayer helps us in our daily living, and the lack of prayer may dwarf our spiritual life. Yielding to the temptation to neglect prayer, is the reason we doubt the efficacy of prayer. We get spiritual power for our work through communion with Him, the power that makes the world GO and succeed.

Our family prayer ought not to take the place of our own private devotions, for secret prayer is absolutely essential. We cannot carry this great load alone, it is too serious, and too difficult, and we must roll the burden off upon Him. How restful we may be in our work because we have tarried with Him until we have His mind about that we are called upon to do! There can be nothing great accomplished in our work except through prayer. The kind of work we do, is shown by the kind of prayers we offer. I am quite sure we do not spend time enough upon our knees. Our power and success come from Him, and not from our long experience in the work. Let me illustrate what I mean, by an incident in our work in Colorado. We were called to Collbran to dedicate a new church building. After a ride of over 400 miles on the train, and a twenty-five-mile stage ride in the snow and mud, we arrived at our destination and found that little preparation had been made for the business in hand. No stove had been placed in the church, and the snow was falling. The roads were almost impassable, and on Sunday morning only a small audience assembled. A temporary stove failed to warm the building, and it was a question whether the dedication ought not to be postponed. We needed \$1,300 to dedicate free of debt, and from a human standpoint there were not sixty dollars in the audience. What could we do? We could pray, and this we did. The Lord gave us over \$1,300 that day, and the church was given to Him. It was a direct answer to prayer, for HE did it. How prayer relieves us of all worry, and divides the responsibility with God! One result from prayer is the consciousness that when we pray we are with Him, and this alone should cause us to lift our thoughts to Him very frequently. A little girl often came into her father's study, and disturbed him at his work, and this in the face of frequent reproof. Appearing one morning at the door she was asked with some severity what she desired. Her reply was: "Nothing only to be with



REV. HORACE SANDERSON

you." I think it is blessed to come to Him sometimes when we do not stand in special need, but just want Him. God desires that prayer shall be a joy, a real outburst of the heart, and true love must pray. It is the life that we live every day that prays. Feeble praying springs from a feeble spiritual life that has but little vital power. Lack of prayer is the chief cause of the lack of blessing, and often our prayers are narrow, and simply for ourselves, rarely thinking of others. I heard a prayer in a large Congregational Church one Sunday morning recently, and the pastor prayed for no person, for nothing outside of the four walls of his church. No mention was made in any way of missions. (This church was not in Colorado). Our power in prayer depends upon what we are, upon our condition before God, and poverty of spiritual life may be the reason why so many prayers are unanswered. The ability to pray grows with activity and develops the deepest spiritual life. Man can as well live physically without eating, as spiritually without praying. It is by coming to Him very frequently in prayer that we are able to maintain our spiritual life in these busy days, and if we neglect coming to Him, we simply die spiritually. Dr. Phillips Brooks describes a sign in a store window announcing "Limp Prayers." The advertisement offered a certain kind of prayer book for sale. Dr. Brooks thought the sign was applicable to many prayers he had heard. I am afraid there is far too much praying of that kind. If we would pray more, we must live more for Him, for it is really the life that prays. God demands right living. We

cannot indulge in any known sin or doubtful habit or pleasure, and expect answers to our prayers. You can usually tell from hearing a person pray whether he is in the habit of praying. It is hard work for some to pray, they do not seem to enjoy it. They pray because they are almost forced to it. Quantity in prayer is of less consequence than quality. It is not how much we say, but what we pray that is of real value. John Trapp says, "God takes not men's prayers by length, but by weight. The divinity of our prayers is that which He so much esteemeth." How easy it is for us to get indolent in prayer. Too often we start off in our work without praying at all, or else if we do pray we grow weary and cease before He answers. Possibly if we had been a little more in earnest, and a little more persistent, the answer would have been granted. One of the great fascinations of metaliferous mining is the fact that the next shot may make the owner or leaser a millionaire, and he goes on for years stimulated by this one thought. He dislikes to stop, for the answer may be his in just a few moments. But a miner sometimes in sheer despair may become absolutely discouraged, and leave his claim, when possibly one more effort would have made him immensely rich. He has given up, and another comes along and takes his claim, and with one shot gains the prize. How true this is in our prayer life. We stop just when God is about to answer, and if we had only persevered a little while longer the answer would have come. The leaders for God have always been men of prayer. They knew how to take hold upon God, and bring the blessing down. They knew how to say, "I will not let thee go except thou bless me." Better to neglect almost anything else, rather than to neglect prayer, for the neglecting of it means barrenness in our lives. There is a temptation to neglect prayer for missions. Prayers are often heard in churches where the missionary work is never alluded to. Wherever a pastor fails to interest his people in missions, there the community looks upon a church too listless to appreciate the opportunity within its own boundaries. "Like pastor, like people." A revival of prayer, prayer for missions, for world wide missions, is needed. We cannot carry forward our great Christian enterprises without this prayer revival. Churches, ministers, secretaries and superintendents are awakening to the need of such a revival. Brethren, it is surely coming, we can see the signs of its near approach, in fact, the prayer revival is here.

## Neglect of the Scriptures

By Geo. R. Merrill, D. D.,  
Minnesota

**O**NE of the most cruel words I have seen in print was a statement made in a number of "The Advance," under the name of a somewhat prominent pastor, to the effect that men of our calling, representatives of the various Benevolent Societies, were not ordinarily "spiritual men."

I am not referring to this utterance for the sake of denying the charge, or noting the lack of charity in the wholesale arraignment. I rather bow my head meekly to the rod, and have said to myself, as now I say to you, that when a man and minister who has a reputation for gentleness and fairness, and who has had unusual opportunity from the place of his residence to observe men of our sort, can deliberately, and over his own signature, put in print, in a religious journal, a statement of such import, and no editor run his blue pencil through it, and no one of the thousands of pastors and prominent laymen who are in familiar relations with hundreds of us, secretaries and superintendents, hasten to send to the paper a denial of the charge, it becomes us, at least, seriously, and with a due sense of what it means, to consider if it may not be a true witness, and if in the judgment of pastors and people, we are not failing to make the impression that we are "Spiritual men."

We will not juggle with words, or try too much to refine upon them. A spiritual man is just a spiritual man; a man evidently in touch with God; a man whose trust is clearly not in schemes, but in spiritual forces; whose standards of success are not according to men, but according to God; who is plainly acquainted with God, and is taking supreme pains to please Him.

Most assuredly, for our work's sake we ought to be such men.

We are constantly called upon for the exercise of a wisdom that is more than human in the choice and location of men. The placing of a given man in a given field may make, or mar, both the man and the field. One called upon thus to exercise infallibility as a daily duty, becomes self-confident and self-sufficient, if he is not in such contact with the divine Wisdom that it can use him as a channel. The difficulties in the churches which call for our counsel and adjustment, are often such as can only be resolved by spiritual forces at great pressure, and unless the Superintendent is at home with those forces and knows

how to be used by them, he is likely to fail.

The conditions of our work bring us in contact with the seamy side of associated Christian life; we have to know the imperfect satisfaction of many of the Lord's people when money is in question. Unless we are in such touch with God, and such fellowship with the divine purpose, that we can discern the perfected sainthood, in what to ordinary vision is a very human block, we shall find it hard to hold to that high estimate of the church, as the household of God and the body of Christ, and that gracious optimism about a particular company of so-called saints that are so large factors in success.

We are building churches, putting our personal impress upon the religious life not of individuals and congregations, but of communities and great states. Every consideration which calls for genius and great spirituality in a pastor, is accented and emphasized in its application to the missionary leader.

If we are not spiritual men, in a large and commanding measure, the reason is not far to seek.

Spirituality is a product, not a gift; the result of forces that can be named, and not an endowment. Any lack of it must be directly traced to the neglect of the disciplines which invariably produce it.

Of those disciplines, the use and study of the Scriptures is one so prominent, that where it is neglected we may not expect to find a spiritual man.

Whatever else we say, or fail to say, about the Bible, we cannot fail to agree that it is the record of God's revelation of Himself; and that the wonderful thing about it is, that by the record, the revelation still reveals; that on the record, as on a carriage or vehicle, God Himself as a real God, a living God, is still actually borne to men, so that the man who, with desire of heart to see God, and be in contact with Him, applies himself to the Bible, finds God borne to him, in the largest degree in which he is capable of receiving Him.

It may freely be granted that God has other vehicles by which He reaches men, but as compared with this, they are inefficient and incompetent; so that he who neglects this, fails to be in that complete contact with God that fills, and empowers, and satisfies.

It is suggested in the topic, that there are temptations in our life to neglect this primary discipline that makes for spiritual life and power.

I speak out of considerable pastoral experience, when I say that such temptation besets the pastor; to use the Bible chiefly as a book of texts; to consult it

chiefly for means and preparation to influence others; to feel, that hustle and bustle in parish work and in varied forms of church activities are of more importance than the quiet hour, and contact with men more imperative than contact with God.

This pastoral temptation, which all of us who have been in the pastorate recognize, and to which we confess we have too often yielded, is intensified and made an easier matter to yield to, on our part, who cannot command the blessed privacies of the study, or regular hours to make use of them; who at best, can only have an office, and even from that must be absent considerable and regular portions of time; whose study must be the railway car or the waiting-room at the junction.

And when one can reach the office, the accumulated mail, especially if in the stress of the Society's treasury you cannot afford a clerk, and the waiting callers, who complain they have been in twice before and you were not in, are impatient of any time taken from them, to be even a little while with the Lord.

In the cars, reading is so dangerous to the eyesight, and at the cross-roads where we wait for the next train, the conditions are not favorable for study and meditation.

It is a "variegated" temptation with indolence, and care for health, and devotion to the interests of the people we wish to help, attractively blended together. No wonder we yield to it.

But we must know it for what it is,—a temptation, to be met and to be overcome. No less than of other men, is it true of us, that we influence men by what we are; that spiritual fabrics are best builded by spiritual men; that life is only begotten of life; and that our Lord Jesus Christ said "The words that I speak unto you they are spirit and they are life."

A help of highest utility is to get yourself under obligation to some paper or magazine, to furnish each week an article on the current Sunday School lesson.

If there is a consideration attached, all the better; but, at least, your local paper will be glad of a weekly column, and when once you have promised it, though I do not deny it will be more



G. R. MERRILL, D. D.

than a little irksome at times, and that it will be difficult to meet promptly, the inexorable demand for "copy," you will do it for your word's sake. So you will be held to, at least, some regular and consecutive study of the Bible, which will be fruitful in a thousand ways. I count myself a good witness in this, since for over thirty years, with pay and at request, without pay and of my own offer, I have not failed to be so under bonds, and have been helped by these bonds more than I can tell.

My dear friend, Dr. Wayland Hoyt, gave to me some four years ago a plan, which after trial by two men before him, had come to him, and had been used by him for a year, with such profit, that he passed it on to me. It was to read through the New Testament each month in the year, not for critical purposes, but just for saturation; and with a copy kept in the pocket, it is not difficult for men like us to catch the moments for the daily portion. After three years and more of trial myself, I pass it on to my brethren, as full of large helpfulness in keeping one in love with the book, and in conscious touch with God. The grasping of large areas in one sitting of the record of God's revealing, somehow has a quality of its own, and the radical deliverance from text-hunting into the grasping of whole books, is most healthful and clearing to the vision.



# *Superintendents' Problems*

## **Practical Problems**

BY REV. W. W. SCUDDER, JR.,  
SUPERINTENDENT, WASHINGTON

**F**ROM a personal standpoint the superintendency is a demoralizing business. Its constant road life is calculated to destroy health, wreck studious habits, sap the spiritual life, and ruin family order, for it imperiously pushes aside the most sacred customs and duties in each of these spheres. The man must travel in strain and discomfort, can have no regular hours for food, sleep, study or devotion and must for days and weeks neglect his family. There is no honorable escape. If he accepts the trust he must do these things, and in some way overcome their disintegrating influences. If he is worth anything in his business, he is too valuable a man to waste his time at home. He ought to feel guilty if he spends an idle Sabbath. His churches need his personal inspiration, and he should be out every Sunday in incessant touch with his field.

If, therefore, a man is endowed with executive ability for this office, his first and chief problem is this: "The heart" out of which are "all the issues of his life;" for if he can keep strong in body, grow intellectually, deepen his spiritual life and preserve a loving well ordered home circle, out of which daily inspiration shall come to sweeten and strengthen his own life, and to which he can in turn carry the broader vision, wisdom and character that his work should give him, he need not greatly fear other problems. Having solved the greatest—that of self-adjustment and self-mastery—he will grow daily more efficient in mastering the remainder.

Now this thing can of course, in large measure, be done, though, I believe, at an infinitely harder effort than is required in the pastorate, and, apparently to one self, usually, with

less success. Nevertheless, under the best conditions, the system is one that tends to make one a man of petty details, and to develop on one side a habitless, and on the other a sort of machine life. Possibly in some of us there is not much more to develop, and the system reaps its legitimate deserts. But the denomination suffers.

Out of this grows a related problem—we have no men who are appointed to represent our denomination in ecclesiastical and secular affairs as do the officials of other bodies (with the single exception of our recently endowed National Council Moderator). Congregationalism suffers, as did America, when, with democratic simplicity she appointed ministers but not ambassadors to foreign courts. Our national representatives ranked last, in certain functions did not rank at all, to our political disadvantage. Our great Congregationalists seek the pastorate, not the superintendency. From the former position they have looked down on, rather than up to, the latter. The practice in our denomination has not been to secure the greatest leader for this office, possibly because it has been a one society affair. And yet no position gives such power to mould our denominational life as does this. There is a call for larger men. The superintendent has stepped up from a society agent to a state official, and movements are on foot to combine the position with the advisory bishopric of the United Brethren, and to make him the chief official in the state. Many will regard this trend with suspicion, for it has its perils. But it will probably be tried if indications are to be trusted, giving some of us the chance to step aside for the larger men that must follow, for the greatest will be none too big for the opportunity. But this cannot happen without a radical change in the superintendency that will allow greater development of

personality. No great leader will be content to accept a position where his talents will be buried by executive details. If he can really be the pastor of a state, he should prefer it to the pastorate of a church. But if his chief duties must be those of state book-keeper and typewriter, collector and cashier, financial promoter, general auditor of disordered accounts, mender of broken institutions and adjuster of ecclesiastical rows, these do not appeal to a man of pastoral or prophetic instincts, or of statesmanlike mould.

I have no admiration for the political system of Methodism. But it is certainly wise in the separation, into the offices of Bishop and Presiding Elder, of the duties we have crowded on the superintendent. We combine a faint aroma of the Bishop with a huge bulk of Presiding Elder. It frequently happens that the odor soon evaporates, leaving a residuum of very practical executive calibre—a very useful commodity, but not always first-class. Neither, from the natural limitations, can the superintendent discharge well this part of his duties. The field of a Presiding Elder is about twenty-five churches. A superintendent, often without help, has from forty to one hundred and fifty missionary churches and all the self-supporting churches to touch and influence, if he is big enough to win such recognition. But the comparison is worse yet. The Methodist system of yearly appointments avoids those constant gaps and changes (amounting often to more than fifty in a year) whose slow and careful adjustment exhausts half a superintendent's time, to say nothing of the other ways in which they increase and hinder the work; so that even the efficiency of the Presiding Elder plan is denied him; while he shoulders from four to ten or twenty times his detail work. Without time for necessary self-culture, this system of details tends to devour efficiency and power for the larger sphere he is increasingly expected to fill. If the superintendent is expected to be a man



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of this type, he should have a smaller field of work. If his duties are to be of the larger inspirational character, he can have even larger territory, but must have sufficient general missionary help to be relieved of much that can just as well be done by another. Even then he must be constantly on the go, out every Sunday and often through the week in intimate touch with his whole field; but he could thus secure much time to serve the larger interests of the denomination that are now caring for themselves. Personality should not be swallowed up by administration.

Turning next to the personal problems involved in his relation to his fellows, they are as many as the varying personalities. To instinctively sense the unworthy and the fit, to kindly check the one, to adapt the other to a field, and then to fit oneself into his needs and confidence so as to win his love as a brother; to become to him a spiritual comrade, an intellectual stimulus, a practical adviser, a sympathizing friend, an appreciative critic, an administrative assistant, a loyal supporter in all his good work, a tireless worker, unsparing of self, asking no service harder than one is willing to do himself; to keep in such

close friendship with all parties or possible factions that they cannot scrap in his presence, managing to unify around himself all interests and affection, so as to spread harmony with all its genial effects, ever holding self in the background, ever pushing forward pastors on councils and conferences, sorrowing with the unfortunate, helping the failures to try again, patiently shouldering blame for their mistakes and misunderstandings, securing as far as possible deserved promotion, shunning favoritism as one would the devil, inspiring all with the ideal that all true advancement in the ministry is due to ability and adaptability, rather than to favoring position, and with a modest thankful spirit, carrying about the Master's cure for the restlessness and soreness that springs from disappointed ambition, selfishness, envy or conceit. Here is a bunch of very practical problems—problems, too, far better solved, if one is not overloaded with executive drudgery.

#### INSTITUTIONAL PROBLEMS

These are mainly concerned with the planting and the care, of churches.

With regard to the planting of our Congregational Churches, I had almost said the superintendent has no problem, for we have no system (unless it be one of repression where others are first on the field), and under our method of turning our pioneer work over to the Sunday School Society, he has little hand in deciding where beginnings shall be made. And yet some of the most serious problems that he will have to deal with are wrapped up in these beginnings. It is not wise to plant an orchard, or church a state, without plans. Where do we sit down to decide what proportion of our churches should be in the city, what proportion in the country; what proportion of perpetual missionary charges we can afford to carry; in what counties or districts our entire denominational forces should be massed, until we intelligent-

ly and surely capture them one by one, thus establishing schools and resultant churches, in groups that can be cared for with least waste, and the maximum help of fellowship touch? These things cannot be done without consulting and co-operation of all workers. The Sunday School Society, for instance, has not means to do the expensive work of developing schools in cities that shall grow into strong churches. Accordingly it scours the country districts, where expenses will be light, and we have a great crop of country churches. None too many! We want them all. But, suppose, while this is done, another plan is supplementing this, by which, in consultation with interested laymen in a Congregational club or city extension society, and with the Home Missionary forces, two or three Sunday Schools a year should be started in large centers, equipped with buildings and provided with pastors. (In this way we have in Washington grown several strong city churches in the last two years, with no detriment to the country work whatever; and there is a heap more sense in it than going in opposite ways with stiff backs and turned up coat collars).

Now, however, where the seed happens to sprout we cultivate the tree. Where the call comes, or the Sunday school develops, we plant the church. While much of the work must develop in this spontaneous way, it ought to be supplemented by plans which will secure important locations that have been overlooked, and develop there the needed constituency, and the whole be put under careful state direction.

This most important function is given over to the only organization we have that is not under some measure of state control—our Sunday School Society. It ranges usually where it will, with no state advisory board, no consultation with the state organization as to where work should be pushed, or how it is to be supported.

That this pioneer work is, on the

whole, admirably done, is not the point. The system is wrong, opening up the chance of saddling the state with a one-sided development, and some unwise projects on the one hand, and on the other of losing valuable openings and endangering much of the splendid work that is done, through lack of support. Thousands of dollars of missionary money and whole counties have been lost to us through such lack of co-operation. The advance guard should support its scouts; but the scouts must move with reference to that advance guard and not go off on cross country runs. To secure the right sharing of these responsibilities, and plans for a uniform work, each state should require both superintendents with their assistants to conduct this local work with the full knowledge and oversight of the same executive committee, thus securing co-operation and consultation, avoiding friction and waste, and easily doubling the efficiency of the work as a whole. This, in some states is, I understand, being inaugurated. This should not check, in the slightest degree, the range and rein of the Sunday School Society, which should be as free as before, but by fraternal counsel more wisely direct both agencies in their common work. We want team play, not fancy records. Under such careful co-operation, our denomination would not become a country organization, and our cities stand neglected.

In the case of the churches, I pass matters of detail, to consider the more fundamental question of the superintendent's personal attitude in it all. In moving among them, he has the choice of appearing as the representative of one of our six societies, or the representative of the denomination, (a role that opens to him more than to any other, and, of course, largely modifies his work). To secure for that church a decreasing grant, to assist it evangelistically, to bring it to self-support, and to draw from it each year a large Home Missionary offering, may fulfill the letter of this law.

But to so win its acquaintance and confidence as to be able to develop in it a Congregational consciousness, good business methods, and a missionary spirit and organization that will be broad and inclusive of all our interests, is the real ideal, a much more colossal work, of far wider scope, taking more time and effort, with often-times slower financial results, but in the end producing a sturdier and therefore a more fruitful growth. I believe for his Society financially, even, he will accomplish far more by this broad, impartial attitude, by depending on carefully developed plans, and by making his message usually a spiritual one, rather than an appeal for funds. The very worst system imaginable is to train the churches to depend on his personal presentation alone to raise their share of Home Missionary funds. This method of course has large value. Information will always be needed, but let that be supplemental. Organize them so that they will do their duty, even if he should not come around. I would give more for one chance to sit down with the officers of a church and help plan a system of benevolence that they were to work, than to have ten opportunities to draw out gifts by the other method alone. His chief problem here is to secure the training of the churches, through associational action, through pastoral help, and personal visitation for intelligent self-government, self-initiative and fraternal obligations.

#### PROBLEMS FINANCIAL

They lurk behind every church, they stare at the superintendent through every slot in the schedule, then they mass themselves together into a bogie as big as Nebuchadnezzar's image, with withering shanks of retrenchment, a very lean belly, tightly strapped by the straining girdle of "the average salary," and a scowling head of self-support; and this gloomy conglomerate walks with him by day—and—sleeps with him by night. You've all "had him." If you've learned how to "lay him," please tell

me, for I'd like to "do him."

Two problems under this general head, particularly interest me, as timely and important, and well worth our comparing experiences over.

(1) The systematizing of a state's benevolence.

For the first time our National Council Committee and our national societies, have, with dignified deliberation, screwed up courage to defy the old precedents of independent aimlessness, and to give us the state apportionments on benevolence that we have waited for so long. (If we had had them five years ago, we would not have been saddled, as we are, with a galling debt).

Here is one of the greatest opportunities ever put in our hands. If rightly worked, every pastor, every church, and every layman, will respond to this business-like ideal.

The superintendents are probably the men to see that this is done, for no one else will so naturally be expected to lead. By associational action, through strong general and local committees, they must plan, inspire, drive—for it will take ceaseless and skillful pushing to get a state thoroughly organized and moving along this line. No work just now is more vital. Every national society ought to recognize the superintendent as the natural agent for this accomplishment, should consult him constantly, and back him with vigor. A pledge system, adaptable to any church in the state, with some simple means for the gathering of these offerings, should be put in the hands of every church committee, and each church made to feel keenly that it is guilty of a breach of Congregational fellowship, if it fails to do (or at least attempt to do) its share. The small expense for installing such a system would doubtless be gladly borne proportionately by our national societies.

(2) Supplementing the regular benevolence of the churches.

"The king is dead! Long live the king!" The day of large gifts to our

national societies has gone by. The day of large gifts to our national societies has just dawned.

The American Board has done well. There are thousands waiting to do the same, yes, better for us.

We need one million for Home Missions. We can have it if we will go at it. None of our societies is as strongly entrenched, so widely organized, commanding so many officials and influential boards that are in touch with the consecrated wealth of our states. Why cannot we apportion this out among us and raise it, coupling it with the incentive of large local grants if accomplished, so we can touch the heartstrings of local and national denominational loyalty? In every state stands a long line of wealthy men, who are giving generously to outside charities, but scantily to our cause, because they have not realized its importance. One of the quickest ways to get them to realize that we have a big thing on hand, and one that demands giving on a plane commensurate with its importance, is to enlist them for large subscriptions. And they will do it for Home Missions as quickly as for any work in the world, when they once awaken to the need. Every state can have a list of 100 men, who are now giving \$5 and less. Many towns will furnish one or two each, and some a dozen. Some states can swing a \$1,000 list. In all we should try so to enlist them that this will be the beginning of a larger scale of benevolence. By this means a great enthusiasm can and should be roused for giving to home missions on a generous scale; and to reach self-support, a state will not need to wait until it can muster population enough to raise its needed support at the rate of one dollar per member, which has been the usual rule, reached ordinarily within a period of about fifty years.

#### PROBLEMS CO-OPERATIVE

(1) The most difficult and important of these is the problem of comity. In the growing West, where

no one knows how large a town may become within a year, the principles are harder of application, and the other denominations are exceedingly shy of any restraining principles. I have discovered also, that, as in politics, little can be expected outside of the realm of personal friendship. From a Puritan standpoint it is strange to say that friendly feeling will usually weigh more than a comity principle. But it is so. When this also seems inoperative, a vigorous protest, and if necessary, a stiff fight or two may win a respectful peace.

(2) The problem of co-operation, giving us the most trouble within our own ranks, is found in the relation between Home Missionary and Sunday School Society workers. How friction can rise one can readily see. But why it should continue, when it might so easily be oiled, it is hard to understand. It would not be surprising, if in half our states, for half of their history, our work should be found to have been seriously, and at times ruinously blocked by an antagonism, that, if not reaching open friction, at least has caused wide waste by preventing all co-operation.

The very first duty of superintendents is to work together in harmony. If they cannot do this, they should let some one else try. As I have elsewhere intimated, this is not altogether a superintendent's problem. Lack of national adjustment of the two works, under state regulation, is responsible for much of it. Inefficient, conceited and mischief breeding men have sometimes been allowed to remain in office in spite of state protest. We carefully match horses in selecting a team. How often by mutual conference of our two societies have the men who are to be running mates been selected with a view to harmony of action? It may be that many of the sins of the men should be sent up to headquarters if it should be found that lack of adaptation on the field is the natural result of lack of co-ordination in the national organizations. I be-

lieve that two of the most helpful things that could happen would be, first a joint understanding by these two societies, and then a joint tour of the states by their secretaries, investigating and reconciling differences, removing their causes (whether they be men or methods) recommending helpful changes, installing definite plans of co-operation, well safeguarded by a common state control, and letting us all know that in these important positions we must work together if we work at all.

But Home Missionary superintendents can solve most of this problem. An unalterable determination to work together, frank and constant conference over plans, difficulties, conditions of the fields, mutual advice, carefulness in seeing that the courtesies of the denomination are extended to the Sunday school men in council invitations, dedications, conferences, and on committees; cordial encouragement and backing of their self-sacrificing work and public appreciation of their generous and kindly help, doing everything possible to give their splendid labors the place of esteem they should have among the churches; in short a brotherly interest in each other's business—it is bound to draw us together in a most helpful and happy relation.

Among a host of problems I have selected a few. But they seemed to me the most far-reaching, the most vital to denominational efficiency, and problems within reach, worth discussing, because capable of some happy and practical solution.

### Administrative Problems

By Rev. Henry E. Thayer, Secretary,  
Kansas

**I**N PRESENTING this paper, I shall have a care to distinguish between those problems which belong to the Secretary as such, and those which refer to the Superintendent. This is not easy, as the responsibilities interlock, and every secretary is superintendent, and every superintendent has, under the new organization, largely the cares of the secretary.

1st. There is the Problem of Maintenance of Internal Strength of the Churches of the State. I may seem on the ground of the superintendent, but here our problems are one. If we are to take strength out of the churches for missionary service, we must see that they are strong in spiritual life. If we demand of our churches worthy young men for the ministry, and money for missions, we must see that the base of supplies is not forgotten. If there are to be good working churches, there must be care to maintain the evangelistic spirit and harmonious life.

Not much will be done without the leadership of the pastor in any church. A pastorless church, or a church with a weakly leadership is not much of a force in service. The very necessities of a Constituent state demand that every church be well manned. Perhaps there may be in the state a bureau of ministerial supply, but the secretary is the one most interested, and in the western states he above all others will be active in filling vacant churches and promoting evangelistic spirit.

#### 2d. The Problem of Missionary Education.

(a) The secretary will set the objective and the measure of service. Churches will naturally want to confine their efforts to a small territory, and will desire that the demands upon them shall not be great. He must have the vision of large things, and be equal to the inspiration needed to make the vision real.

(b) Organization of local unions will need the oversight of the secretary. He will be aided by strong and efficient helpers, but in the last analysis he must see to the existence and efficiency of the local Home Missionary Unions.

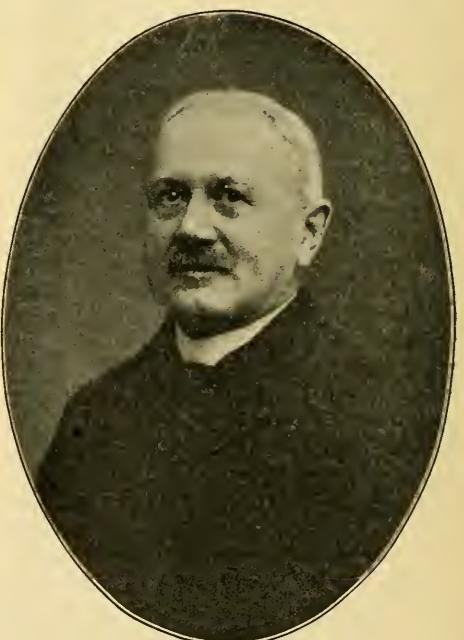
(c) It is for the secretary also to see to the lines of missionary study. Our people are not selfish, nor are they lacking in spirituality, but they are not informed as to the great facts that inspire our Society to largest service. They are ready to do great things when they know the need of large service.

3rd. The Problem of Fellowship. The secretary deals with Congregationalists, both pastors and churches. They can be led by the love of Christ to the ends of the earth; they can not be driven across the line of freedom. He must be the friend of every pastor, and the wise counsellor in all things that pertain to church life.

And he must win the confidence of the churches also. He is no politician, but the people must know him, and find in him a friend. He can afford to make no mean addresses when he speaks in their pulpits. They are worthy of his best, and so he is on his mettle continually to

keep his platform work in line with what he would have made it as a pastor and even better. He is the friend and associate in the homes of the people, and is not afraid to spend his strength in being entertained,—talking large interests when his sleep has been short for previous nights, winning by personal contact their enthusiasm for the cause that he loves. There is a distinct place for the secretary in the hearts of the people. Large interests depend upon the pastor alone, but there is a part of the home missionary service which results from the personal contact of the people with the leader of the state interests. He must never seem to be a better man than the pastor, he must make the pastor's hold upon the people stronger, and the people in our churches must have immediate contact with the one whose business is the fellowship of the churches in home missionary service.

4th. The Administration of Home Missionary Funds. One purpose of aiding a home missionary field is to develop self-help. It is not an infrequent experience to have a church that desires missionary aid put this question before it has tested its own strength, "How much missionary aid can we get?" Church trustees will say, "We will get what we can from the Society, and then see if we can put up the rest of the pastor's salary." The secretary must insist, in sending applica-



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tion blanks, that not till the ground has been thoroughly canvassed will the Society come to the rescue. It is a beggarizing policy to give any fifty dollars that a church can raise among its own people or in its own community.

It is not simply that the demands of our fields force us to make our money go as far as possible, but it is a part of the duty of the weaker organizations to make the work of securing funds easy. If any church is allowed to shirk and receive aid when it ought to pay its own bills; if it excuses the selfishness of certain rich men within its membership, it makes it hard to appeal for the needs of our great work. In general it may be said, every home missionary field should be a worthy argument with those who must furnish the money for our service.

5th. The Financial Problem. The secretary must see that his Society has a good credit. Calls may be many and urgent, and sentiment may seem to demand expenditure, but the appropriations must not exceed the normal income. A debt at the close of a year is very discouraging to the donors.

The checks of the Society must be as good as gold.

Every state will have to borrow at some time in every year. There are dry seasons when the churches will not remit for this work. Pastors will go away in the summer and forget that the missionary needs his salary as well as themselves. We shall do what we can to educate our people to regularity of service, but it will be true that the Society must have a credit that its missionaries may not go without their well earned dues.

In its local relations a Congregational

Church is an individuality. It chooses its creed, calls its ministers, orders its exercises to suit itself and God. No one will meddle with it in its oneness of existence.

But in its missionary relations it is another something, it is an element of a collectiveness. It has joined its energies with others that they may together do what would in no measure be possible to one church alone. In the collectiveness the voluntary element is not possible; a certain share of responsibility rests upon each member of the body. Indeed there can be no steadiness of home missionary service, no safety in making appropriations till the churches in any state acknowledge that they are a fellowship, and that the mutual responsibilities are just as sacred as the obligations that any local church may contract.

Indeed I am sure that if anything shall make our new National Organization a failure, it will be the indisposition to recognize that in missionary service the unit of effort is a collectiveness, and that each church has surrendered its will to the opinion of the whole. It may be necessary in some states to promote the spirit of mutuality before the problem of constituent relation with the National Society is possible. Perhaps the acceptance of a place in the new organism will create the sense of co-operation, but to my mind the great obligation laid upon the Congregational Churches to make this land Christian, is incompatible with the idea that any church or set of churches should say that this service can be left to the uncertain choice of an individual church.

**E**DITORIAL NOTE—We suffer this month from embarrassment of riches. Our space, as a magazine, is a procrustean bed, which must be made to fit at any cost. If, in the process, some amputations have been found necessary, they have given quite as much pain to the editor as they will give to the author. Three papers of special value have been entirely withdrawn and are held in reserve for future issue. If our readers wish to enter into a full understanding of the new home missionary era, they should make a careful study of the contents of this number.

# *The Financial Problem*

## **The Treasures of the East**

S. H. WOODROW,, D. D.,  
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*Of the Board of Directors*

THE subject assigned to me has an alluring sound. The treasures of the East. At once there floats before our eyes a vision of oriental splendor, rich garments, gold and silver, and precious stones. The subject was evidently not intended to include oriental splendor, but only a section of the bleak coast of the United States. The line between East and West has moved westward several times since our wise forefathers placed the Charles river as a remote boundary beyond which the country was not habitable. Population has travelled westward across the Connecticut, across the Hudson, across the Ohio, across the Mississippi, across the plains, over the mountains till it touches the Pacific.

For the purposes of this address I have confined my attention to what is strictly East—New England, New York, New Jersey and Pennsylvania. Beyond these states has come to be known as the “Middle West.”

What have been and what are the treasures of the East?

Very early in the history of Christianity we hear of wise men who came from the East; they did not come empty handed ; they brought gifts of “gold and frankincense and myrrh” to lay at the feet of the infant Saviour.

Out of our little rock-ribbed, snow-bound East have gone the wise men who have laid the foundations of the Empire States of the great West. From little hamlet and hillside farm have gone the men who have founded the colleges and reared the churches that have moulded the intellectual and shaped the religious life of the New States. Out of the East have gone the men of sturdy character, of liberal education, of Christian states-

manship, who were best fitted for Empire building. The religious conviction of the Puritan, the commercial enterprise of the Dutchman, the brotherly love of the Quaker were all combined in these hardy pioneers. Business enterprise and missionary zeal have carried the sons and daughters of the East not only through the length and breadth of this land but also throughout the entire world. The spirit of the pioneer, the state-builder, the educator, the missionary was in their blood.

Like that noble Roman Matron, we would point to the sons and daughters whom we have given to other states and to the world and say, “These are our jewels.” The richest treasures of the East have been in Christian homes, progressive schools, and spiritual churches.

The most valuable output of the East has been strong manhood and virtuous womanhood, both consecrated to the highest ideals. Men and women who had their dreams and visions and who in a practical, common-sense fashion went to work to realize them.

Their motto would be, “Do noble things, not dream them all day long.”

But these wise men of the East usually had some gifts in their hands, some cash in their pockets, and a little deposit in the bank. This was proof of their wisdom. They remembered, “That the heart of the prudent getteth knowledge,” but they did not forget that, “A man’s gift maketh room for him, and bringeth him before great men.”

The value of industry and the importance of small savings were the two lessons that were most emphasized, especially in New England. Poor Richard, who was a Boston boy, transplanted to Philadelphia, has best expressed these maxims in his almanac.

It was these small economies and these little savings which have won for the East the reputation of niggardliness. The sufficient answer to such charge is the stream of beneficence that through

the years has flowed from the East to every part of this land and to every part of the world where missions have been planted. There is probably not a college in the West, except the State colleges, that has not been aided by Eastern money. There is not a state west of Massachusetts that has not been aided in its church and mission work by the Treasures of the East. There is not a Mission Station in the world that has not been helped by Eastern money; there is not a tidal wave, a famine, or an earthquake anywhere, that does not meet with a ready response from the "Treasures of the East." The bulk of these gifts are from the stores of those who have saved a little at a time. While the East has taught industry and thrift it has also taught the duty of giving to every worthy object,—libraries, schools, churches, missions.



SAMUEL H. WOODROW, D. D.

Many have denied themselves all the luxuries and some of the necessities of life in order that they might leave a few hundreds or thousands to some benevolent object. It is the lack of these old-fashioned savers and givers that makes the appalling decrease in gifts to our

Mission Boards. Their descendants, if they had any, belong to the class who sneer at small economies and mortgage their homes to buy automobiles.

The East of to-day is not the East of fifty or even twenty-five years ago. There have been great changes in the native population and greater changes caused by the inrush of foreigners. If present conditions continue, New England will have to be rechristened New France or New Italy, and New York may have to be called New Jerusalem, not for its Godliness, but for its Ghetto.

It is not necessary to burden you with statistics. At last people are awakening to the situation. Books and magazine articles are being written, investigations are going on, and Congress is being implored to shield us from a part, at least, of this foreign invasion.

In the last five years 4,446,000 immigrants landed upon our shores and 85 per cent. of them settled in the States that I have called Eastern. In 1905 1,026,499 immigrants landed. They were distributed as follows: New York, 31 per cent.; Pennsylvania, 20 per cent.; Massachusetts, 7 per cent.; New Jersey, 6 per cent.; Connecticut, 3 per cent.; Maine, New Hampshire and Vermont, 3 per cent., making 60 per cent for this cent. for this Eastern group.

The only states that had anything like this increase were Illinois, with 7 per cent. and Ohio with 5 per cent.

Efforts are being made looking toward a distribution of these immigrants so that they will not settle in such large numbers near the ports of entry,—Boston and New York.

The results of this immigration must be evident. The increase of population in the Eastern States is not of the old American stock, with their high ideals of learning, religion, and philanthropy, but of the conglomerate peoples, who as yet are seeking little but food, clothing and shelter.

Whether they ever seek higher things will depend upon what we can do for them. With a giving constituency that in the nature of the case, cannot be largely

increased, and with a stupendous foreign problem at our very doors, the "Treasures of the East," that have flowed to every State and Nation will have to be turned into local missionary enterprises. This problem becomes the more obvious when it is known that there is a city in Massachusetts having a population of 104,000 where 85 per cent. of the people are foreign born. Eighty years ago there was not a Congregational church in Massachusetts receiving Home Missionary aid, except such help as some stronger church in the vicinity might give. To-day there are 160, thirty of them among foreign speaking people.

Other states in the Eastern group are in like condition. The decrease of native populations in the hill towns has left what were formerly strong churches weak and discouraged. The influx of foreigners into sections of cities has driven out the native Americans and left churches without any local constituency. Then there is the work that should be done for the "strangers within our gates."

All this calls for wisdom, foresight and consecration upon the part of those who would maintain the character and integrity of our American institutions.

When all this has been said it would be wrong to leave the impression that the East is poor. There is immense wealth in the group of states I have mentioned. We were never so rich as now. The trouble is we were never so extravagant as now, never so bent upon spending money for our own pleasure. A sermon on self-denial before a well-to-do church would be met with a complacent smile. The doctrine of self-denial for the good of others is deader than the doctrine of original sin.

Instead of practicing thrift and saving in order to have something to give to worthy causes, the popular custom is to live up to or even beyond one's income in order to "make a fair show in

the flesh." Young people must begin in their scale of expenditures ahead of where their fathers left off, even if they have only a fraction of their fathers' income.

The announcement of large gifts has also had a discouraging effect upon small gifts. Men ask, what is the worth of my mite against the other man's millions? There is also a latent feeling that these large gifts will do all the work and that the smaller gifts can be withheld without injury to the cause.

Self-denial, saving, and giving of the old-fashioned kind are still practised in Maine, New Hampshire and Vermont, and in the rural districts of the other Eastern States, but not much I fear in the cities and by the younger generation. Upon the farms and in the villages there are the pious souls who save and deny themselves that they may enjoy the luxury of giving for the kingdom of their God. The idea of stewardship will have to be re-emphasized. Perhaps we need another Francis of Assisi to preach and illustrate the blessings of poverty.

With increasing riches there comes an increasing tendency to rob God.

The Scripture rule, "Every man as God has prospered him," must be preached with power. The dimes and the dollars are needed as well as the thousands and the millions. Mites become mighty when there are enough of them.

The only power that can unlock the "Treasures of the East" and open "The Fountains of the West," is a genuine revival of religion that will give men a realizing sense of the presence and power of God, and an adequate sense of the importance of the world's salvation. When the heart opens to receive Christ in His fulness, the pocket opens to furnish means for the establishment of His kingdom of righteousness and love in the United States and in all the world.



# *Our Vantage Point as a Financial Organization*

BY REV. H. H. KELSEY,  
*Of the Board of Directors and Executive Committee*

I WAS asked to speak upon this subject, because I chanced to quote in the hearing of the committee a remark of Secretary Patton of the American Board, who once said to me that the Home Missionary Society ought to get money more easily than any other of our societies because it has the organization.

The problem of raising money for any cause is the problem of getting its appeal adequately presented to the individual giver. This cannot be done effectively for a great constituency without organization. If we were facing this problem to-day without any organization we should try to produce one like that one which we now have, that is, we should secure first a strong central executive and then executive heads in each state or large section through which we might reach the pastor of every church in that section, and through him, if possible, get our appeal to the individual giver.

This is just what we now have. Our organization now covers the entire field of solicitation and it ought to be very effective, for it is not the organization of the churches as such through state and local conferences, which are as much related to, and the agent of, our other societies as to us. We have a distinct home missionary organization which is perfectly articulated from the central office to the individual church. All of our state organizations are now parts of one whole, organically related to the central executive, all having one business and interest, namely, the propaganda of home missions. These state organizations are now in most instances, and we trust soon will be in every instance, the organization of the churches so that every state executive shall be elected by the churches and so be immediately related to them. Thus we have an organization which ought to be

effective for an aggressive propaganda for its purpose. With a strong central executive, such as we have, with the churches of every state committed to this cause, it ought to be easily possible to get information to every pastor and through him, to awaken the enthusiasm of every church and impress upon every man the opportunity and responsibility of these days, and the special responsibility and opportunity of Congregationalists; this is the condition of the general contributor.

Now you are saying this organization is all right, and secure, and there is no question of opportunity and responsibility—will it work? The trouble you will say is with the pastors, and then with the members who do not give. This is true, but we must work our organization. If it is an organism, if there is a thrill of pleasure or pain in one part, the entire organism is effected unless there is paralysis in some part which will not permit transmission of sensation.

Given a secretary an executive head whose vision is clear and his heart on fire, such as we now have, and about him gathered a keen, loyal and enthusiastic body of advisers in his associates in the office and in the executive committee, such as we now have, as keen, and as loyal and as enthusiastic men as our church can produce; given an equally loyal, clear visioned, devoted body of state secretaries with their executive boards and state directors, such as we have, and two conditions of effective organization are fulfilled. The life and enthusiasm of the central office will be felt in the office of every state executive.

It is not surprising if in these first few months of experiment under this new order, when we have been waiting for a completed organization and for the practical definition to ourselves of the new relation, great progress in work or

increase in gifts to the treasury have not been secured. But these are coming if there is nowhere in the organism any deadness or indifference, which would cause failure of function. The state secretaries and state directors will catch the large vision and fire of the chief executive, and the plans wrought out in the New York office will be taken up and carried into effect in all parts of the country.

We have brought a new auxiliary into being in the office of the state director. He is the intermediary between the National and state executive, and his hearty co-operation will add a new resource of energy for the development of the constituency he represents. I believe the duty of the state director must be considered as including far more than attendance upon the two meetings a year of the Board. It is my judgment that he must become with the state secretary an agent for the development of home missionary interests in the state he represents.

I have thus far mentioned but two factors in the organization. The third factor is the pastor, the executive of the individual church. Here we have a problem. During the campaign of last year we have the evidence in the New York office that in every instance in which the pastor presented the appeal to his congregation the response was immediate, and the instances are few in which the total amount asked for, namely, fifty cents per member, as an extra offering, was not secured. This was an illuminating experience. Had this been done by every pastor in the land, as they were asked to do, our entire debt would have been paid. It is fair to presume that in nine-tenth of our churches an average fifty cents would have been given had all the pastors responded as some did.

Granted that the presentation of the cause of home missions from the pulpit and the collection are conventional, and in themselves ineffective as a method of raising home missionary money, it still remains that when this is done by a well-informed, clear-visioned, enthus-

iastic pastor, the result is sure.

Now it is the function of the state secretary to study the pastors and churches of each several state one by one, and to see to it that each man is informed, has a vision, and gets on fire. It is the business of these executive heads of states to get into contact with the individual pastor and to convey to him the life of the organism, to give to him vision and purpose and convey to him enthusiasm, and develop a sense of the obligation and opportunity which is thrilling the soul of the executive head.

We should pause here to say that the executive head of all this enterprise from whom all our inspiration comes and whose passion should thrill all our souls, is Christ.

This function, above described, of the state secretary can be fulfilled, and when it is done to the limit of the secretary's ability it is my conviction that there are few pastors who will not respond and become alive and enthusiastic, and do well their work in the local church and get money from the individual givers in their congregation.

Brethren, have I presented an ideal? I have also described the actual and the possible of our present situation. The few who have said that the new order will not work have based their fear upon their opinion that the organization would fail at the point of the state secretary. They have said that the state organizations will first look out for themselves, that is, that the organism would find itself paralyzed at that point. If their fears should be justified in any single instance this organization would fail to be effective. If ever, in any instance, it should become true that the state secretary and organization instead of conveying the appeal of the National Society and its work to the individual should prevent or modify that appeal, then the new order is a failure in that instance. But we have the demonstration in this meeting, that this is not true to-day, nor will be. We have here the demonstration of the utter loyalty of every state representative to the cause.

# *Appointments and Receipts*

## **APPOINTMENTS**

January, 1907.

### **Not in commission last year.**

**Arnold**, Lewis D., Ackeley, Minn.  
**Bandy**, Paul S., Red Lodge Mont.  
**Brown**, A. A., Gregory and Dixon, So. Dak.  
**Burgess**, Hubert F., Sunnyside, Wash.  
**Clark**, E. E., Plymouth, Penn.  
**Davis**, Arthur, Pleasant Valley and Dur-  
and, So. Dak.  
**Hinckley**, Mrs. Abbie R., Fairfax, So. Dak.  
**Huntley**, Abi T., Gann Valley, So. Dak.  
**James**, David M., Ree Heights, So. Dak.  
**Jenkins**, R. C., Arnot, Penn.  
**Konchar**, Miss Anna, Braddock, Penn.  
**Lark**, E., Biwabik, Minn.  
**McCurry**, T. B., Grady, Ga.  
**May**, Nelson H., Draper, Murdo and Speirs,  
So. Dak.  
**Mygatt**, Albert E., Herrick, So. Dak.  
**Price**, John M., Toit, Wash.  
**Rehm**, Henry C., Anamosa, No. Dak.  
**Reid**, John, Tacoma, Wash.  
**Saunders**, E. E., Heaton, No. Dak.  
**Thirloway**, Timothy, Green River, Wyo.  
**Thomson**, Ludwig, Ontario, Oregon.  
**Waters**, Silas A., Jennings, Okla.

### **Recommissioned.**

**Barnett**, J. H., Albion, Penn.  
**Bayne**, John J., Joplin, Mo.  
**Blackburn**, J. F., General Missionary in  
West Fla.  
**Coffin**, Joseph, Atlanta, Ga.

## **RECEIPTS**

January, 1907.

### **MAINE.—\$375.30.**

**Bangor**, Central, 67.64; **Bath**, Central,  
57.20; **Eastport**, Central, 1.46; **Farmington**,  
M. F. Cushman, 5; **Kenduskeag**, 2; **Minot**  
**Center**, The Misses Washburn, 10; **Port-**  
**land**, High St., 2; State St., 200; Ladies of  
the Bethel Ch. 25; **Skowhegan**, A Friend,  
5;

**NEW HAMPSHIRE.—\$784.18**; of which  
legacy \$123.30.

**Derry**, 1st, 2; Central S. S., 4; **Exeter**,  
Mrs. E. S. Hall, 452; **Hanover**, Estate of  
Mrs. Susan A. Brown, 123.30; **Keene**, F. B.  
Sawyer, 5; **Lyme**, 37; **Manchester**, 1st, 82.-  
95; **Milford**, 1st, 20.65; New Hampshire, An  
Aged Friend, 25; **New Hampshire**, "W."  
10; **Pike**, Bethany, 13; **West Lebanon**,  
9.28.

### **VERMONT.—\$571.33.**

**Brattleboro**, "M. F. T." 2; **Burlington**,  
1st, 150; College St., 73.10; **Chester**, Mrs.  
G. H. White, 1; **Guilford**, 1.75; **Norwich**,  
Mrs. C. R. Stimson, 13.75; **Proctor**, Union,  
60; **Rutland**, Mrs. E. Aiken, .50; **St. Johnsbury**,  
North, 71.58; **Vergennes**, 10; **Woodstock**,  
A Friend, .50.

**Woman's H. M. Union**, Mrs. C. H.  
Thompson, Treas. A Friend, 5; **Barton**, C.  
E., 13.35; **Berkshire**, East, 6.50; **Brattle-**  
**boro**, West, C. E., 10; **Burlington**, 1st,  
Woman's Assoc., 50; College St., 10; **Chel-**  
**sea**, C. E., 4; Dorset, 8; **Fairfax**, Mrs. For-  
syth and Miss Hunt, 3; **Glover**, 4; **Man-**  
**chester**, 10; Nimble Finger Circle, 25; **New-**  
**bury Center**, Ladies, 4.30; **Randolph**, Beth-  
any, Miss Circle, 5; **Springfield**, 9; **St.**

**Cram**, E. E., Max Bass, Pilgrim and Sims  
out stations, No. Dak.  
**Curry**, D. G., Washtucna and Kahlotus,  
Wash.  
**Earl**, James, Brownton and Stewart, Minn.  
**Eckel**, Frank E., Pueblo, Irving Place and  
Grove, Colo.  
**Gafert**, Fred, Sioux Falls, So. Dak.  
**Hawkesworth**, Charles W., Arlington,  
Wash.  
**Isakson**, Andrew J., Warren, Penn.  
**Josephson**, J. M., Missoula, Mont.  
**Kendall**, Robert R., Sanford, Fla.  
**Leeds**, Paul, General Missionary in La.  
**Morach**, Jacob, Eureka, So. Dak.  
**Osiniek**, Miss Antonia, St. Louis, Mo.  
**Paine**, Samuel D., Melbourne, Fla.  
**Payne**, Wilbur N., Sauk Rapids, Minn.  
**Perkins**, Mrs. Eliza B., Breckenridge, Okla.  
**Roberts**, Robert E., Columbia, So. Dak.  
**Smith**, J. A., Gage, Okla.  
**Snow**, W. A., Ellis and out stations, No.  
Dak.  
**Todd**, John W., Centerville, So. Dak.  
**Tomlin**, David R., Kirkland, Wash.  
**Tornblom**, August F., Pittsburgh, Pa.  
**Townsend**, Stephen J., Interlachen, Fla.  
**Turner**, Leonard A., Seward, Okla.  
**Welles**, S. B., Mohall, Tolley and out sta-  
tions, No. Dak.  
**Woodruff**, Puri G., Crestview, Fla.  
**Young**, A. G., Abercrombie, Christine and  
Hickson, So. Dak.

## **RECEIPTS**

January, 1907.

**Johnsbury**, No W. Assoc., 20. Total \$187.15.

**MASSACHUSETTS.—\$8,172.92**; of which  
legacies, \$3,848.75.

**Mass. Home Miss Soc.**, by Rev. J. Coit,  
Treas.

By request of donors.....\$265.32

**Adams**, 1st, 127.87; **Amesbury**, M. P. Sar-  
gent, 2; **Amherst**, 1st, S. S. 6.37; College  
Ch. of Christ, 5; **Boston**, Estate of Mrs.  
E. J. W. Baker, 4.32; **Charlestown**, Estate  
of Hannah E. Sweetser, 1,300; **Dalton**,  
Zenas Crane, 250; **Dorchester**, 2nd, 103.02;  
**East Longmeadow**, 1st, S. S. 5; **Fairhaven**,  
1st, of which 60.60, from Damon Fund,  
74.10; **Gardner**, 1st, S. S. 20; **Hadley**, Es-  
tate of J. B. Porter, 34.43; 1st, 28.61; **Hat-  
field**, Estate of S. H. Dickinson, 2,185;  
**Haverhill**, M. A. Nichols, 100; A Friend, 2;  
West S. S. 13.42; **Leominster**, F. A. Whit-  
ney, 15; **Lowell**, 1st, 22.18; Kirk St., 350;  
H. O. Keyes, 10; **Magnolia**, Union, 12;  
**Mansfield**, Orthodox, 24.32; **Milbury**, 2nd,  
67.28; **Milton**, 1st, Evan Ch., C. E., 5; **Mon-  
tague**, 21; **Natick**, 1st, 25; **Newburyport**,  
Bible School, Prospect Ch., 18.50; **Newton**  
**Centre**, A Friend, 100; **Newton Highlands**,  
A Friend, 50; **North Amherst**, Estate of  
Ellen E. Fisher, 200; **Northampton**, Estate of  
W. H. Harris, 50; First Ch. of Christ,  
249.17; **Dorcas Soc.**, 1st, 50; A Friend, 10;  
**North Wilbraham**, Grace Union, 18; **Peter-  
sham**, "A. D. M." 100; **Pittsfield**, 1st Ch.  
of Christ, 7; **Roxbury**, I. H. Tufts, 5; **Shel-  
burne**, to const. Mrs. M. Davenport an  
Hon. L. M., 50; **Southampton**, 25.12; S. S.,  
11.61; **South Egremont**, 6.95; **South Fra-**

**mingham**, A Friend, 1,000; **Spencer**, 1st, 237.41; **Springfield**, Estate of Levi Graves, 75; **South**, 117.24; **E. J. Wilkinson**, 50; **Topsfield**, 6; **Westboro**, Mr. and Mrs. A. A. **Windsor**, 10; **West Brookfield**, S. S., 20; **Wilkinsonville**, Miss C. W. Hill, to const. Dr. J. Taylor, Jr., an Hon. L. M., 50; **Williamstown**, J. H. Hewitt, 5; **Worcester**, Central, 363.68; **Piedmont**, 23; **Mrs. H. F. Fay**, 5; **Yarmouth**, Mrs. M. Matthews, 4;

**Woman's H. M. Assoc.** (of Mass. and R. I.) **Miss L. D. White**, Treas. For Salary Fund.....\$177

**RHODE ISLAND**.—\$286.15.

**East Providence**, Newman, 20; **Little Compton**, United Ch., 31.04; **Pawtucket**, 140.73; **Providence**, A Departed Friend, 43.38.

**Rhode Island H. M. Soc.**, by J. William Rice, Treas.; **Providence**, Pilgrim, 51.

**CONNECTICUT**.—\$5,136.17; of which legacies, \$2,228.15.

**Miss. Soc. of Conn.**, by Rev. J. S. Ives, 401.09; **Bridgewater**, S. S., 11.54; **Bristol**, A Friend, 25; **Cheshire**, Mrs. F. N. Hall, 1; **Connecticut**, "In Memory of S. P. C.", 25; **Connecticut, A Friend**, 500; **Cornwall**, First Ch. of Christ, 232.50; **Danbury**, 1st, 102.60; **East Woodstock**, 14; **Ellsworth**, S. S. and C. E., 20; **Enfield**, 1st, S. S., 20; **Ladies' Benev. Soc.**, 20; **Fairfield**, Estate of Morris W. Lyon, 970; **Groton**, S. S., 4.56; **Guildford**, Miss C. T. Sage, 100; **Higganum**, S. S., 9.04; **Jewett City**, 2nd, 5; **Litchfield**, Legacy of Maria D. Stoddard, 100; **Middlefield**, Mrs. M. E. Lyman, 60; **Milford**, Plymouth S. S., 14.34; **Monrose**, 4; **New Britain**, 1st, S. S., 42.11; **New Haven**, In Memory of "C. B. N.", 200; **New London**, 1st Ch. of Christ, 27.33; **New Milford**, In Memory of J. S. Turrell, 5; **New Preston**, 111.90; **North Branford**, Estate of Luther Chedsey, 7.06; **Northfield**, 5.36; **North Haven**, Miss A. M. Reynolds, 200; **Norwalk**, 1st, S. S., 30; **Norwich**, 1st, 863; S. S., 7.83; 2nd, 87.44; S. S., 3; **Greenvile**, 5; **Old Lyme**, 76; **Pomfret**, 1st, 42.95; **Rockville**, Bible School, 22.50; **Southington**, 36.05; **Stafford Springs**, C. E., 20; **Strafford**, Mrs. L. Burritt, 3; **Waterbury**, From Estate of Clarissa, M. Allen, 1,077.66; **West Hartford**, Estate of A. P. Talcott, 73.43; **Westminster**, 6; **Westport**, Saugatuck, 40.93; **Wilton**, 3.52; **Windsor**, A Friend, 50.

**Woman's H. M. Union**, Mrs. C. S. Thayer, Treas., 50; **Bridgeport**, Trumbull, 7.50; **Hartford**, 1st, Y. W. H. M. Club, 50; So. Ch. Aux., 60; **Mrs. F. Cooley**, 100; So. **Norwalk**, 25; Thompson, 11. Total, \$303.50.

**NEW YORK**.—\$1,409.14; of which legacy, \$2.50.

**Angola**, A. H. Ames, 5; **Brooklyn**, South, 200; Lewis Ave. S. S., 30; S. S. of the Ch. of the Pilgrims, 20; Park S. S., 11; **Flatbush**, to const. Rev. L. T. Reed an Hon. L. M., 50; F. N. Tyler, 2; **Clifton Springs**, Mrs. C. D. Dill, 50; **Cortland**, H. E. Ranney, 100; **Elbridge**, 14; **Fairport**, 20; **Fishkill-on-Hudson**, Miss M. T. Kittredge, 10; **Homeoye**, 52.85; **Hopkinton**, Estate of C. A. Laughlin, 2.50; **Jamesport**, 4; **Jamestown**, 1st, 161.96; **Mt. Vernon**, 1st, 10; **New Lebanon**, S. S., 5; **New York City**, Broadway Tab., add'l, 16; North, 22.85; **Trinity**, 12; Mrs. T. P. Sanborn, 2; Mrs. A. P. Smith, 10; R. Turner, 5; **Northfield**, Union Miss. Soc., 21.84; **Oxford**, 15; **Riverhead**, 21.35; C. E., 10; **Rochester**, 12.92; **Rutland**, S. S., 5; **Smyrna**, Miss. Soc., 5; **Syracuse**, Good Will, 65.18; **Tarrytown**, Mrs. S. V. Childs, 10; **Utica**, Plymouth, 27.38; **Bethesda**, Welsh, 10; **West Camden**, Mrs. H. M. Green, 2; **Woodhaven**, 1st, 19.28.

**Woman's H. M. Union**, Mrs. J. P. Pear-

sall **Treas.** Brooklyn, Puritan, S. S., 20; Tompkins Ave. L. B. S. Salary Fund, 95; Special, 110; **Flushing**, S. S., 5.38; **New York City**, Broadway, Tab., 66; **Riverhead**, Sound Ave. S. S., 16; **Syracuse**, Plymouth, 39.90; **Watertown**, Emmanuel, C. E., 15.75. Total, \$368.03.

**NEW JERSEY**.—\$247.

**East Orange**, Trinity S. S., 10; "K," 125; **Glen Ridge**, 102; **Somerville**, "In Memoriam," 10.

**PENNSYLVANIA**.—\$373.22; of which legacy, \$250.

Received by Rev. C. A. Jones, **Miners Mills**, 5; **Audenried**, Welsh, 10.90; **Duke Center**, Rev. J. Cunningham, 5; **Edwardsville**, Welsh, 10; **Mount Carmel**, 1st, 5.50; S. S., 20; **Philadelphia**, Estate of W. H. Wanamaker, 250; **Central**, 10.60; **Park**, 10.83; **Pittston**, 13.14; **Plymouth**, Welsh, 10; **Seranton**, 1st, Welsh, 10; **Sharon**, S. S., 4.75.

**Woman's H. M. Union**, Mrs. D. Howells, Treas. **Ridgway**, 7.50.

**MARYLAND**.—\$25.

**Baltimore**, Associate, 25.

**DISTRICT OF COLUMBIA**.—\$5.

**Washington**, Lincoln Temple, 5.

**VIRGINIA**.—\$9.

**Begonia**, Bethlehem, 8; **Miller School**, C. E. Simon, 1.

**GEORGIA**.—\$52.20.

**Atlanta**, Marietta St., 5; E. U. King; **Bradley**, Friendship, Surrency, New Home, and Ritch, Antioch, 1; **Cedartown**, 1st, 1; **Columbus**, 1st, 2.50; **Concord**, 1.55; **Dacula**, 2; **Danielsville**, Zoar, 1.80; **Fort Valley**, add'l, 1; **Hartwell**, Liberty, 2.25; **Hoschton**, 4; **Sardis**, Oxford, 4; **Lawrenceville**, New Trinity, 5.30; **Lifsey** and **Gaillard**, 3; **Lindale**, 2.50; **Middleton**, New Hope, 3.15; **North Highland**, 2.25; **Oakwood**, Liberty Chapel and Ocee, 5; **Sarepta**, Holly Creek, and Suches, Pleasant Union, 1; **Seville**, Williford and Kramer, Asbury Chapel, 1; **Stone Mountain**, Earnest Grove, 3.90.

**ALABAMA**.—\$12.75.

Received by Rev. A. T. Clarke, Coker, 3.13; **Birmingham**, Pilgrim, 8.25; **Tallassee**, 1st, 1.37.

**ARKANSAS**.—\$10.

**Rogers**, 1st, 10.

**FLORIDA**.—\$32.95.

**Crestview**, 1st, 8.70; **Eden**, 4.25; **Key West**, 1st, 20.

**TEXAS**.—\$41.94.

**Dallas**, Central, 18.64; **Pruitt**, 1st, 3.05; **Sherman**, St. Paul's, 20.25.

**OKLAHOMA**.—\$22.27.

**Coldwater** and **Pleasant View**, 17.27; **Hastings**, 5.

**ARIZONA**.—\$52.30.

Received by Rev. J. D. Kingsbury, D. D. **Prescott**, 50.30; **Humboldt**, Union, 2.

**TENNESSEE**.—\$39.75.

**East Lake**, 39.75.

**KENTUCKY**.—\$1.20.

**Berea**, 1.20.

**OHIO**.—\$2,201.88; of which legacy, \$2,111.82.

**Akron**, West, 20; **Burton**, 10; **Geneva**, S. S., 4.80; **North Fairfield**, 18.35; **Oberlin**, Mrs. J. F. Siddall, 10; **Tallmadge**, Estate of

Daniel Hine, 2,111.82; Twinsburg, 26.91.

**INDIANA.**—\$89.

Elwood, S. S., 20; Indianapolis, Mayflower, 17; Covenant, 2; Muncie, J. A. Daly, 50.

**ILLINOIS.**—\$622.57.

Amboy, 1st C. E., 2.60; Friends, 25; Carpenterville, 1st, 10.57; Dundee, C. E., 10; Elva Station, Mr. and Mrs. J. Ward, 5; Moline, Mrs. S. M. Atkinson, 500; Naperville, C. E., 5; Polo, Ind. Presb. Ch., 29.90; Strawn, 1.50. ....

**Woman's H. M. Union**, by Mrs. A. O. Whitcomb, Treas. Big Woods, M. B., .65; Elgin, 1st, W. S., 25; Granville, Prim. S. S., 2.35; Strawn, C. E., 5. Total, \$33.00

**MISSOURI.**—\$933.23.

Breckenridge, 20; Kansas City, 1st, 54; Evanhoe, Park, 20; C. C. Hoffman, 25; Lebanon, 1st, 33.39; Pierce City, 1st, 24.15; St. Joseph, S. S., 20; St. Louis, 1st, 52.83; Pilgrim, 248; Springfield, 1st, 25.80; German, 16.80; Webster Groves, 1st, 34.03.

**Woman's H. M. Union**, Mo., Mrs. A. D. Rider, Treas. Cole Camp, 2; De Soto, 1; Green Ridge, 1; Hannibal, 1; Kansas City, Beacon Hill, 2.50; 1st, C. E., 5; Brooklyn Ave. Branch, Priscilla Soc., 5; McGee St. Branch, L. U., 35; Ivanhoe Park, 2.32; Prospect Ave., 2.10; Roanoke Boulevard, 2.25; S. W. Tab., L. A., 3; Westminster, 20; Kidder, 4; Lebanon, 4; Maplewood, 16; Old Orchard, W. A., 3.06; Pierce City, 1; St. Joseph, 29; St. Louis, 1st St., L. M. S., 69.50; Fountain Park, W. A., 13.55; Hope, 10; Memorial, 3; Pilgrim, W. A., Sr. Dept., 6.29; Junior Dept., 23.73; Pilgrim workers, 3.93; Union L. A., 3; Sedalia, 1st, 9; Springfield, 1st, 13; German, L. M. S., 1; Vinita, Ind. Ter., 1. Total, \$359.23.

**MICHIGAN.**—\$900.

Detroit, A Friend, 900.

**WISCONSIN.**—\$1.50.

Wood Lake and Doctors' Lake, Swedish, 1.50.

**IOWA.**—\$157.

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 128; Farragut, 18; Sibley, Mrs. G. W. Baxter, 1.

**Woman's H. M. Union**, Mrs. H. K. Edson, Treas., 10.

**MINNESOTA.**—\$397.50.

Received by Rev. G. R. Merrill, Arco, 8; Hutchinson, 8; Minneapolis, Fremont Ave. addl., 8; Plymouth, addl., 105.93; New Richland, 25; Round Prairie, 5; St. Paul, Olivet, 14.40; Peoples, 50; Sauk Center, 12; 231.83; Bagley, 10; Barnesville, C. E., 2; Brainard, 3; Cannon Falls, Swedish, 2; Cream, Rev. C. L. Hill, 1; Custer, 208; Duluth, Pilgrim, 96.93; Garvin, 2.08; McIntosh, Erskine and Mentor, 2.50; Milaca, 1st, 3; Minneapolis, Forest Heights, 10.08; North Branch, 2.50; Silver Lake, 5; J. S. Jerabek, 22.30; Tyler, C. E., 2; West Duluth, Plymouth, 3.

**KANSAS.**—\$50.75.

Centralia, M. Page to const. Mrs. F. E. Hall an Hon. L. M. 50; Munden, Rev. J. Rundus, 75.

**NEBRASKA.**—\$48.35.

Cornelius, 1st, 6; Germantown, German, 5; Grafton, 10.50; Hallam, German, 8.35; Olive Branch, German, 6; Shickley, 12.50.

**NORTH DAKOTA.**—\$66.74.

Received by Rev. G. J. Powell, Heaton, 1; Washburn, 3.45; 4.45; Anamoose, 2.46; Cando, 3; Elbowoods, Women's Sew. Soc.,

11; Esmond, 3; Hesper, 5; Maddock, 4; Sawyer Highlands and Emmanuel, 1.58; Wogansport, Miss M. O. Osgood, 1.

**Woman's H. M. Union**, Mrs. E. H. Stickney, Treas. Fargo, 1st, Women's Union, 10; Hankinson, Ladies, Aid, 20; C. E. 1.25. Total, \$31.25.

**SOUTH DAKOTA.**—\$260.95.

Received by Rev. W. H. Thrall, Beulah, 20; Iroquois, Mr. and Mrs. J. Baldridge, 10; Lane, 5.10; Plainview, 5; Wessington Springs, 30. Total, \$160.10.

Academy, 37.50; Albee and Revillo, 1; Clear Lake, 1st, 5.05; De Smet, 1st, 2; Garretson, Rev. J. Davis, 5; Henry, 5.75; Ipswich, 5; Loomis, 22.50; Myron, 4; Wanbay, 2.52.

Received by Rev. T. L. Riggs. Buffalo, 1.31; Cheyenne River, 3.90; Little Moreau, 1.04; Lower Cheyenne River, 1.13; Moreau River, .67; Oahe, 1; Virgin Creek, 1.48. Total, \$10.53.

**COLORADO.**—\$203.85.

Received by Rev. H. Sanderson, Colorado Springs, 2nd, 4.65; Denver, 3rd, 55.16. Total, 59.81.

Ault, 5; Boulder, C. E., 2.50; Collbran, 10.71; Eaton, C. E., 10; Fountain, 2; Loveland, 1st, German, 44.18; Pueblo, Minnequa, 7.35.

**Woman's H. M. Union**, Mrs. L. D. Sweet, Treas. Denver, 1st, Ladies' Aid, 25; Third, 8; Pilgrim, 5.52; Plymouth, Primary Dept. S. S., 11.33; Cripple Creek, 4.35; Pueblo, Pilgrim, 3.10; Tampa, 5. Total, 62.30.

**UTAH.**—\$22.

Sandy, 1st, 12; Salt Lake City, Phillips, 10.

**IDAHO.**—\$48.50.

Hope, 1st, 11.51; S. S., 2.82; Kellogg, Plymouth, 16.50; Pocatello, S. S., 10.30; Thornton, 2; S. S., 1.67.

**Woman's H. M. Union**, Mrs. G. W. Derr, Treas. Mountainhome, 3.70.

**CALIFORNIA.**—\$205.

Nordhoff, Mrs. I. R. Gelett, 5; Pacific Grove, Mrs. C. E. Boise, 200.

**OREGON.**—\$93.20.

Beaver Creek, St. Peter, 6.25; East Salem, Central and Willard, 1st, 2.50; Ione, 2.50; New Era, St. John, 3.25; Portland Highland, 50; Rainier, Crystal, 3.

**Woman's H. M. Union**, Mrs. C. F. Clapp, Treas., 25.70.

**WASHINGTON.**—\$1,131.47.

Wash. H. M. Soc., Rev. H. B. Hendley, Treas. Special, 366; Alberton, 5.21; Bellingham, 1st, 70.66; Cheney, S. S., 2.50; Christopher, 25; Colfax, Plymouth, 40; McMillin, 2; No. Yakima, 1st, 40; Oak Park, 3.82; Odessa, Immanuel, 10; Orting, Ch. and S. S., 7.85; Pleasant Valley, 4.50; Port Gamble, \$3.35; Puyallup, 20; Quilliate, 1; Seattle, University, 43; Spokane, Westminster, 53; Sprague, 8.25; Springdale, 3.90; Sylvan, 5; Tacoma, 1st, 115; West Seattle, S. S., 10; Wallace, Idaho, 20.80. Total, \$860.84.

Ahtanum, 1st, 30; Almira and Beniah, 10; Anacortes, Pilgrim, 6.75; Arlington, United, 3; Beach, 1st, 10.30; Blaine, 8; Chevelah, 7.50; Colville, 5; Edison, 12.68; Lopez Island, 13; Seattle, Pilgrim Ch., of which 100, Special, 129.10; Tacoma, Plymouth, 18.50; Washougal, Bethel, 5; Yakima, Nachez Valley, 11.80.

# THE HOME MISSIONARY

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**HAWAII.**—\$25.  
Makawai, Foreign Protestant Ch., 25.

**BULGARIA.**—\$10.  
Bulgaria, "W. W.", 10.

Legacies .....	8,564.52	\$25,133.76
Interest .....	1,425.80	
Home Missionary .....	159.30	
Literature .....	91.50	
Total, \$26,820.36		

## January Receipts.

Contributions ..... \$16,569.24

**ALASKA.**—\$5.50.  
Valdez, 5.50.

## STATE SOCIETY RECEIPTS

### OHIO HOME MISSIONARY SOCIETY.

#### Receipts in January, 1907.

##### Rev. Chas H. Small, Treasurer.

Akron, First, S. S., 50; Andover, C. E., 2; Ashtabula, Finnish, 6; Aurora, Jr. C. E., 9; Burton, Personal, 1; Bellevue, Delta Alpha Club, 5; Carmel, 2; Centennial, 1.50; Cincinnati, Columbia, 11.65; Plymouth, S. S., 3; Walnut Hills, C. E., 5; Charlestown, 8.75; C. E., 1.25; Cleveland, First, 5.50; Euclid Ave., 47.48; Bethlehem (Mizpah), C. E., 5; Lakeview, 5; Immanuel, 4, S. S., 3; Hough Ave. Intermediate C. E., 1; Kinsman, Personal, 2; Columbus, North S. S., 13.81; First, Personal, 5; Coolville, 12.91; Elyria, First, 64; S. S., 6; Second, 8; Garrettsville, 20; Hudson, 16.17; Huntingburg, Personal, 5; Interest, 7.04; Ireland, 2; Kingsville, Personal, 8.33; Litchfield, 4; Madison, 17.61; S. S., 12.25; Mansfield, First, Personal, 10; Marysville, 20; Medina, Personal, 30; Mt. Vernon, 25.55; Personal, 2; Newport, Ky., Personal, 1; N. Monroeville, 2.91; N. Ridgeville, 4; Oberlin, First, 59.79; Oberlin, Second, 17.19; Painesville, First, 32.42; Penfield, 5; Sandusky, 41.57; Steubenville, 24.16; Strongsville, S. S., 5; Somerdale, Personal, 5; Tallimage, Personal, 10; Toledo, Central, 50.13; Washington St., 8.56.

Total.....\$735.53

From The Ohio Woman's Home Missionary Union, Through Mrs. George B. Brown, Treasurer.

Columbus, Eastwood W. M. S., 12; Medina W. M. S., 9; Toledo, Washington St., W. M. S., 25; Wellington, W. A., 12; Williamsfield, W. M. S., 5.

Total ..... \$63.00

Grand Total.....\$798.53

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

#### Receipts in January, 1907.

Rev. Joshua Colt, Treasurer, Boston, Mass. Abington, 1st, 53.47; Acton, 10; Agawam, 4.32; Amherst, 1st, 217.07; Andover, Seminary, 150; South, 336.58; Rev. C. C. Torrey, 5; Barnstable, Centerville, 4.21; Cotuit, 7; Beauvais, Fund, Income of, 50; Bedford, 24.25; Boston, Mrs. J. A. Lane, 40; Armenian, 50; French, 10; Shawmuadd'l, 50; Boylston, Ellis Mendell Fund, 455; Brackett, Fund, Income of 40; Bridgewater, Scotland, 3; Brockton, Campello, So., 250; Brookfield, 7.28; Brookline, Grace G. White, 7; Harvard, 807.67; Leyden, 221.35; Cambridge, 1st, 24.41; Pilgrim, 12.86; A Friend, 2; Charlton, 12; Chatham, 3.96; C. E., 1.85; Chesterfield, 10; Chicopee, 3rd, 42.03; Clark Fund, Income of, 15; Cummington Village, 21.43; Dalton, Mrs. Z. M. Crane, 300; Miss C. Crane, 300; W. Murray Crane, 250; Dedham, Allin S. S., 10.70; Deerfield, So., Mrs. L. M. Smith, 5; Douglas, Ea., 18.13; Falmouth, No. 12; Fall River, 1st, 155.35; Fitchburg, Finn, 12.05; Rolliston, 11.89; Swedish, 15; Foxboro, Mary N.

Phelps, 50; Framingham So., Grace, 75.30; S. S. 2.82; Plymouth, 20; Frost Fund, Income of, 50; General Fund, Income of, 20; Gloucester, Trinity, 162.98; Gurney Fund, Income, 50; Hall Fund, Income, of, 60; Hardwick, Gilbertsville, 77; Haverhill, Bradford, 25.59; North, 60.30; Ipswich, 1st, 36.92; So., 30; Jessup Fund, Income of, 150; Lancaster, Evang., 13.52; S. S., 5; Lawrence, So., 7; Leicester, 1st, 56.38; Lenox, 15.30; Leominster, S. S., 7.16; Ortho, 50; Leverett, Moores Corner, 5; Lincoln, 30; Longmeadow, Lad. Benev. Soc., 15; Lowell, 1st, Trin., 44.66; Marlboro, L. M. Baker, 8; Maynard, Finn, 3.50; Medford, Mystic, 20; Medway, Village, 13.09; Mendell Fund, Income of, 90.42; Merrimac, Pilgrim, 13.23; C. E., Middleboro, Cent. S. S., 5.55; Middlefield, 6; Millbury, Mrs. L. S. Putnam, 5; Natick, So., John Eliot Church, 6; 1st, 30.48; Newburyport, Mrs. J. W. Dodge, 25; North, 39.24; Whitefield, 10; Newton, Eliot, 99.34; 1st, 65.03; Norfolk, C. E., 10; Northbridge, Rockdale C. E., 2; Philadelphia, Pa., L. M. Harmon, 5; Pittfield, 1st, 128.01; Quincy, Bethany, 84.64; Finn, 5.44; Reed Fund, Income of, 76.25; Revere, 1st, 11.17; Rockland, 1st, 40.50; Rockport, 9.26; Royalston, So., 5; Saxonyville, Edwards, 2; Sisters Fund, Income of, 120; Somerville, Franklin St., 7.98; South Hadley Center, 16.70; Springfield, Mrs. S. C. Parsons, 1; Sturbridge, C. E., 4.50; Swampscott, 1st, 11.25; "T" Mass., 10; Truro, 5.27; Union, 3; Wall Fund, Income of, 8; Walpole, 2nd, 17; Waltham, 1st, 12.68; Swede, 11; Ware, 1st, S. S., 10; Wellfleet, 1; Wendell, 4.11; Wentworth, N. H., 5; Westwood, Islington, 1; West Boylston, 26.50; Weymouth, Old So., 2.50; Whitecomb Fund, Income of, 152.50; Whiting Fund, Income of, 20; Whitin Fund, Income of, 120; Whitman, 15.60; Wilbraham, 1st, 51; Williamsburg, Haydenville, 1; Williamstown, White Oaks, 5.42; Winchendon, No., 21.12; Winchester, 1st, 335.48; Windsor, 8; Woburn, 1st, 205.62; Mission Study Class, 10; Worcester, Finn., 1.40; Worcester, Park, 6.43; Piedmont, 4.20; Yarmouth, 1; West, 4.50.

Designated for Italian work, Dorchester, Pilgrim, C. E., 5; Designated for Easter School of Theology, Boston, R. H. Stearns, 15; Andover, J. P. Taylor, 15; Dalton, Zenas Crane, 15; Clara L. Crane, 15; Lowell, Jacob Rogers, 15; Newton, F. A. Day, 15; Washington, D. C., W. M. Crane, 15; Whitinsville, A. F. Whiting, 30; Williamson, J. H. Denison, 15; Designated for C. H. M. S. No. Adams, 70.10; Swampscott, 1st, S. S., 50; Worcester, Adams Sq., 5.

W. H. M. A., Lizzie D. White Treasurer. Salaries, American International College, 70; Italian worker, 40; Polish worker, 35; Boston, for Amer. International College, 25.

#### Summary.

Regular .....	\$7,220.70
Designated for Italian Work .....	5.00
Designated for Easter School of Theology .....	150.00
Designated for C. H. M. S. ....	80.60

W. H. M. A.....	170.00
Home Missionary.....	14.90
Total, \$7,641.20	

**NEW HAMPSHIRE HOME MISSIONARY SOCIETY.**

**Receipts in January, 1907.**

**Alvin B. Cross, Treasurer, Concord.**  
**Andover, 6; Concord, 30.23; East Andover, 10.50; Gilmanstown, 10; Hanover, 100; Lancaster, 26.10; Manchester, 45.53; Nashua, 60; Newmarket, 10; North Hampton, 7.80; Somersworth, 10; Stratham, 6; Tilton, 29; Winchester, 1; Wolfeboro, 19.17; Total, \$371.33.**

**RHODE ISLAND HOME MISSIONARY SOCIETY.**

**Receipts in January, 1907.**

**Jos. William Rice, Treasurer, Providence.**  
**Auburn, Swedes, 5; Barrington, 7.50; Central Falls, 86.21; 26.58; Chepachet, 18.13.25; East Greenwich, Swedish, 5; East Providence, United, 8.12; Howard, Franklin, 10; Newport, United, 138.52; Pawtucket, 170.31; Park Place, 6.28; Swedish, 5; Peacedale, 9.62; Providence, Beneficent, 121.37; Central, 41; Plymouth, 11; Pilgrim, 31.10; Union, 122.05, 100; Slatersville, C. E., 12.75; S. S. 10; Tiverton Four Corners, 7.73; Woman's Home Missionary Association, Special, 200; Woman's Home Missionary Association for Franklin Church, 25. Total, \$1,191.50.**

**THE MISSIONARY SOCIETY OF CONNECTICUT.**

**Receipts in January, 1907.**

**Ward W. Jacobs, Treasurer, Hartford.**  
**Burrville Chapel, 47 cents; Colchester, 41.43; Sunday School, 3.71; Danielson, 42.51; for C. H. M. S., 22.46; Elmwood, Sunday School, 10.20; Enfield, 1st, 42; Farmington, 120.82; Hartford, 1st, 147.25; Hawes Fund for C. H. M. S., 31.44; Asylum Hill, 196.20; Windsor Avenue, 22.05; Danish, 10; Italian, 2.01; Ledyard, 19.30; Middle-town, South, 71.25; New Britain, 1st, for Italian Work, 92.85; for C. H. M. S., 117.25; New Haven, Plymouth, 23.92; Redeemer, for Italian work, 25; Northfield, 5.37; North Norfolk, Sunday School, 1.17; Nor-**

wich, 1st, 49.15; Old Lyme, 10.50; Portland, 1st, 6.60; Rockville, 82.48; Salisbury, 25; Sharon, 4.48; Southington, 8.81; Stamford and Greenwich, Swedish, 3.50; Suffield, 1st, together with previous contributions, to constitute Mrs. J. E. Phelps and Mrs. George S. Phelps, both of Suffield, Honorary Life Members, 58.67; Wauregan, 50; West Hartland, 10; Westport, 13.50; Willimsville, C. E., 15; Wilton, 19.57; Wolcott, 20; The Congregational Union of New Haven, for Italian Work, 50; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Hartford, 1st, Y. W. H. M. Club, 25; Hartford, 2nd, Auxiliary, special, 26. Total, \$1,542.28.  
M. S. C.....\$1,371.13  
C. H. M. S.....171.15

\$1,542.28

**DONATIONS OF CLOTHING, ETC.,**

**Reported at the National Office in January, 1907.**

**Branford, Conn., C. E., bbl., 58.47; Chillicothe, Ohio, box, 29; Cincinnati, Ohio, Walnut Hills; H. M. S., box, 50; Dainelison, Conn., West Killingly, box, 40; East Orange, N. J., 1st, bbl., 85; Trinity Ch., two bbls., 157.78; Hanover, N. H., W. H. M. S., two boxes, 90; Ironton, Ohio, 1st, W. M. S., bbl., 16.93; Middletown, Conn., 1st, L. H. M. S., bbl., 69.25; Moravia, N. Y., 1st, Miss Union, box, 68; New Britain, Conn., South, W. H. M. S., two boxes, 375.46; New Haven, Conn., Howard Ave., L. H. M. S., box, 68.11; New Milford, Conn., Ladies' Sew. Soc. two bbls., 150; Norwich, Conn., Broadway, W. H. M. S., two boxes, 163.92; Park, W. H. M. A., two boxes, 80; Oberlin, Ohio, 2nd, L. S., bbl. and package, 163.10; Portsmouth, N. H., North, H. M. S., box and bbl., 116.24; St. Johnsbury, Vt., North, W. A., box, 100; St. Louis, Mo., 1st, Ladies' Aid, two bbls., 125; South Manchester, Conn., 1st, Ladies' Benev. Soc., box and bbl., 229.73; Thompson, Conn., 1st, Ladies' bbl., 141.89; Torringford, Conn., Ladies' Sew. Soc., bbl., 40.33; Torrington, Conn., Centre Ch., bbl. and cash, 52; Upper Montclair, N. J., W. M. and Aid Soc., two bbls., 202; Y. L. M. and Aid Soc., box and bbl., 207.86; Waverly, Ill., 1st, H. M. S., bbl., 31.95; Wellsville, N. Y., W. M. Union, box, 142.17; Wilton, Conn., L. H. M. S., bbl., 78.66; Windham, Ohio, Helping Hand Soc. bbl., 46. Total, \$3,178.85.**

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50 Cents a Year

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THE  
HOME MISSIONARY

FOR THE YEAR ENDING

MARCH, 1907

VOL. LXXX

NEW YORK

CONGREGATIONAL HOME MISSIONARY SOCIETY

FOURTH AVENUE AND TWENTY-SECOND STREET

1907

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